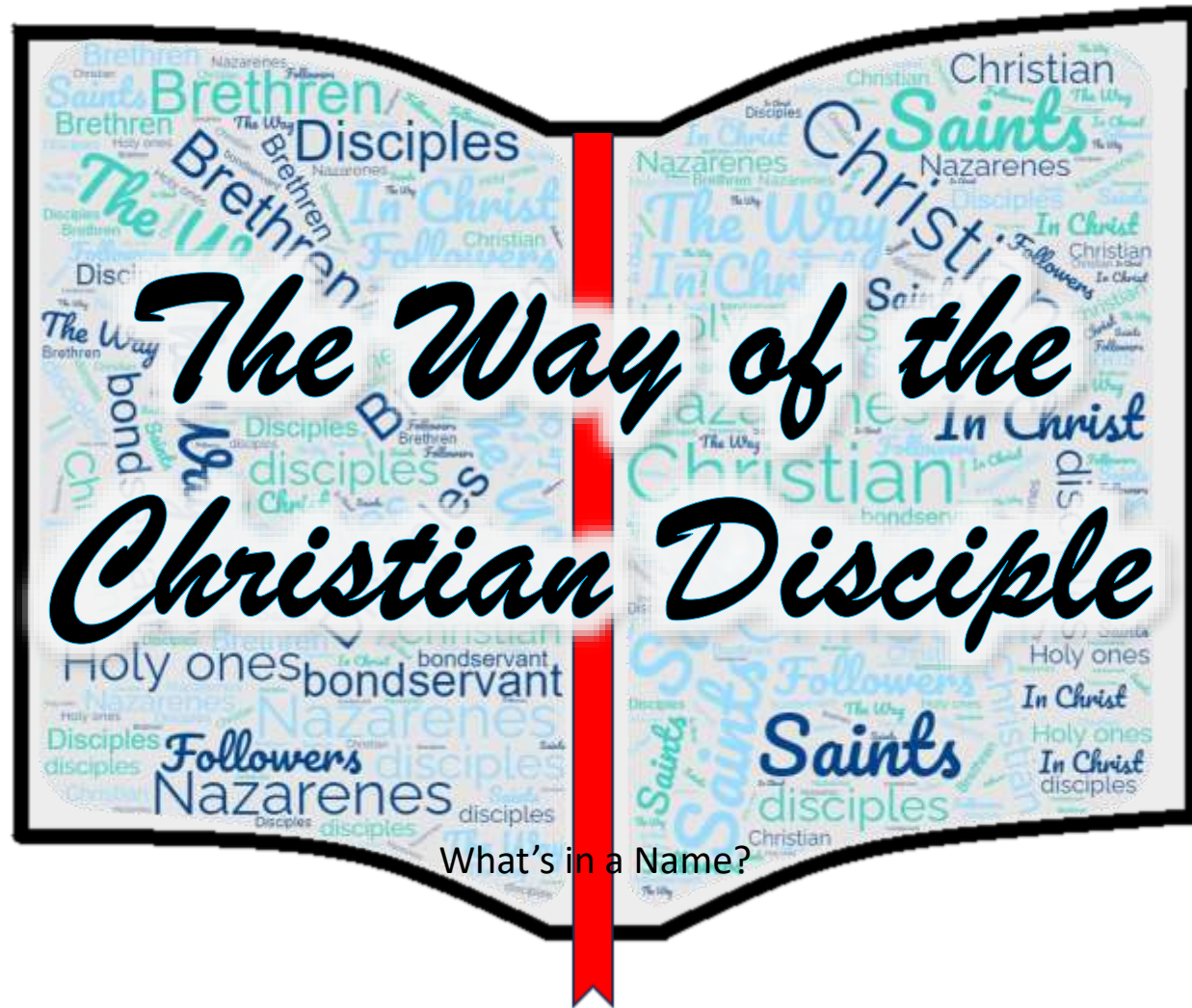


WELCOME

HAPPY SABBATH!

