danger—of John’s vision of the end.

Let us consider the way we measure both social and literary, on subsequent appreciation of the exceptional revolution wrought by these two men: preachers. As we review these central passages, we can come to a clearer realization when historians from the confessional era recognized their influence.

Throughout early Christian a reading of John that affirmed its historical foundation and followed him, Augustine introduced in the late Tyconius and explicitly in the book of Apocalypse, where reference out of the prophesy of by all those things and the text is altogether. But he held pride of place. Rather the visions responded to the story of the Western church’s efforts to frame and articulate the Apocalypse, especially as this was embodied in the book of the Apocalypse. And I think it is clear that the Antichrist, the “antichrist” of necessity, has to come to terms with the Roman imperial culture—its history, in other words, persistently like the Jewish messianic culture into a central institution of developed from its Jewish messianic origins into a central institution of the New Testament, the Christ. The vision of John is the most influential in the book that closes the Christian canon. The Apocalypse expression in the book that closes the Christian canon. The Apocalypse

Paula Frederickson

by

From John of Patmos to Augustine of Hippo

Apocalypse and Redemption in Early Christianity


1. Paul Leimkühler
The Revelation of Jesus Christ, which God gave to his servant John.

The Apocalypse and the Early Church

Paula Reynolds
they pushed the date of the Parousia well out of their own and their audiences' lifetimes.\textsuperscript{14} In an age that saw the rise of the ‘New Prophecy,’ Montanism, when even Catholic bishops, firm in their belief that the End was upon them, urged their flocks to drastic action, such an exegetical strategy had much to recommend it.\textsuperscript{15}

So did allegory. Many thinking Christians from the second century onward could not take seriously the proposition that lower, material reality was the proper arena of redemption.\textsuperscript{16} Whether they held, as did Marcion and the various gnostic groups, that a lower god presided over the physical universe and thus that redemption in Christ, the son of the High God, was utterly spiritual;\textsuperscript{17} or whether, as Origen, their grasp of the principles of philosophy made claims to physical redemption seem incoherent and ignorant, these Christians repudiated the idea of a fleshly resurrection and a kingdom of God on earth. Such people, complained Tertullian, understood death itself in a spiritual sense: not as the separation of body and soul, but as ignorance of God, ‘by reason of which man is dead to God, and no less buried in error than he would be in the grave.’ When, then, and what, is the resurrection? When they ‘are with the Lord, once they have put him on in baptism.’\textsuperscript{18} The wine that the saints will drink in the kingdom, explains Origen, is the wine of Divine Wisdom; the bread is the ‘Bread of Life’: these nourish the soul and enlighten the mind of the spiritual body.\textsuperscript{19} Certain prophetic and dominical sayings, Origen concesses, might be construed as bespeaking an earthly and bodily redemption, but only if the interpreter failed to see that the force of such scriptures ‘must be spiritual and figurative.’\textsuperscript{20}

The church could not question the authority of the canonical prophets; at best, their millenarian passages could be allegorized. The Apocalypse, however, by comparison a recent comer to the canon, was vulnerable. When an Egyptian bishop, Nepos of Arsinoë, insisted in his treatise On the Refutation of the Allegorists on a more literal reading of Apocalypse, Origen’s pupil Dionysius debated with his followers for three full days.\textsuperscript{21} Returning to his see in Alexandria, Dionysius then wrote his own refutation of Nepos, entitled On the Promises. There he subjected the text of Apocalypse to rigorous linguistic and historical criticism. A holy and inspired man named John, Dionysius allowed, had indeed written the book, but he could not be that same John the apostle, the son of Zebedee and author of the gospel and the New Testament’s Johannine epistles. The denial of apostolic authorship deprived the Apocalypse of much of its authority.\textsuperscript{22}

Thus, by the early third century, Christians expressed a wide range of responses, social and literary, to the Apocalypse and the message it embodied. Some, like the bishops and their congregations in Pontus and Syria, actively anticipated the immediate arrival of an earthly Kingdom; others, generating world chronologies, carefully calculated the time of its arrival; others, most notably Origen, radically allegorized all millenarian texts; others, like Galus of Rome and the mysterious Alogi, repudiated the text by ascribing authorship to the arch-heretic Cerinthus;\textsuperscript{23} still others, like Dionysius and Eusebius, questioned its apostolic authority.

But with the events of 312, the political context of all these responses changed drastically. As a result of his victory, prompted by a vision, Constantine became the imperial patron of Christianity. From the perspective of John of Patmos, the Beast had entered the church.

