

# persecution in the early church

Persecution in the Early Church: Trials, Faith, and Resilience

**persecution in the early church** was a defining element that shaped the identity, growth, and theology of Christianity during its foundational centuries. The journey of early Christians was not marked by tranquility but by frequent hostility, social ostracism, and violent opposition. Understanding this period of persecution sheds light on how the early church transformed from a small sect within Judaism into a global faith that has endured for millennia.

## The Context of Persecution in the Early Church

To appreciate the nature of persecution in the early church, it's essential to recognize the broader cultural and political landscape of the Roman Empire. Christianity emerged in a polytheistic society that highly valued loyalty to traditional Roman gods and the emperor. Any deviation, especially a monotheistic faith rejecting emperor worship, was viewed with suspicion and often hostility.

Early Christians were seen as subversive not just because of their religious beliefs but also because of their social practices. They refused to participate in pagan rituals, which were tightly woven into public and civic life, and often met secretly to worship, which only fueled rumors and mistrust.

## Roman Responses to Early Christianity

The Roman authorities initially considered Christianity a sect within Judaism, which was legally protected under Roman law. However, as Christianity spread among Gentiles and distanced itself from Jewish customs, tensions increased. Christians were often accused of atheism for refusing to recognize Roman gods, and rumors circulated about their secret meetings and misunderstood rituals—like the Eucharist—leading to accusations of cannibalism and immorality.

Emperor Nero's reign marked one of the first large-scale persecutions. After the Great Fire of Rome in 64 AD, Nero blamed Christians, using them as scapegoats for the disaster. This persecution was brutal, involving executions by crucifixion, burning, and being thrown to wild beasts.

## Key Episodes of Early Christian Persecution

While persecution was not constant and varied in intensity and geographic scope, several notable episodes illustrate the challenges the early church faced.

### The Nero Persecution (64 AD)

Nero's persecution is often considered the first imperial-level crackdown on Christians. The historian

Tacitus describes how Christians were subjected to horrific tortures, and this event set a precedent for viewing Christians as enemies of the state.

## **Persecutions under Domitian and Trajan**

Later emperors like Domitian (81–96 AD) and Trajan (98–117 AD) also targeted Christians, though their approaches differed. Domitian demanded emperor worship, and those who refused, including Christians, faced punishment. Trajan's policy was somewhat more moderate; he instructed governors not to actively seek out Christians but to punish them if accused and refusing to recant.

## **The Great Persecution under Diocletian (303–311 AD)**

The most severe and systematic persecution came under Emperor Diocletian. His tetrarchy aimed to restore Roman unity and traditional values by eradicating Christianity. Churches were destroyed, scriptures burned, clergy imprisoned, and Christians were forced to perform pagan sacrifices under threat of death.

This period tested the church's resilience, but it also led to remarkable stories of faithfulness and martyrdom that inspired future generations.

## **The Role of Martyrdom and Its Impact on the Early Church**

Martyrdom was a profound and powerful aspect of persecution in the early church. Those who chose death rather than renouncing their faith became heroes and symbols of unwavering devotion.

## **Why Martyrdom Mattered**

Martyrs were seen as witnesses to the truth of the gospel—the Greek word “martyr” itself means “witness.” Their courage under torture and death inspired others to embrace Christianity, demonstrating that faith could transcend fear and worldly power.

## **Famous Early Martyrs**

- **Stephen**: Known as the first Christian martyr, stoned to death around 34 AD, his story is recorded in the Acts of the Apostles.
- **Polycarp of Smyrna**: An influential bishop who refused to renounce Christ despite threats, ultimately burned at the stake around 155 AD.
- **Perpetua and Felicity**: Two female martyrs whose writings and stories have been preserved, showcasing the personal and communal strength amidst persecution.

# How Persecution Shaped Early Christian Theology and Practice

The experience of persecution deeply influenced how early Christians understood their faith and lived it out. It prompted theological reflection on suffering, the nature of the church, and the promise of eternal life.

## Suffering as a Path to Glory

Early Christian writers like Ignatius of Antioch emphasized that suffering for Christ was not a defeat but a participation in Jesus' own suffering and a path to resurrection and glory. This perspective gave believers a sense of purpose and hope amid trials.

## Strengthening Community Bonds

Persecution fostered a strong sense of solidarity and mutual support within Christian communities. Acts of charity, shared worship, and the care for imprisoned or widowed members helped maintain cohesion and resilience.

## The Development of Apologetics

Facing misunderstanding and hostility, early Christians developed apologetics—reasoned defenses of their faith. Writers like Justin Martyr and Tertullian engaged with critics and Roman authorities, clarifying misconceptions and advocating for religious tolerance.

## Lessons from Persecution for Today's Believers

Although the context has changed dramatically, the story of persecution in the early church offers valuable insights for modern Christians and anyone interested in religious freedom.