GRACE & PEACE TO YOU FROM GOD THE FATHER AND OUR LORD JESUS CHRIST

	<p>TRUTH ON THE WEB MINISTRIES WWW.TOTW.ORG</p>	
<p>EPH 6:17 AND TAKE...THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD A CHURCH OF GOD IN WOODSTOCK, ILLINOIS</p>		



What's in a Name?

IN THE BEGINNING ...

- Christianity originated in the 1st century AD in the eastern Mediterranean region, specifically in the province of Judea, which was under Roman rule at the time.
- The founder of Christianity is **Jesus of Nazareth**, who is the **Son of God** and **the Messiah** prophesied in the Hebrew Bible (Old Testament).
- Jews there told prophecies about a **Messiah** who would remove the yoke of subservience (of the Romans) and restore the kingdom of David.
- When Jesus was about 30, John the Baptist **identified him publicly as the Messiah**.
- Jesus preached about the Kingdom of God, performed many miracles and taught His students (Disciples). **His teachings emphasized love, forgiveness, unity, and the importance of faith.**

TAKING SHAPE ...

- **Jesus fulfilled numerous prophecies from the Old Testament.** The exact number varies depending on different interpretations and approaches to identifying Messianic prophecies. While some sources may list a specific number, it's important to note that the significance of prophecies and their fulfillment is a matter of faith and proper interpretation in the Spirit.
- However, Jesus' popularity and message **challenged the religious and political authorities** of the time, which ultimately led to his arrest, trial, and crucifixion. **Jesus was resurrected by God the Father three days after his death, which became a central event in Christian theology.** After his resurrection, Jesus appeared to his disciples and **gave them the Great Commission, instructing them to spread his teachings to all nations.**
- The initial followers were largely indistinguishable from their fellow Jews with the exception that they believed in **the Messiahship of Jesus** (Iesous/Yeshua).

TO THE JEW FIRST ...

- **Matthew 15:24** But he answered and said, I am not sent **but unto the lost sheep of the house of Israel.**
- **Deuteronomy 7:6** For thou *art* **an holy people** unto the LORD thy God: the LORD thy God hath **chosen** thee to be a **special** people unto himself, above all people that *are* upon the face of the earth.
- **John 4:21-24** Jesus saith unto her, Woman, believe me, the hour cometh, **when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** Ye worship ye know not what: we know what we worship: **for salvation is of the Jews.** But the hour cometh, and now is, when **the true worshippers** shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
- **Matthew 10:5-6** These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.**

A LIGHT TO ALL NATIONS ...

- **Matthew 28:19-20** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you alway, *even* unto the end of the world. Amen.
- **John 10:16** **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.**
- **Acts 10:34-35** Then Peter opened *his* mouth, and said, Of a truth I perceive that **God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.**
- **Revelation 5:9** And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood **out of every kindred, and tongue, and people, and nation;**

FULFILLING ...

- These “disciples” also began to articulate the **radically inclusive love ethic** (even to “love your enemy”) taught them by The Lord that had **no close parallel** in Judaism or other religion.
- The early followers of Jesus, known as **apostles**, played a crucial role in the **spread of Christianity. There were no denominations at that time.** They traveled to different regions, sharing the message of Jesus and **establishing Christian communities** (Assemblies/Churches consisting of both Jews and Gentiles).
- The Apostle Paul, in particular, played a significant role in **spreading Christianity** beyond its Jewish origins and reaching out to Gentiles (non-Jews) **like the Old Testament prophesied.** (i.e Isa 42:6; 49:6; Psa 22:27; Zech 2:11)

New Testament (255)

[Matthew](#) (72)

[Mark](#) (43)

[Luke](#) (37)

[John](#) (74)

[Acts](#) (29)

Romans (0)

1 Corinthians (0)

2 Corinthians (0)

Galatians (0)

Ephesians (0)

Philippians (0)

Colossians (0)

1 Thessalonians (0)

2 Thessalonians (0)

1 Timothy (0)

2 Timothy (0)

Titus (0)

Philemon (0)

Hebrews (0)

James (0)

1 Peter (0)

2 Peter (0)

1 John (0)

2 John (0)

3 John (0)

Jude (0)

Revelation (0)

DISCIPLES (OF JESUS)

Strong's Greek Dictionary

3101. μαθητης mathetes
math-ay-tes' from 3129; a
learner, i.e. pupil:—disciple.