Apocalypse in North Africa

North Africa was the ‘bible belt’ of the Mediterranean. At once severe and enthusiastic, fundamentalist and traditional in their biblical orientation and proud of their origins as the ‘church of the martyrs’, North African Christians gave to the Latin church its earliest acts of the martyrs\textsuperscript{24} and most energetic cult of the saints. They buried their dead in wet plaster to preserve every detail of the body’s outline; they could break into near riot if ‘ivy’ was substituted for ‘gourd’ in a reading from the prophet Jonah during a sermon.\textsuperscript{25} The church’s experiences in the drastic days of the Roman persecutions determined its view both of itself and of the outside world: it was the community of the holy, the ark of salvation sealed against the temptations and tempests of a hostile environment, a permanent option to pagan society. Extra ecclesiam nulla salus.\textsuperscript{26}

This community was undergoing one of its characteristic upheavals in the wake of persecution at the moment when Constantine entered the church. The admired ideal and established ideology of martyrdom notwithstanding, many North African Christians had given way under the pressure of his predecessor’s actions nearly a decade earlier. Through a series of edicts issued between 303 and 305 CE, Diocletian had sought to coerce the participation of ecclesiastics and, eventually, laymen in the pax deorum, the entente cordiale between heaven and earth that sustained the empire.\textsuperscript{27} Christian clergy in particular were ordered to turn
Lord’s body is integral to the practice of communion. In the church, the body is the focal point of the Lord’s design, a central theme in the spiritual life of the church. This is because the body is the embodiment of the church, the living body of Christ. The Lord’s body is not just a symbolic gesture, but a profound reminder of the unity and wholeness of the church.

The Lord’s body is also a reminder of the importance of community. The church is not just a collection of individuals, but a living body, united in the Lord. This unity is expressed in the sharing of the Lord’s body, a physical act that binds the church together.

The Lord’s body is also a call to action. The church is called to be the body of Christ, to live out the love and grace of God to the world. This is not just a theoretical concept, but a practical reality, expressed in the sharing of the Lord’s body.

The Lord’s body is not just a symbol of unity, but a source of strength. The church is strengthened through the sharing of the Lord’s body, a reminder of the power of unity and the love of God.

The Lord’s body is also a call to repentance. The church is called to repent of its sins, to turn away from sin and return to the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the forgiveness and grace of God.

The Lord’s body is also a call to mission. The church is called to share the good news of the Lord’s body with the world, to be a living witness to the love of God. This is expressed in the sharing of the Lord’s body, a reminder of the mission of the church.

The Lord’s body is also a call to service. The church is called to serve the Lord and His people, to be a living example of the love of God. This is expressed in the sharing of the Lord’s body, a reminder of the call to service.

The Lord’s body is also a call to community. The church is called to be a community of believers, united in the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the importance of community.

The Lord’s body is also a call to love. The church is called to love one another, to be a living example of the love of God. This is expressed in the sharing of the Lord’s body, a reminder of the call to love.

The Lord’s body is also a call to faith. The church is called to trust in the Lord, to believe in His promises. This is expressed in the sharing of the Lord’s body, a reminder of the call to faith.

The Lord’s body is also a call to sacrifice. The church is called to sacrifice for the Lord, to give of themselves for the sake of others. This is expressed in the sharing of the Lord’s body, a reminder of the call to sacrifice.

The Lord’s body is also a call to holiness. The church is called to be holy, to live lives that are pleasing to the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the call to holiness.

The Lord’s body is also a call to prayer. The church is called to pray for the Lord, to intercede for the sake of His kingdom. This is expressed in the sharing of the Lord’s body, a reminder of the call to prayer.

The Lord’s body is also a call to witness. The church is called to be witnesses to the Lord, to testify to His love and grace. This is expressed in the sharing of the Lord’s body, a reminder of the call to witness.

The Lord’s body is also a call to simplicity. The church is called to live simple lives, to focus on the things that matter most. This is expressed in the sharing of the Lord’s body, a reminder of the call to simplicity.

The Lord’s body is also a call to obedience. The church is called to obey the Lord, to live lives that are pleasing to Him. This is expressed in the sharing of the Lord’s body, a reminder of the call to obedience.

The Lord’s body is also a call to forgiveness. The church is called to forgive one another, to let go of grudges and offenses. This is expressed in the sharing of the Lord’s body, a reminder of the call to forgiveness.

The Lord’s body is also a call to unity. The church is called to be united, to live lives that are characterized by love and harmony. This is expressed in the sharing of the Lord’s body, a reminder of the call to unity.