- **Resilience in Faith**: The early church teaches the power of steadfastness and courage in the face of adversity.
- **Community Support**: The importance of caring for one another during difficult times remains a vital lesson.
- **Engagement through Dialogue**: Apologetics of the early church remind believers to engage respectfully and thoughtfully with those who misunderstand or oppose their beliefs.

Persecution in the early church was not merely a period of suffering but a forge in which the identity and mission of Christianity were shaped. The stories of courage, faith, and community that emerged continue to inspire and challenge believers across the world today.

# **Frequently Asked Questions**

## **What were the main reasons for the persecution of the early Christian church?**

The early Christian church faced persecution primarily because Christians refused to worship the Roman gods and the emperor, which was seen as a threat to social order and the unity of the Roman Empire. Their distinct beliefs and practices also made them targets of suspicion and hostility.

## **Who were some of the key figures persecuted in the early church?**

Key figures persecuted in the early church include apostles like Peter and Paul, who were martyred for their faith. Other notable martyrs include Stephen, considered the first Christian martyr, and Polycarp, an early bishop who was executed for his beliefs.

## **How did persecution affect the growth of the early Christian church?**

Despite persecution, the early Christian church grew significantly. Persecution often strengthened the resolve of believers, inspired conversions due to the courage of martyrs, and helped spread Christianity beyond Jewish communities into the Gentile world.

## **What methods of persecution were used against early Christians?**

Early Christians faced various methods of persecution including imprisonment, confiscation of property, public humiliation, torture, and execution by crucifixion, burning, or being thrown to wild beasts in arenas.

## **Which Roman emperors are most associated with the persecution of the early church?**

Notable Roman emperors associated with Christian persecution include Nero, who blamed Christians for the Great Fire of Rome; Domitian, who targeted Christians and Jews; and Diocletian, who initiated the most severe and systematic persecution known as the Diocletianic or Great Persecution.

## **How did early Christians respond to persecution?**

Early Christians often responded to persecution with steadfast faith, prayer, and community support. Many chose martyrdom over renouncing their faith, viewing suffering as a witness to Christ. Their resilience inspired others and helped solidify Christian identity.

## **What role did persecution play in shaping Christian doctrine**

## and identity?

Persecution played a significant role in shaping Christian doctrine and identity by emphasizing themes of suffering, martyrdom, and the hope of eternal life. It led to the development of theological reflections on suffering, the afterlife, and the nature of the church as a community of believers united in trials.

## Additional Resources

**\*\*Persecution in the Early Church: An Analytical Review\*\***

**persecution in the early church** represents a critical chapter in the history of Christianity, shaping its development, doctrinal formation, and communal identity. From sporadic local hostilities to systemic imperial crackdowns, the early Christian community faced formidable challenges that tested their beliefs and resilience. This article delves into the multifaceted nature of these persecutions, examining their origins, manifestations, and long-term impacts on the early church and broader Roman society.

## Contextualizing Persecution in the Early Church

Understanding persecution in the early church requires situating the phenomenon within the socio-political and religious landscape of the Roman Empire. Christianity emerged during a volatile era marked by religious plurality, imperial consolidation, and fluctuating tolerance for dissenting sects. Early Christians, distinguished by their monotheism, refusal to worship Roman gods or the emperor, and distinct communal practices, often found themselves at odds with prevailing cultural norms.

Despite its growing numbers, the early church lacked formal political power or legal protection. This vulnerability meant that Christians were susceptible to accusations ranging from atheism and superstition to sedition. The tension between the Christian community and Roman authorities frequently resulted in episodes of persecution, which varied in intensity across regions and periods.

## Early Instances of Hostility

The earliest documented hostilities against Christians were typically localized and driven by social or religious tensions rather than formal imperial policy. In cities like Jerusalem, anti-Christian violence erupted, fueled by disagreements with Jewish authorities who viewed the nascent Christian movement as heretical or threatening to their religious authority.

Furthermore, the refusal of Christians to participate in traditional Roman religious rites often led to suspicion and social ostracism. Because the state religion was intertwined with civic duty, Christians' abstention was perceived as undermining social cohesion and loyalty to Rome. These early conflicts set the stage for more systematic persecutions in subsequent decades.

# Imperial Policies and Systematic Persecutions

As Christianity spread throughout the empire, the imperial government began to engage more directly with the issue. The nature and scale of persecution evolved, influenced by political expediency, local governors' attitudes, and broader concerns about maintaining order and unity within the empire.

## The Decian and Diocletian Persecutions

Two of the most notorious waves of persecution occurred under Emperors Decius (249–251 AD) and Diocletian (284–305 AD). The Decian persecution was notable for its empire-wide edicts requiring all citizens to perform public sacrifices to Roman gods and obtain certificates proving compliance. Christians, who refused, faced arrest, torture, and execution. This represented a significant escalation, as it was the first empire-wide attempt to enforce religious conformity.