A disciple would literally follow someone in hopes of eventually becoming what they are. A Christian disciple is a believer who follows Christ and then offers his own imitation of Christ as model for others to follow (1 Corinthians 11:1). A disciple is first a believer who has exercised faith (Acts 2:38).

DISCIPLES (OF JESUS)

Matthew 5:1b ... and when he was set,
his disciples came unto him:

Matthew 27:57 When the even was
come, there came a rich man of
Arimathaea, named Joseph, who also
himself was **Jesus' disciple**:

Luke 9:40 And I besought **thy disciples**
to cast him out; and they could not.

DISCIPLES (OF JESUS)

Matthew 15:2a Why do **thy disciples** transgress the tradition of the elders?

Luke 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke **thy disciples.**

John 18:19 The high priest then asked Jesus of **his disciples**, and of **his doctrine.**

DISCIPLES (OF JESUS)

John 13:35 By this shall all *men* know that ye are **my disciples**, if ye have love one to another.

John 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples** indeed

DISCIPLES (OF JESUS)

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the **disciples of the Lord**, went unto the high priest,

Acts 21:16 There went with us also *certain* of the **disciples** of Caesarea, and brought with them one Mnason of Cyprus, an old **disciple**, with whom we should lodge.

NAZARENES

Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,
He shall be called a Nazarene.

Act 24:5 For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes.

SAINTS

Strong's Greek Dictionary 40. ἅγιος *hagios* *hag'-ee-os* from hagos (an awful thing) (compare 53, 2282); **sacred** (physically, **pure, morally blameless** or religious, ceremonially, **consecrated**):—(most) holy (one, thing), saint.

Old Testament (36)

Genesis (0)	Ecclesiastes (0)
Exodus (0)	Song of Solomon (0)
Leviticus (0)	Isaiah (0)
Numbers (0)	Jeremiah (0)
Deuteronomy (2)	Lamentations (0)
Joshua (0)	Ezekiel (0)
Judges (0)	Daniel (6)
Ruth (0)	Hosea (1)
1 Samuel (1)	Joel (0)
2 Samuel (0)	Amos (0)
1 Kings (0)	Obadiah (0)
2 Kings (0)	Jonah (0)
1 Chronicles (0)	Micah (0)
2 Chronicles (1)	Nahum (0)
Ezra (0)	Habakkuk (0)
Nehemiah (0)	Zephaniah (0)
Esther (0)	Haggai (0)
Job (2)	Zechariah (1)
Psalms (21)	Malachi (0)
Proverbs (1)	

- **Strong's Hebrew Dictionary 6944. קֹדֶשׁ *qodesh* *ko'-desh*** from 6942; a sacred place or thing; rarely abstract, sanctity:—consecrated (thing), dedicated (thing), **hallowed** (thing), holiness, (X most) holy (X day, portion, thing), **saint**, sanctuary.
- **Strong's Hebrew Dictionary 6918. קָדוֹשׁ *qadowsh* *kaw-doshe'*** or qadosh (kaw-doshe'); from 6942; sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a **saint**, a sanctuary:—holy (One), saint.
- **Strong's Hebrew Dictionary 6922. קַדְדִּישׁ *qaddiysh* (Aramaic) *kad-deesh'*** (Aramaic) corresponding to 6918. —**holy (One), saint.**
- **Strong's Hebrew Dictionary 2623. חָצִיד *chaciyd* *khaw-seed'*** from 2616; properly, kind, i.e. (religiously) pious (**a saint**):—godly (man), good, holy (one), merciful, saint, (un-) godly.

