

in which the early church held the Old Testament Scriptures. We see in them the grip which the priesthood of Christ held on their thinking and we see the continuing emphasis on an ordered life that will reflect the work of the Gospel. We must remember that they wrote without a completed canon and under circumstances that are not enviable. If we think we see some problems in their formulation, we may be right. But an understanding of the setting will make our criticism sympathetic.

The Apostolic Fathers may be had in single volume form as they are translated by Lightfoot and/or Goodspeed. The former offers more critical information while the latter offers a more readable translation. Greek and Latin texts are also available in part in the work Hellenistic Greek Texts by Wikgren, Colwell, and Marcus.

The Apologists:

2. The Apologists ...a group of men who spoke for the reality and truth of Christianity.

a. The "right to live" Apologists are a group of men who wrote very early in the Christian era and concentrated on an appeal to the world and the emperor that Christianity should be allowed on humanitarian grounds if nothing else. Among these you will find Quadratus, Aristides, etc. Both may be in the early second century and are preserved in fragment form.

Martyr

b. Justin Martyr, d. 165 AD, is the first analytical and "scientific" apologists. (By this latter term we mean that he uses a system of proofs to establish his point. He is an "evidentialist" and "reasons" for the Christian position.) His beliefs are noted in the First and Second Apologies and his Dialogue with Trypho, an "interview" with a learned and capable Jew. The Christian use of the Old Testament comes to maturity in Martyr (in some ways) and his analyses are brilliant. He shows a full knowledge of the New Testament canon.

Tatian

c. Tatian, d. ca 175 AD, prepared an apology To the Greeks in which he sought to do for them what Martyr sought to do for the Jews. He also authored a Gospel harmony known to us as the Diatessaron. Unhappily in his later life he moved to a Christian gnosticism which has rather put an ill flavor to much of his earlier contributions.

Melitor

d. Melito of Sardis worked on the Jewish dialogues and gave us a canon of Sacred OT Scripture from about 180 AD.