Diocletian's persecution, often referred to as the "Great Persecution," was even more severe and prolonged. Beginning in 303 AD, a series of edicts targeted Christian scriptures, places of worship, and clergy. The intent was to eradicate Christianity entirely, reflecting Diocletian's broader efforts to reinforce state religion and imperial authority. The Great Persecution deeply affected Christian communities but ultimately failed to suppress the faith.

## Social and Legal Dimensions

Roman legal frameworks did not explicitly outlaw Christianity initially. Instead, Christians were prosecuted under charges such as impiety (*religio illicita*) or disturbing public order. This ambiguity meant that persecution was often arbitrary and dependent on the disposition of local officials.

The social consequences of persecution included stigmatization, loss of property, and exclusion from public life. Christians who renounced their faith under duress—known as *lapsi*—faced complex reintegration challenges within their communities. The tensions surrounding *lapsi* highlighted the moral and social dilemmas wrought by persecution.

## Impact on Christian Theology and Community Structure

Persecution in the early church profoundly influenced its theological development and communal organization. The experience of suffering underlined themes of martyrdom, witness, and redemption in Christian doctrine.

## The Role of Martyrdom

Martyrs became central figures within early Christianity. Their willingness to face death rather than renounce faith was seen as the ultimate testament to divine truth. This veneration of martyrs helped

solidify communal identity and provided powerful narratives that encouraged perseverance and conversion.

The accounts of martyrdoms—collected in hagiographies and martyrologies—served both spiritual and pedagogical purposes. They functioned as inspirational texts that reinforced the values of courage and steadfastness amid oppression.

## **Strengthening of Ecclesiastical Authority**

Persecution also affected the internal governance of the church. Leaders such as bishops gained prominence as protectors and organizers of persecuted communities. The need to address issues like lapsi and communal discipline accelerated the development of canonical laws and institutional structures.

Moreover, the shared experience of persecution fostered a sense of solidarity and distinctiveness that helped Christianity transition from a loosely connected movement into a more cohesive religious institution.

## **Comparative Perspectives and Historical Debates**

Scholars have long debated the extent and nature of persecution in the early church. While traditional narratives emphasize widespread and continuous oppression, recent historiography suggests a more nuanced picture, with persecution being episodic and varying significantly by region and time.

## **Regional Variations**

For example, Christians in Asia Minor and North Africa often faced harsher conditions compared to those in Rome or parts of the Western Empire. This variability depended on local political dynamics, religious pluralism, and the attitudes of provincial governors.

## **Persecution as a Catalyst for Growth?**

Interestingly, some historians argue that persecution paradoxically contributed to Christianity's expansion. The steadfastness of believers under duress attracted converts impressed by their moral courage and communal solidarity. The narratives of martyrdom and resistance also provided a powerful countercultural identity that distinguished Christians from other religious groups.

## **Legacy of Early Church Persecution**

The legacy of persecution in the early church extends beyond its immediate historical context. It shaped Christian attitudes toward suffering, authority, and identity for centuries. The memory of

persecution informed theological reflections on the relationship between church and state and influenced Christian responses to later challenges.

Additionally, the early church's experiences laid groundwork for the eventual legalization and institutionalization of Christianity under Emperor Constantine in the early 4th century. This transition marked a profound transformation in the religion's social status and role within the empire.

Persecution in the early church remains a pivotal subject for understanding the complex interplay between religion, politics, and society in antiquity. Its study continues to shed light on the resilience of religious communities and the dynamics of cultural conflict in historical contexts.

## **Persecution In The Early Church**

**persecution in the early church:** *Persecution in the Early Church* Herbert Brook Workman, 1906

**persecution in the early church:** **Persecution in the Early Church** Herbert Brook Workman, 1911

**persecution in the early church:** *Martyrdom and Persecution in the Early Church* W. H. C. Frend, 1965

**persecution in the early church:** **Persecution in the Early Church** Herbert B. Workman, 2009-04-01 The subject of persecution in the early Church, treated as a whole, has been somewhat neglected by English writers. The legal aspects of the matter, the relations of the Church to the Empire, and the nature of the courts and procedure by which the Christians were condemned have been fully dealt with in the researches of Ramsay, Hardy, and others . . . Persecution also, treated merely from the standpoint of the Church, the experiences of the martyrs, has, of course, never lacked presentation in this country from the days of Foxe onward . . . [A] treatment of the subject as a whole, in its legal, historical, ecclesiastical, and experiential aspects, is what I have attempted in the following pages . . . While I trust that no aspect of the subject has been neglected, special attention has been drawn to those aspects of the inner life of the Church which led to persecution. Contents 1. The Master and His Disciples 2. Casesar or Christ 3. The Causes of Hatred 4. The Great Persecution 5. The Experiences of the Persecuted