New Testament (62)

Matthew (1)	1 Peter (0)
Mark (0)	2 Peter (0)
Luke (0)	1 John (0)
John (0)	2 John (0)
Acts (4)	3 John (0)
Romans (8)	Jude (2)
1 Corinthians (6)	Revelation (13)
2 Corinthians (5)	
Galatians (0)	
Ephesians (9)	
Philippians (3)	
Colossians (4)	
1 Thessalonians (1)	
2 Thessalonians (1)	
1 Timothy (1)	
2 Timothy (0)	
Titus (0)	
Philemon (2)	
Hebrews (2)	
James (0)	

SAINTS

Acts 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to **thy saints at Jerusalem:**

Romans 1:7 To all that be in Rome, beloved of God, **called to be saints**: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Romans 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, **and all the saints which are with them.**

1 Corinthians 1:2 Unto the **church of God** which is at Corinth, to them that are **sanctified in Christ Jesus, called to be saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

SAINTS

1 Corinthians 14:33 For God is not *the author* of confusion, but of peace, as in **all churches of the saints.**

Corinthians 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all **the saints which are in all Achaia:**

Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, **to the saints which are at Ephesus, and to the faithful in Christ Jesus:**

Ephesians 1:15 Wherefore I also, after I heard of your **faith in the Lord Jesus, and love unto all the saints,**

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, **but fellowcitizens with the saints, and of the household of God;**

SAINTS

Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, **as becometh saints;**

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication **for all saints;**

Philippians 1:1 Paul and Timotheus, **the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,** with the bishops and deacons:

Colossians 1:2 **To the saints and faithful brethren in Christ which are at Colosse:** Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

SAINTS

Colossians 1:4 Since we heard of your faith in Christ Jesus,
and of the love *which ye have* to all the saints,

Colossians 1:12 Giving thanks unto the Father, which hath
made us meet to be partakers of the inheritance of **the saints**
in light:

Colossians 1:26 *Even* the mystery which hath been hid from
ages and from generations, **but now is made manifest to his**
saints:

Philemon 5 Hearing of thy love and faith, which thou hast
toward the Lord Jesus, and toward all saints;

Hebrews 13:24 Salute all them that have the rule over you,
and all the saints. They of Italy salute you.

SAINTS

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest **give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;** and shouldest destroy them which destroy the earth.

Revelation 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. **Here is the patience and the faith of the saints.**

Revelation 14:12 Here is the **patience of the saints:** here *are* they that keep the commandments of God, and the faith of Jesus.

THE WAY

John 14:6 Jesus saith unto him, I am **the way**, the truth, and the life: no man cometh unto the Father, but by me.

Matthew 7:14 Because strait *is* the gate, and narrow *is* **the way**, **which leadeth unto life**, and few there be that find it.

THE WAY

Matthew 21:32 For John came unto you in **the way of righteousness**, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

THE WAY

Proverbs 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

Proverbs 23:19 Hear thou, my son, and be wise, and guide thine heart in the way.

2 Peter 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

THE WAY

Isaiah 30:21 And thine ears shall hear a word behind thee, saying, This is **the way, walk ye in it**, when ye turn to the right hand, and when ye turn to the left.

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called **The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*..

Jeremiah 42:3 That the LORD thy God may shew us **the way wherein we may walk, and the thing that we may do.**

THE WAY

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest **the way of God** in truth, neither carest thou for any *man*: for thouregardest not the person of men

THE WAY

Acts 18:25-26

25 This man was instructed **in the way of the Lord;** and being fervent in the spirit, he spake and **taught diligently the things of the Lord,** knowing only the baptism of John. **26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him **the way of God** more perfectly.

THE WAY

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against **the disciples of the Lord**, went unto the high priest, **Acts 9:2** And desired of him letters to Damascus to the synagogues, that if he found any of **this way**, whether they were men or women, he might bring them bound unto Jerusalem.

THE WAY

Acts 19:8 And he (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. **9** But when divers were hardened, and believed not, but spake evil **of that way** before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. **10** And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, **both Jews and Greeks**

THE WAY

Acts 19:20-23 So mightily grew the word of **God** and prevailed. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about **that way.**

THE WAY

Acts 24:14-15 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

THE WAY

Acts 24:21-22 Except it be for this one voice, that I cried standing among them, **Touching the resurrection of the dead** I am called in question by you this day.

