

Apologists and Early Theologians

Name: _____ Date: _____

Name	Location	Personal History	Best Known For	Special Notes
Justin Martyr				
Irenaeus				
Clement of Alexandria				
Tertullian				
Origen				
Hippolytus				

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Justin Martyr	Samaria	Gentile philosopher searching for the purpose of life. Met an older Christian and converted to the faith in 132.	Sought to defend Christianity against charges of atheism, immorality, unloyal citizens, and to prove that the truth was taught by Christianity alone.	Publicly debated the philosophers of his day and was martyred for his efforts.
Irenaeus	Lyons, France	Bishop	Primarily attacked Gnosticism.	Contributed to the authority of the monarchical bishop, reverence for church traditions, and rise for official New Testament Canon.
Clement of Alexandria	Alexandria, Egypt	Developed a school for converted pagans and children of Christians.	Earliest leader of the Christian school began about 190-202	Combined Greek philosophy and Christianity into a religion of mysticism. One of the inventors of purgatory. He also perpetuated a true gnosis" (divine knowledge) that freed man from sin and thus made the Lord's suffering and death of little significance.
Tertullian	Carthage, North Africa	Born about 160 and later during the 2nd century, became converted to Christianity.	Demonstrated the foolishness of persecuting Christians because it only made the movement grow.	About 200, he became a believer in the Montanism teachings.
Origen	Alexandria, Egypt	Led the Alexandrian school from 202-232 before moving to Caesarea in Palestine to serve the church there for another 20 years	Promoted belief that the Bible held mystical messages that only mature believers could understand. The hidden meanings he brought to light often had no relationship to the literal meaning.	Persecuted under Decius in 250
Hippolytus		Wrote commentaries on Daniel and Song of Songs—the oldest commentaries to have survived the ages.	Primarily attacks Gnosticism around 200. Criticized the church in Rome over their disciplinary laxity and doctrinal unsoundness.	Wrote much of the beginning theology behind the Roman church—and gave patterns for worship. Was not for forgiving those who seriously sinned after baptism.