**persecution in the early church:** **Persecution in the Early Church** Herbert Brook Workman, 1960

**persecution in the early church:** *Persecution in the Early Church* Herbert Brook Workman, 1923

**persecution in the early church:** *PERSECUTION IN THE EARLY CHURCH* HERBERT B. WORKMAN, 2018

**persecution in the early church:** **Martyrdom and Persecution in the Early Church** W. H. C. Frend, 2014-04-15 Although the story of the triumphant rise of Christianity has often been told, it was a triumph achieved through blood and tribulation. The literal meaning of the term martyr meant witness, but among early Christians it quickly acquired a harsher meaning--one who died for the faith--and that witness through death was responsible for many conversions, including those of Justin Martyr, who himself offered just such witness, and perhaps even Tertullian. Persecution was seen by early Christians, as by later historians, as one of the crucial influences on the development of the early church and Christian belief. Why did the Roman Empire persecute Christians? Why did thousands of Christians not merely accept, but welcome martyrdom? In his classic work, *Martyrdom and Persecution in the Early Church*, the late W. H. C. Frend explores the mindset of Christians who suffered persecution as well as the motivations of those who persecuted them. He shows the critical



importance of Jewish ideas to early Christians, heavily influenced as they were by the story of Daniel and the revolt of the Maccabean. He argues that the Christian concept of martyrdom held in such high regard among early Christians can only be understood as springing from Jewish roots. Frend explores a number of major persecutions to show both common themes and variations, and examines also the relationship between the heavenly kingdom of Christ and the rule of the earthly emperor. In doing so, he shows how persecution formed an essential part in a providential philosophy of history that has profoundly influenced European political thought.

**persecution in the early church:** The Myth of Persecution Candida Moss, 2013-03-05 An expert on early Christianity reveals how the early church invented stories of Christian martyrs—and how this persecution myth persists today. According to church tradition and popular belief, early Christians were systematically persecuted by a brutal Roman Empire intent on their destruction. As the story goes, vast numbers of believers were thrown to the lions, tortured, or burned alive because they refused to renounce Christ. But as Candida Moss reveals in *The Myth of Persecution*, the “Age of Martyrs” is a fiction. There was no sustained 300-year-long effort by the Romans to persecute Christians. Instead, these stories were pious exaggerations; highly stylized rewritings of Jewish, Greek, and Roman noble death traditions; and even forgeries designed to marginalize heretics, inspire the faithful, and fund churches. The traditional story of persecution is still invoked by church leaders, politicians, and media pundits who insist that Christians were—and always will be—persecuted by a hostile, secular world. While violence against Christians does occur in select parts of the world today, the rhetoric of persecution is both misleading and rooted in an inaccurate history of the early church. By shedding light on the historical record, Moss urges modern Christians to abandon the conspiratorial assumption that the world is out to get them.

**persecution in the early church: An Account of the Persecutions of the Early Church Under the Roman Emperors** Edward Steere (Missionary Bishop of Central Africa.), 1859

**persecution in the early church: Persecution in the Early Church**, 1990

**persecution in the early church: Persecution and Profession** Geo Morrish, 2015-03-25  
Contents. Part 1. Persecution. Chapter 1. Persecution: Why Christians were persecuted. Why called Atheists. — Rome full of temples and altars. — Christianity aggressive. — The burning of Rome, charged on the Christians. — Persecution by Nero. — Testimony of Tacitus. — The Twelve Apostles Chapter 2. Insurrection of the Jews: Often revolted under the Romans. — The Jews at Caesarea. — Florus attacks Jerusalem. — Treachery of the Jews. — Massacre of the Jews at Caesarea. — Cestius attacks Jerusalem. — Great victory of the Jews over the Romans. — Prophecies relating to the destruction of Jerusalem. — Fearful sights and great signs. — The cry of Jesus, son of Ananus. — Josephus. — Ruler — Prophet — With the Romans. — Destruction of Jerusalem. — The Jews divided into factions. — The siege led by Titus. — Determined resistance of the Jews. — Mode of attack by the Romans. — Severe famine in the city. — A woman eats her child. — The city taken. — Titus desires to save the temple. — It is burnt. — The city destroyed. — Great slaughter and numerous prisoners. — Prophecy fulfilled. Chapter 3. Further Persecutions. — The Romans attribute all calamities to the Christians. — Letter of Pliny to the Emperor Trajan. — Trajan's reply. — Ignatius. — Justin Martyr. — Polycarp. — Blandina. — Perpetua. Chapter 4. The Apostolic Fathers: Clement. — Polycarp. — Barnabas. — Ignatius. — Hermas. — None to be trusted as scripture. Chapter 5. Attacks on Christianity. — Celsus. — Porphyry. — The Oracle of Delphi. — Hierocles. — The Apologies. — Justin Martyr. — Minucius Felix. — Athenagoras. — Tertullian Chapter 6. The Catacombs. — How formed. — The testimony of the tablets. — A visitor's description. Chapter 7. Miracles and Signs. — Their existence in the early church. — Exorcists. Chapter 8. Offices in the Early Church. — Elders, Presbyters, and Bishops. — Undue exaltation of the bishops. Chapter 9. Customs in the Church. — Reception into the Church. — Catechumens. — Fidelis. — Audientes — Baptism. — Forms of Worship. — Meetings on Sunday. — The Lord's Supper. — Taken weekly. — Singing. — Collection for the poor. — Bread and wine sent to the sick. — Water mixed with the wine. — Abuses creeping in. — Love Feasts. — Superstitions in the Church. — The sign of the cross. — Clergy and laity. — The Lord's Supper and Absolution. — Letter of Dionysius. — Celibacy of the Clergy. — Hippolytus and