And when **Felix** heard these things, **having more perfect knowledge of *that way***, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

THE WAY

Acts 24:24-25 And after certain days, when Felix came **with his wife Drusilla, which was a Jewess**, he sent for Paul, and heard him **concerning the faith in Christ**. And as he **reasoned of righteousness, temperance, and judgment to come**, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

CHRISTIAN

- Strong's Greek Dictionary 5546. Χριστιανος Christianos **Christianos** *khris-tee-an-os* ' from 5547; **a Christian, i.e. follower of Christ:—Christian.**
- Root Words Strong's Greek Dictionary 5547. Χριστος Christos **Christos** *khris-tos* ' from 5548; **anointed, i.e. the Messiah, an epithet of Jesus:—Christ.**
- Root Word Strong's Greek Dictionary 5548. χριω **chrio** *khree* '-o probably akin to 5530 through the idea of contact; **to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:—anoint.**

CHRISTIAN

Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples **were called Christians first** in Antioch.



E.W. Bullinger's Companion Bible Notes 1922 -- called. Gr. *chrematizo*. This word occ. nine times. See note on **Lu 2:26**. **Generally of a Divine communication.** The noun *chrematismos* occ. only in **Ro 11:4**. Though the name **may** have been given at first by Gentiles in mockery, **the usage of the word by the Holy Spirit indicates that its real origin was Divine.**

CHRISTIAN

And the disciples were called Christians, etc. As this became the distinguishing name of the followers of Christ, it was worthy of record. **The name was evidently given because they were the followers of Christ.** But by *whom*, or with what views it was given, is **not certainly known**. Whether it was given by their enemies in *derision*, as the names *Puritan, Quaker, Methodist*, etc., have been; or whether the disciples assumed it themselves; or whether it was given by Divine intimation, has been a matter of debate. **That it was given in derision is not probable. For in the name Christian there was nothing dishonourable.** To be the professed friends of *the Messiah*, or *the Christ*, was not with Jews a matter of reproach, for they *all* professed to be the friends of the Messiah. **The cause of reproach with the disciples was that they regarded Jesus of Nazareth as the Messiah; and hence, when they wished to speak of them with contempt, they would speak of them as Galilaeans, Ac 2:7 or as Nazarenes, Ac 24:6 "And a ringleader of the sect of the Nazarenes."** It is possible that the name might have been given to them as a mere *appellation*, **without intending to convey by it any reproach.** The *Gentiles* would probably use this name to distinguish them; and it might have become thus the common appellation. **It is evident from the New Testament, I think, that it was not designed as a term of reproach.**

-- Albert Barnes' Notes on the Bible 1832-1872

CHRISTIAN

Acts 26:20-22 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, **that they should repent and turn to God, and do works meet for repentance.** For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained **help of God**, I continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come:**

CHRISTIAN

Acts 26:23-26 That **Christ** should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the **Gentiles.** And as he thus spake for himself, Festus said with a loud voice, **Paul, thou art beside thyself; much learning doth make thee mad.** But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. **For the king knoweth of these things,** before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

CHRISTIAN

Acts 26:27-29 King Agrippa, believest thou the prophets? I know that thou believest. **Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.** And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether **such as I am, except these bonds.**

CHRISTIAN

1 Peter 4:14-16 If ye be reproached for the **name of Christ**, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, **but on your part he is glorified**. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. Yet if *any man suffer as* **a Christian**, let him not be ashamed; but let him glorify God on this behalf.

TACITUS: 55-120 AD

CHRISTIANS

*"But not all the relief that could come from man, not all the bounties that the prince could bestow nor all the atonements which could be presented to the gods, availed to relieve Nero from the infamy of being believed to have ordered the conflagration, the fire of Rome. Hence to suppress the rumor, he falsely charged with the guilt, and punished with most exquisite tortures, **the persons commonly called Christians**, who were hated for their enormities. **Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius:** but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also."* –

Tacitus Annals [XV, 44]- Publius Cornelius Tacitus (55-120 c. AD)

SUETONIUS: 69-122AD

CHRISTIANS

In his *Life of Claudius*, [25.4] Suetonius wrote:

"As the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome." (REF Acts 18:2)

In *Lives of the Caesars*, Suetonius

"Punishment by Nero was inflicted on the Christians, a class of men given to a new and mischievous superstition."