The Lord’s body is also a call to compassion. The church is called to show compassion to those who are in need, to reach out and help wherever possible. This is expressed in the sharing of the Lord’s body, a reminder of the call to compassion.

The Lord’s body is also a call to peace. The church is called to work for peace, to promote harmony and reconciliation in all situations. This is expressed in the sharing of the Lord’s body, a reminder of the call to peace.

The Lord’s body is also a call to joy. The church is called to find joy in the Lord, to be filled with the joy of the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the call to joy.

The Lord’s body is also a call to thanksgiving. The church is called to give thanks to the Lord, to rejoice in all that He has done. This is expressed in the sharing of the Lord’s body, a reminder of the call to thanksgiving.

The Lord’s body is also a call to love one another. The church is called to show love to all people, to be a living example of the love of God. This is expressed in the sharing of the Lord’s body, a reminder of the call to love one another.

The Lord’s body is also a call to prayer for the lost. The church is called to pray for those who have not yet come to know the Lord, to pray for their salvation. This is expressed in the sharing of the Lord’s body, a reminder of the call to prayer for the lost.

The Lord’s body is also a call to seek God’s will. The church is called to seek the will of God, to live lives that are pleasing to Him. This is expressed in the sharing of the Lord’s body, a reminder of the call to seek God’s will.

The Lord’s body is also a call to stand firm. The church is called to stand firm in the faith, to be strong in the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the call to stand firm.

The Lord’s body is also a call to witnessing. The church is called to witness to the Lord, to share the good news of salvation. This is expressed in the sharing of the Lord’s body, a reminder of the call to witnessing.

The Lord’s body is also a call to serve. The church is called to serve the Lord and others, to be a living example of His love. This is expressed in the sharing of the Lord’s body, a reminder of the call to serve.

The Lord’s body is also a call to salvation. The church is called to reach out to those who are lost, to offer salvation to all who will receive it. This is expressed in the sharing of the Lord’s body, a reminder of the call to salvation.

The Lord’s body is also a call to trust. The church is called to trust in the Lord, to rely on Him in all circumstances. This is expressed in the sharing of the Lord’s body, a reminder of the call to trust.

The Lord’s body is also a call to witness to the truth. The church is called to witness to the truth of the gospel, to be a living example of its power. This is expressed in the sharing of the Lord’s body, a reminder of the call to witness to the truth.

The Lord’s body is also a call to unity. The church is called to be united, to work together for the sake of the Lord. This is expressed in the sharing of the Lord’s body, a reminder of the call to unity.

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Jesus is the "second Adam," the antitype of the first Adam (Rom. 5:14). The first Adam was a sinner, while Jesus was sinless. The first Adam brought death into the world, while Jesus brought life. The first Adam was disobedient, while Jesus was obedient. The first Adam fell, but Jesus rose again. The first Adam was a type of sin, while Jesus is the antitype of righteousness. The first Adam was a type of death, while Jesus is the antitype of life. The first Adam was cursed, while Jesus is blessed. The first Adam was a type of judgment, while Jesus is the antitype of salvation. The first Adam was a type of condemnation, while Jesus is the antitype of justification. The first Adam was a type of death, while Jesus is the antitype of resurrection. The first Adam was a type of sin, while Jesus is the antitype of righteousness. The first Adam was a type of judgment, while Jesus is the antitype of salvation. The first Adam was a type of death, while Jesus is the antitype of resurrection. The first Adam was a type of sin, while Jesus is the antitype of righteousness. The first Adam was a type of judgment, while Jesus is the antitype of salvation. The first Adam was a type of death, while Jesus is the antitype of resurrection.
His forefathers, divided from Romans, begin on this note:

"For, having the seven spiritual gifts of men, the Thessalonians, in the abundance of the grace of God, were zealous to receive the word..."

Paul writes to the Thessalonians to encourage them to continue in their spiritual growth and to be steadfast in their faith. He mentions the seven spiritual gifts: wisdom, understanding, counsel, knowledge, faith, gifts of healing, and utterances of the Holy Spirit.

In his letter, Paul stresses the importance of these gifts and urges the Thessalonians to use them in their daily lives. He also mentions the grace of God and the abundance of the Spirit in their lives.

The Thessalonians are urged to continue in their faith and to be steadfast in their spiritual growth. The letter concludes with Paul's best wishes for the Thessalonians' spiritual growth and success.