Callistus. Chapter 10. Early Heresies. — What is heresy? — Gnosticism. — Arianism. — The Novatians. — The Lapsi. Chapter 11. Cyprian and the Assumptions of Rome. — How were the lapsi to be treated? — Rome struggles for supremacy. Chapter 12. The Later Persecutions. — Persecution of Decius. — The Seven Sleepers of Ephesus. — Origen. — Valerian and Diocletian. — Galerius. — The oracles consulted. — The ten persecutions. — The address to the church at Smyrna. Part 2. Profession. Chapter 1. Conversion of Constantine. — His vision. — Was he really a Christian? Chapter 2. The Council of Nice. — The Nicene creed. — The Arians condemned. Easter — How calculated — How kept Chapter 3. Athanasius and His Times. — The Arians in power. — Athanasius persecuted. — Death of Constantine. — Athanasius banished. Chapter 4. Ambrose: made a bishop suddenly. — Valens emperor in the East. — Eighty ministers burnt in a ship. — The Second General Council. — Ambrose rashly opposes Valentinian II. — Revolt at Thessalonica. — Massacre of the inhabitants. — Penance demanded of the emperor. Chapter 5. Chrysostom and His Times. — He finds being an advocate and a Christian inconsistent. — Chrysostom an ascetic. — His trick on his friend Basil. — His narrow escape. — He cannot crucify the flesh. — Made a presbyter and preaches. — The revolt at Antioch. — Made bishop of Constantinople by Eutropius. — Not liked by the clergy. — Popular with the bishops. — He aids Eudoxia in carrying relics to her new chapel. — Protects Eutropius when condemned to death. — He ventures to the Gothic camp. — The Tall Brethren. — Plots against Chrysostom. — He is deposed and banished. — The fright by an earthquake restores him. — Eudoxia's image condemned by Chrysostom. — Again he is deposed and banished. — His great usefulness in his long banishment, — Removed to a more severe climate. — His death. Chapter 6. The Donatist Schism. — Their doctrine of separation from evil, good. — Their practice bad. — The Circumcelliones. — Augustine. — His works. Chapter 7. Pelagianism. — Pelagius condemned. — His doctrine. — Semi-Pelagianism Chapter 8. Monasticism. — St. Anthony. — Simon Stylites. — The Essenes. — Egyptians. — What led to Monasticism. — The Scriptures preserved and copied by Monks. Chapter 9. Christianity in Britain. — The Druids. — Their human sacrifices. — Christianity in England early. — Was Claudia a British Christian? — St. Patrick and Ireland. — Scotland. Chapter 10. Councils in the Church. — The General Councils: The first at Nice. — The second at Constantinople. — The third at Ephesus. — Eutyches condemned. — The Robbers' Meeting. — The fourth at Chalcedon. — The Nicene creed confirmed. — What Scripture for Councils. — What authority over Christians. Chapter 11. The Western Church. — Leo the Great, bishop of Rome. — Saves the city of Rome. — Defends the faith. — Manichaeism. — The Priscillianists. — Leo anxious for universal supremacy. — His conflict with Hilary of Arles. — His death. Chapter 12. Close of the Fifth Century. — Conflicts with the Arians. — The Monophysites. — The Henoticon. — The bishops of Rome and Constantinople excommunicate each other. — The professing church rent into parties. — The address to the church at Pergamos Chapter 13. The Bible for the Church — Translated into many languages. Chapter 14. Conclusion. — Review of the whole period.

**persecution in the early church: Martyrdom and Persecution in the Early Church** W. H. C. Frend, 1981

**persecution in the early church:** Persecution in the Early Church Herbert B. Workman, 2015-07-10 Excerpt from Persecution in the Early Church: A Chapter in the History of Renunciation Of the following pages the lecture actually delivered consisted of Chapter I., 1, and of the whole of Chapter V. These sections I have printed unaltered. This will explain a few slight repetitions, as also certain hortatory paragraphs not strictly in keeping with an historical work. The subject of persecution in the early Church, treated as a whole, has been somewhat neglected by English writers. The legal aspects of the matter, the relations of the Church to the Empire, and the nature of the courts and procedure by which the Christians were condemned have been fully dealt with in the researches of Ramsay, Hardy, and others, who approve on the whole of the judgement of Mommsen. The opposite view, though still maintained by certain writers of repute (see *infra*, Appendix E), has not found any English historian, so far as I know, to defend it at length. Persecution also, treated merely from the standpoint of the Church, the experiences of the martyrs, has, of course, never lacked presentation in this country from the days of Foxe onward. About the Publisher Forgotten

Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

**persecution in the early church: Persecution in the Early Church: A Chapter in the History of Renunciation** Herbert B. B. Workman, 2017-08-23

**persecution in the early church: I Am A Christian** Anthony P. Schiavo, Jr., 2018-09-17 Jesus never existed. The Bible is a book of fairy tales. Accounts of Christian persecution are fables. Christians of today face ridiculous claims of this type on a regular basis. These charges gain traction in the modern world because the average person has practically no knowledge of the Church's ancient past. *I Am A Christian: Authentic Accounts of Christian Martyrdom and Persecution from the Ancient Sources* aims to remedy this deficiency. The works collected in this book represent some of the most trustworthy first-hand accounts of the triumphs and travails of the early Church that have survived antiquity. These include several authentic transcripts of Roman legal proceedings against Christians, along with obscure but fascinating historical works that are unfamiliar to even the most informed Christians of today. In several cases, readers will be presented with the actual words of the martyrs themselves. In others, they will read accounts penned by eye-witnesses or authors writing within the living memory of the events themselves. Taken together, these works form a glorious record of early Christian zeal and fortitude in the face of aggressive state persecution. When reading them, one notices a common refrain: when questioned, the accused would cry out: "I am a Christian," which was the equivalent of saying, "I am guilty as charged." In an era when such an admission carried a death sentence, these authentic testimonies provide a convincing answer to modern skeptics who will find them as baffling as did the ancient Roman emperors, proconsuls and magistrates of nearly two millennia ago.

**persecution in the early church: Christian History** , 1990

**persecution in the early church: Persecution in the Early Church** Herbert B B 1862 Workman, 2015-02-13 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

**persecution in the early church: The Early Christian Persecutions** Dana Carleton Munro, Edith Bramhall, 1913

**persecution in the early church: The Acts Of Apostles** Quintin Pavlicek, 2021-07-17 Persecution of the church occurred sporadically and in localized areas from the start. The first persecution of Christians organized by the Roman government was under the emperor Nero in 64 AD after the Great Fire of Rome and took place entirely within the city of Rome. Although the main accusers of Jesus during His earthly ministry were the Pharisees, the Sadducees became the initial persecutors of the early Church, because of the apostles' teaching regarding the resurrection of Christ. The earliest persecutions in Jerusalem are described in Acts chapters 3-9, and describe, respectively, the encounters the Jewish authorities had with (1) Peter and John, (2) Peter and the

other apostles, (3) Stephen, and (4) the Church at large.

## Related to persecution in the early church

**If you bought a bible, you are probably on a watchlist** Jesus said multiple times and in multiple ways that we would face persecution as Christians. If you were Christian, you probably wouldn't find that so farfetched since it was a

**The EXPELLED persecution that "never happens"** For many years I've written here about the "EXPELLED" issue -- the persecution of anyone that doesn't subscribe to the Darwinian ideology. It's as real and serious as a heart

**Flashbulb Memory: Matthew 27:51-53 - TheologyWeb Campus** Flashbulb memory refers to the vivid memories that people describe after emotional events. The moment someone hears shocking news, witnesses a historical event, or

**Texas Justice: Pedo Pastor Edition - TheologyWeb Campus** I've got no idea what you're referring to with the supposing of it being a Christian persecution. Usually the information is in an indictment or something like that, but I wasn't able

**Persecution in Alberta - TheologyWeb Campus** Persecution in Alberta. I took some time and listened to the video. First discovery was the intro by Justin Peters. After listening to that for about 5 minutes, I had enough and skipped on to the

**So where is the rioting? - TheologyWeb Campus** The level of persecution of individuals is just plain fascistic. Literally like nothing ever seen before in US history. I can see how someone who supports killing babies who are

**So where is the rioting? - TheologyWeb Campus** The level of cancel culture that the right is engaging in is about 1000x worse than rioting. The level of persecution of individuals is just plain fascistic. Literally like nothing ever

**Civics 101 Guidelines - TheologyWeb Campus** The family fled persecution in fascist Germany which outlaws homeschooling of children, and which fined them, used police to force their children into schools, etc., for daring

**If you bought a bible, you are probably on a watchlist** If you as a Christian suffer for doing wrong, that is just the normal, expected outcome. That is not persecution. So if Christians go ally themselves with wrong doers, or

**To Kill A Fascist - TheologyWeb Campus** No, it would not have been a moral good to kill Hitler prior to the ramping up of persecution (it hadn't seriously ramped up by 1935, before the Berlin Olympics) because God does not tell us