– Gaius Suetonius Tranquillus (69-122 c. AD)

JOSEPHUS: 37-100 AD

CHRISTIANS

3. (63) **Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works - a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. [that] He was [the] Christ; (64) and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.**

Titus Flavius Josephus (37-100 c. AD) -- The Antiquities of the Jews, Book 18, Chapter 3 From The Works of Josephus, translated by William Whiston
Hendrickson Publishers, 1987

PLINY: 112 AD

CHRISTIANS

(112 AD) Gaius Plinius (Pliny the Younger) to the Emperor Trajan:

1. It is my custom, Lord, to refer to you all matters concerning which there is some doubt. Indeed, who might better guide my hesitation and inform my ignorance? I have

never been present at the judicial examinations of the **CHRISTIANS**: therefore I do not know how and to what extent it is customary for them to be investigated or punished.

2. I have hesitated more than a little bit as to whether there should be some distinction as to age or whether to distinguish between those who are young from the more solidly entrenched; whether pardon is to be granted for penitence, or if for that one who was ever a **CHRISTIAN** it is of no use for him to desist; **if the very name itself**, if there are no accompanying crimes, or crimes associated with the name should be punished.

PLINY: 112 AD

CHRISTIANS

(112 AD) Gaius Plinius (Pliny the Younger) to the Emperor Trajan:

Meanwhile, as for those who were denounced to me as being CHRISTIANS, I have followed this procedure. 3. I questioned them as to whether they were CHRISTIANS.

Those who confessed twice I questioned yet a third time, threatening torture; those who insisted I ordered to be led off [i.e., to death]. For I did not doubt that, whatever it was that they were confessing, stubbornness and inflexible obstinacy ought to be punished. 4. There were others, similar in their madness; but, because they were Roman citizens, I signed off on an order for them to be remanded to the City.

Soon, in that same proceeding--as usually happens--as the accusation of crime spread wider, several incidents occurred. 5. A small, anonymous book was produced that contained many names.

PLINY: 112 AD

CHRISTIANS

(112 AD) Gaius Plinius (Pliny the Younger) to the Emperor Trajan:

Those who denied that they were or ever had been **CHRISTIANS**, following my lead they called upon the gods and upon your image (which I had commanded to be brought forward for this reason along with the images of the gods), they prayed with incense and with wine and, in addition, **they cursed Christ (it is said that none of those who are really CHRISTIANS can be compelled to do this)**; these I decided should be set free. 6. **Others named by the informant said that they were CHRISTIANS**, but now they renounced it; or that they had once been, but had ceased before--some three years before, some even more years before, not a few as many as twenty years before. And all of these both venerated your image and the images of the gods and cursed Christ.

PLINY: 112 AD

CHRISTIANS

(112 AD) Gaius Plinius (Pliny the Younger) to the Emperor Trajan:

7. Yet they affirmed that this was the sum total of their crime and their error: that they were accustomed on a certain day to meet before daylight, and to take turns reciting a **song to Christ**, as if to a god, and to bind themselves in a sacred oath (sacramentum)--not in any criminal act, **but that they would not commit theft or robbery or adultery, and that they would not break faith, and that they would not deny a deposit when it was called due.** When these were finished, it was their custom to separate and come together again **to share a meal**, entirely common and harmless; but this too they brought to an end after I posted my edict, by which--according to your orders--I prohibited the existence of clubs. 8. From this I considered it all the more necessary to determine the facts, and so I interrogated two female slaves--who were called "deaconesses"--through the use of torture. But I discovered nothing other than depraved and excessive superstition.