These verses provide valuable insights into the spiritual life of the Thessalonians and the importance of the seven spiritual gifts in their spiritual journey.
APOLYGE AND REDEMPTION IN EARLY CHRISTIANITY

The second coming of Christ, the restoration of the dead, the transformation of man into Christ's likeness, the resurrection, and the final judgment are the cornerstone of Christian eschatology. These events are depicted as occurring in heaven, and their purpose is to ensure the salvation of those who have faith. The belief in an afterlife and the promise of eternal life after death are central to Christian theology. The concept of the afterlife is often described as a place of reward for the righteous and a place of punishment for the unrighteous. The Christian expectation of a future kingdom is rooted in the belief that Jesus will return to establish a new order of things, where justice and righteousness will prevail. This expectation is often expressed through imagery of a future city, New Jerusalem, which is described as a place of peace, prosperity, and eternal life.
Apocalyptic and Eschatological Interpretation in Early Christianity

...perseverance, but less convinced. Even combined with long tradition to underscore the perserverance of a non...

Comprehensiveness, however, were less convinced. Events combined by the...
Introduction

This is an introduction to the New Testament. It is a collection of texts that form the earliest Christian writings. The New Testament consists of 27 books, divided into two main parts: the Gospels and the Epistles. The Gospels contain narratives of the life and teachings of Jesus, while the Epistles (or letters) are written by various early Christian leaders to provide guidance and instruction to the early Christian communities.

The Gospels:

- Matthew: The first Gospel, written for the Jewish audience, emphasizes Jesus’ role as the Messiah.
- Mark: A concise Gospel, possibly derived from either Matthew or Luke. It is often considered the earliest Gospel.
- Luke: A detailed account that includes stories about Jesus’ birth and early ministry.
- John: The fourth Gospel, written by the Apostle John, offers a unique perspective on Jesus’ identity and mission.

The Epistles:

- Paul’s Letters: Written by the Apostle Paul to various churches, discussing topics such as faith, ethics, and spiritual matters.
- General Epistles: Letters written by other apostles or early Christian leaders, addressing specific issues within the early church.

The New Testament also includes the Book of Revelation, which is a vision given to John of Patmos, depicting the end times and the return of Jesus.

Notes

Support and inspire those who hope to live to see the coming of God's kingdom.
The development of the city of God or C. C. Taylor's "A View of the Scripture in Augustine"

The city of God is the expression of the Christian community in its dual nature as a spiritual and a terrestrial city. Augustine's description of the city of God is a reflection of his understanding of the Christian faith and its relation to the world. The city of God is a vision of the ultimate fulfillment of human desire for perfection and the achievement of the kingdom of God. Augustine's commentary on the city of God is a rich and complex text that explores the relationship between the material and spiritual worlds and the role of the Christian community in the realization of the divine.

In the tradition of the city of God, Augustine's work is a model for understanding the nature of the Christian community and its role in the world. The city of God is a vision of the ultimate fulfillment of human desire for perfection and the achievement of the kingdom of God. Augustine's commentary on the city of God is a rich and complex text that explores the relationship between the material and spiritual worlds and the role of the Christian community in the realization of the divine.

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Apocalypse and Redemption in Early Christianity

Paul F. Rabil

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Excerpts from The Road to Nicene Christology (Cambridge, MA: Harvard University Press, 1989)

Chapter 1: The Road to Nicene Christology

1. The road to Nicene Christology.

The road to Nicene Christology was a long and winding one. It began with the establishment of the Christian church in the first century. The early Christians believed in one God, Father Almighty, who had sent his Son, Jesus Christ, to save the world from sin. They believed that Jesus was both human and divine, and that he had suffered and died on the cross for the sins of humanity.

2. The development of Christology.

As the Christian church grew and spread, so did its understanding of Christ. Theologians and bishops began to formulate their own beliefs about Jesus, and these beliefs were eventually codified in the Nicene Creed. This creed, which was adopted by the Council of Nicaea in 325, stated that Jesus was truly God and truly human, and that he was consubstantial with the Father.

3. The Council of Nicaea.

The Council of Nicaea was held in 325 AD, and it was one of the most important events in the history of the Christian church. The council was called by Emperor Constantine to resolve disputes over the nature of Jesus Christ. The council adopted the Nicene Creed, which affirmed the unity of the Father, Son, and Holy Spirit, and rejected the Arian heresy.

4. The aftermath of Nicaea.

The Council of Nicaea was a turning point in the history of Christianity. It marked the official end of the controversy over the nature of Christ, and it paved the way for the development of Christian doctrine. The Nicene Creed became the standard for Christian belief, and it remains the cornerstone of the Christian faith today.