**If you bought a bible, you are probably on a watchlist** Jesus said multiple times and in multiple ways that we would face persecution as Christians. If you were Christian, you probably wouldn't find that so farfetched since it was a

**The EXPELLED persecution that "never happens"** For many years I've written here about the "EXPELLED" issue -- the persecution of anyone that doesn't subscribe to the Darwinian ideology. It's as real and serious as a heart

**Flashbulb Memory: Matthew 27:51-53 - TheologyWeb Campus** Flashbulb memory refers to the vivid memories that people describe after emotional events. The moment someone hears shocking news, witnesses a historical event, or

**Texas Justice: Pedo Pastor Edition - TheologyWeb Campus** I've got no idea what you're referring to with the supposing of it being a Christian persecution. Usually the information is in an indictment or something like that, but I wasn't able

**Persecution in Alberta - TheologyWeb Campus** Persecution in Alberta. I took some time and listened to the video. First discovery was the intro by Justin Peters. After listening to that for about 5 minutes, I had enough and skipped on to the

**So where is the rioting? - TheologyWeb Campus** The level of persecution of individuals is just plain fascistic. Literally like nothing ever seen before in US history. I can see how someone who supports killing babies who are

**So where is the rioting? - TheologyWeb Campus** The level of cancel culture that the right is engaging in is about 1000x worse than rioting. The level of persecution of individuals is just plain fascistic. Literally like nothing ever

**Civics 101 Guidelines - TheologyWeb Campus** The family fled persecution in fascist Germany which outlaws homeschooling of children, and which fined them, used police to force their children into schools, etc., for daring

**If you bought a bible, you are probably on a watchlist** If you as a Christian suffer for doing wrong, that is just the normal, expected outcome. That is not persecution. So if Christians go ally themselves with wrong doers, or

**To Kill A Fascist - TheologyWeb Campus** No, it would not have been a moral good to kill Hitler prior to the ramping up of persecution (it hadn't seriously ramped up by 1935, before the Berlin Olympics) because God does not tell us

**If you bought a bible, you are probably on a watchlist** Jesus said multiple times and in multiple ways that we would face persecution as Christians. If you were Christian, you probably wouldn't find that so farfetched since it was a

**The EXPELLED persecution that "never happens"** For many years I've written here about the "EXPELLED" issue -- the persecution of anyone that doesn't subscribe to the Darwinian ideology. It's as real and serious as a heart

**Flashbulb Memory: Matthew 27:51-53 - TheologyWeb Campus** Flashbulb memory refers to the vivid memories that people describe after emotional events. The moment someone hears shocking news, witnesses a historical event, or

**Texas Justice: Pedo Pastor Edition - TheologyWeb Campus** I've got no idea what you're referring to with the supposing of it being a Christian persecution. Usually the information is in an indictment or something like that, but I wasn't able

**Persecution in Alberta - TheologyWeb Campus** Persecution in Alberta. I took some time and listened to the video. First discovery was the intro by Justin Peters. After listening to that for about 5 minutes, I had enough and skipped on to the

**So where is the rioting? - TheologyWeb Campus** The level of persecution of individuals is just plain fascistic. Literally like nothing ever seen before in US history. I can see how someone who supports killing babies who are

**So where is the rioting? - TheologyWeb Campus** The level of cancel culture that the right is engaging in is about 1000x worse than rioting. The level of persecution of individuals is just plain fascistic. Literally like nothing ever

**Civics 101 Guidelines - TheologyWeb Campus** The family fled persecution in fascist Germany which outlaws homeschooling of children, and which fined them, used police to force their children into schools, etc., for daring

**If you bought a bible, you are probably on a watchlist** If you as a Christian suffer for doing wrong, that is just the normal, expected outcome. That is not persecution. So if Christians go ally themselves with wrong doers, or

**To Kill A Fascist - TheologyWeb Campus** No, it would not have been a moral good to kill Hitler prior to the ramping up of persecution (it hadn't seriously ramped up by 1935, before the Berlin Olympics) because God does not tell us

**If you bought a bible, you are probably on a watchlist** Jesus said multiple times and in multiple ways that we would face persecution as Christians. If you were Christian, you probably wouldn't find that so farfetched since it was a

**The EXPELLED persecution that "never happens"** For many years I've written here about the "EXPELLED" issue -- the persecution of anyone that doesn't subscribe to the Darwinian ideology. It's as real and serious as a heart

**Flashbulb Memory: Matthew 27:51-53 - TheologyWeb Campus** Flashbulb memory refers to the vivid memories that people describe after emotional events. The moment someone hears shocking news, witnesses a historical event, or

**Texas Justice: Pedo Pastor Edition - TheologyWeb Campus** I've got no idea what you're referring to with the supposing of it being a Christian persecution. Usually the information is in an indictment or something like that, but I wasn't able

**Persecution in Alberta - TheologyWeb Campus** Persecution in Alberta. I took some time and listened to the video. First discovery was the intro by Justin Peters. After listening to that for about 5 minutes, I had enough and skipped on to the