PLINY: 112 AD

CHRISTIANS

(112 AD) Gaius Plinius (Pliny the Younger) to the Emperor Trajan:

9. Therefore, when the judicial proceeding was dismissed, I hurried to consult with you. This matter seems to me worthy of consultation, especially on account of the number of defendants. **For many**

persons, of every age and of every social status, of both sexes even, are drawn and will continue to be drawn into this danger.

For the disease of this superstition has spread not only in the cities, but in villages and in the countryside; it seems possible that it can be halted and corrected. 10. Certainly it is sufficiently clear that the temples, once laying empty, have begun to be frequented, and sacred rites long forgotten are sought again, and that sacrificial offerings come from all over, although until recently sponsors for them were very difficult to find. From this it is easy to estimate how great a crowd of people might be reformed if space is provided for penitence.

PLINY: 112 AD

CHRISTIANS

(112 AD) The Emperor Trajan to Gaius Plinius (Pliny the Younger) :

. You followed appropriate procedure, my good Pliny, in examining closely the cases of those who had been denounced to you as CHRISTIANS. For it is not possible to establish a general rule which would have a certain fixed form. 2. They should not be sought out eagerly; but if they are denounced and ruled against, they should be punished, **yet with the restriction that, whoever denies that he is a CHRISTIAN and makes manifest demonstration of this fact (that is, through supplication of our gods) although formerly he was held in suspicion, he shall acquire pardon through penitence**. But the anonymous posting of a book [containing accusations] should have no place in a criminal case, for this is both the worst of examples and not in the spirit of our times.

LUCIAN: 120-200 AD CHRISTIANS

Lucian of Samosata (c. 120 AD - c. 200 AD) Greek satirist.

The CHRISTIANS, you know, worship a man to this day—the distinguished personage **who introduced their novel rites, and was crucified on that account**... You see, these misguided

creatures start with the **general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on faith, with the result that they despise all worldly goods alike, regarding them merely as common property.**

(The Death of Peregrine, The Works of Lucian of Samosata. Translated by Fowler, H W and F G. Oxford: The Clarendon Press. 1905.)

[Matthew](#) (2)

Mark (0)

Luke (0)

John (0)

[Acts](#) (24)

[Romans](#) (6)

[1 Corinthians](#) (21)

[2 Corinthians](#) (9)

[Galatians](#) (3)

[Ephesians](#) (9)

[Philippians](#) (2)

[Colossians](#) (4)

[1 Thessalonians](#) (2)

[2 Thessalonians](#) (2)

[1 Timothy](#) (3)

[2 Timothy](#) (1)

[Titus](#) (1)

[Philemon](#) (1)

[Hebrews](#) (2)

[James](#) (1)

1 Peter (0)

2 Peter (0)

1 John (0)

2 John (0)

[3 John](#) (3)

Jude (0)

[Revelation](#) (19)

EKKLESIA

CHURCH or CHURCHES = Strong's Greek Dictionary 1577. εκκλησια ekklesia ek-klay-see'-ah from a compound of 1537 and a derivative of 2564; a **calling out**, i.e. (concretely) **a popular meeting, especially a religious congregation** (Jewish synagogue, or **Christian community of members** on earth or saints in heaven or both):—**assembly, church.**

Rendered also as "**ASSEMBLY**" ONLY HERE
→ **Acts 19:32 ,39, 41**

EKKLESIA THEOS

(pronounced: ek-klay-see'-ah theh'-os)
CHURCH OF GOD (SINGULAR)

**APPEARS: Acts 20:28; 1Cor 1:2; 1Cor 10:32; 1Cor 11:22;
1Cor 15:9; 2Cor 1:1; Gal 1:13; 1Tim 3:5**

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God**, which he hath purchased with his own blood.

EKKLESIA THEOS

(pronounced: ek-klay-see'-ah theh'-os) CHURCHES OF GOD

1 Corinthians 11:16 But if any man seem to be contentious, we have no such custom, neither **the churches of God**.

1 Thessalonians 2:14 For ye, brethren, became followers of **the churches of God** which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

2 Thessalonians 1:4 So that we ourselves glory in you in **the churches of God** for your patience and faith in all your persecutions and tribulations that ye endure:

EKKLESIA KRISTOS

(pronounced: ek-klay-see'-ah khris'-tos)

CHURCHES OF CHRIST

Strong's Greek Dictionary 5547.