**So where is the rioting? - TheologyWeb Campus** The level of persecution of individuals is just plain fascistic. Literally like nothing ever seen before in US history. I can see how someone who supports killing babies who are

**So where is the rioting? - TheologyWeb Campus** The level of cancel culture that the right is engaging in is about 1000x worse than rioting. The level of persecution of individuals is just plain fascistic. Literally like nothing ever

**Civics 101 Guidelines - TheologyWeb Campus** The family fled persecution in fascist Germany which outlaws homeschooling of children, and which fined them, used police to force their children into schools, etc., for daring

**If you bought a bible, you are probably on a watchlist** If you as a Christian suffer for doing wrong, that is just the normal, expected outcome. That is not persecution. So if Christians go ally themselves with wrong doers, or

**To Kill A Fascist - TheologyWeb Campus** No, it would not have been a moral good to kill Hitler prior to the ramping up of persecution (it hadn't seriously ramped up by 1935, before the Berlin Olympics) because God does not tell us

## **Related to persecution in the early church**

**Once persecuted, the Free Church has become mainstream worldwide** (Hosted on MSN3mon) Church leaders from around the world gathered in Amsterdam this past week to commemorate 500 years of their Free Church tradition, which began as a persecuted minority but has grown into the largest

**Once persecuted, the Free Church has become mainstream worldwide** (Hosted on MSN3mon) Church leaders from around the world gathered in Amsterdam this past week to commemorate 500 years of their Free Church tradition, which began as a persecuted minority but has grown into the largest

**The early heretics** (Baptist News Global1d) I vividly remember the first time someone accused me of being a heretic. It occurred in a dorm room during my sophomore year

**The early heretics** (Baptist News Global1d) I vividly remember the first time someone accused me of being a heretic. It occurred in a dorm room during my sophomore year

**Religious persecution threatens national stability - Northern CAN** (Daily Post Nigeria6d) The Christian Association of Nigeria, CAN, in Northern Nigeria, has warned that sustained religious persecution poses a grave

**Religious persecution threatens national stability - Northern CAN** (Daily Post Nigeria6d) The Christian Association of Nigeria, CAN, in Northern Nigeria, has warned that sustained religious persecution poses a grave

**The Church and Religious Persecution** (Calvin College9y) Seventy-five percent of all people today live in a country where persecution is a part of everyday life. Shocking? Yes. But almost as shocking is the relative lack of response from North American

**The Church and Religious Persecution** (Calvin College9y) Seventy-five percent of all people today live in a country where persecution is a part of everyday life. Shocking? Yes. But almost as shocking is the relative lack of response from North American

**Greg Sheridan thinks the early Christians have lessons for today's faithful - is he right?** (9don MSN) Greg Sheridan's new book on Christianity is part history lesson, part cultural commentary, and part Christian witness. It

**Greg Sheridan thinks the early Christians have lessons for today's faithful - is he right?**

(9don MSN) Greg Sheridan's new book on Christianity is part history lesson, part cultural commentary, and part Christian witness. It

**Despite Persecution, 'The Church is Still Alive in Nicaragua,' Priest Says** (National Catholic Register1y) After 527 days in prison, Bishop Rolando Álvarez of Matagalpa was released and deported on Jan. 14 to Rome along with Bishop Isidoro Mora and other priests and seminarians. Worshippers hold candles

**Despite Persecution, 'The Church is Still Alive in Nicaragua,' Priest Says** (National Catholic Register1y) After 527 days in prison, Bishop Rolando Álvarez of Matagalpa was released and deported on Jan. 14 to Rome along with Bishop Isidoro Mora and other priests and seminarians. Worshippers hold candles

**The Church and Religious Persecution** (Calvin College10y) Religious persecution is on the rise. Daily news stories and social science research chronicle the suffering of Christians and those of other faiths at the hands of both governments and private

**The Church and Religious Persecution** (Calvin College10y) Religious persecution is on the rise. Daily news stories and social science research chronicle the suffering of Christians and those of other faiths at the hands of both governments and private

**Despite persecution, 'the Church is still alive in Nicaragua,' priest says** (Catholic News Agency1y) Despite being persecuted by Daniel Ortega's regime for years, "the Church is still alive in Nicaragua," a priest from the country told ACI Prensa, CNA's Spanish-language news partner. The cleric, who

**Despite persecution, 'the Church is still alive in Nicaragua,' priest says** (Catholic News Agency1y) Despite being persecuted by Daniel Ortega's regime for years, "the Church is still alive in Nicaragua," a priest from the country told ACI Prensa, CNA's Spanish-language news partner. The cleric, who

## Related Articles

- [low hematocrit and hemoglobin levels](#)
- [how does the ketogenic diet work for epilepsy](#)
- [julian barnes a sense of an ending](#)

[Back to Home](#)