Χριστος Christos *khris-tos*' from 5548; **anointed, i.e. the Messiah,** an epithet of Jesus:—**Christ.**

Romans 16:16 Salute one another with an holy kiss. The **churches of Christ** salute you.

PROPER DIVISION

- **John 7:7** The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
- **John 15:18-19** If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but **because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**
- **John 17:14** I have given them thy word; and **the world hath hated them, because they are not of the world,** even as I am not of the world.
- **1 John 3:13-14** Marvel not, my brethren, if **the world hate you.** We know that we have passed from death unto life, because **we love the brethren.** He that loveth not *his* brother abideth in death.
- **Ephesians 4:17** This I say therefore, and testify in the Lord, that **ye henceforth walk not as other Gentiles walk, in the vanity of their mind,**
- **1 Corinthians 6:9-11** Know ye not that **the unrighteous shall not inherit the kingdom of God?** Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: **but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**

PROPER DIVISION

- **1 Corinthians 2:14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. This is the problem with the world. Because God is holy and perfect, we cannot commune with him because of our sin (cf. [Heb 12:14](#)). Instead, we are under his wrath (cf. [John 3:36](#), [Rom 6:23](#)). It is for this reason that Christ died on the cross for our sins—to pay our just penalty and to reconcile us to God ([Rom 6:23](#)).
- **Romans 12:1-2** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. **And be not conformed to this world:** but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.
- **1 John 2:15-16** Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. **For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**

THOSE WHO SEPARATE THEMSELVES

There are many these days who differentiate themselves from the term “Christian” with some even mocking those who still claim the biblical term.

SOME REASONS

- 1) Sabbath Observance and Jewish Roots**
- 2) Theological and Doctrinal Differences**
- 3) Negative Historical Associations**
- 4) Cultural and Social Identity**
- 5) Personal Spiritual Journey**

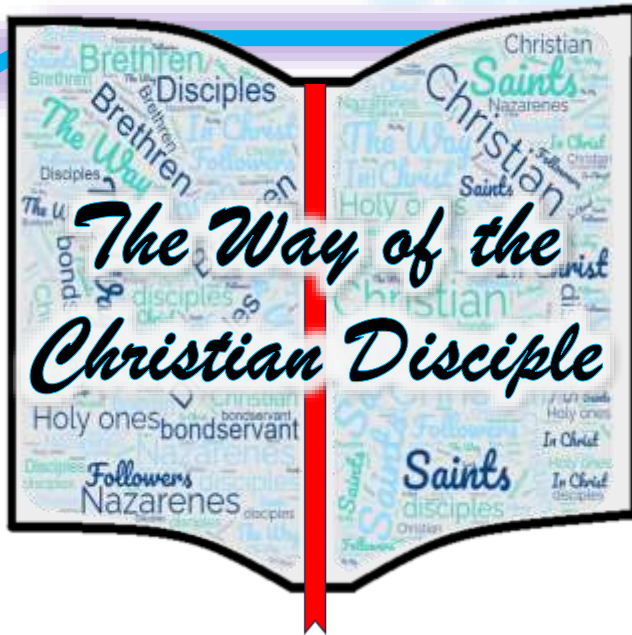
DISUNITY

Galatians 2:11-17 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, **he withdrew and separated himself, fearing them which were of the circumcision.** And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that **they walked not uprightly according to the truth of the gospel**, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, **Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: **for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God**

UNITY

- Love of God
- The deity of Christ.
- The Resurrection of Christ.
- Salvation by grace.
- Salvation through Jesus Christ alone.
- Moral purity/Holiness/Good works
- The Gospel.

THANK YOU!



HAVE A GREAT REST OF THE SABBATH



The Way of the Christian Disciple - Kenneth Hoeck • **TOTW.ORG**