Hymn: #421 "Jesus, I My Cross Have Taken"  
Scripture: Jude 3  
Prayer: Theophilus' To Autolycus, I.3-5 (Take this description as a prayer of praise)

The attacks of the pagans brought forth the able defenses of Christianity by the later Greek apologists.

TATIAN THE ASSYRIAN

Tatian, a native of Mesopotamia was educated in Greek rhetoric and philosophy.

He became a Christian in Rome between 150-165 A.D. He was a pupil of Justin Martyr.

At his teacher's death Tatian went to Antioch where he gathered a considerable number of disciples.

Tatian the founder of the Encratites.

Tatian's apology: Oration to the Greeks. A violent attack on Greek civilization as a mass of evil and a passionate defense of the Venerable age and divine purity of Christianity.

Tatian's Diatessaron: the first harmony of the gospels

LATER GREEK APOLOGISTS WHOSE WORKS ARE LOST:

Claudius Apollinaris, bishop of Hierapolis in last third of second century. Remembered as a noted writer against the Montanists; among his works against them was "A Circular Letter Against the Montanists." He also wrote against the Quartodecimans (On Easter). He also wrote "On Truth, Against the Pagans and A Defense of the Christian Faith (presented to Marcus Aurelius, c. 172 A.D.)

Rhodo, a disciple of Tatian. Wrote against the Gnostics, against the Marcionites; among his works was a commentary on the six days of creation.

Miltiades of Asia Minor wrote against pagans, Jews, Montanists and Valentinians. One of his most noted works was An Apology for Christian Philosophy (addressed to the temporal rulers)

Melito of Sardis: reputed to have been the most eloquent preacher and defender of the faith in the second half of the second century. Spoken of as a eunuch (may have meant "unmarried") honored as a prophet whose life and works were filled with the Holy Spirit—but not a Montanist. The list of his works was long; on Sunday, on the nature of man, on Creation, on faith, on baptism, on the birth of Christ, on hospitality, on the devil, on the Revelation of John, on the Key, on the body of God, on the Incarnation, On Truth. His great apology was "A Brief Apology for the Christian Faith (presented to the Emperor Marcus Aurelius). Surviving is his Homily on the Passion.

ATHENAGORAS THE CHRISTIAN PHILOSOPHER OF ATHENS:

A Plea for the Christians: his great apology addressed to Marcus Aurelius and his son Commodus (c. 177 A.D.) Protest against injustice to the Christians: Christians are persecuted merely for their name. They beg for the same treatment accorded others and for
impartial justice.
Refutation of the popular charges against Christians.
Superiority of the Christian's doctrine of God.
Absurdities of polytheism
Christians worship/ Father, Son, and Holy Spirit.
Superior morality of the Christians: the pure family
life of the Christians.
Some interesting ideas in the apology: Encratite
tendencies
A kiss for pleasure is sinful
Second marriages are adultery
Sex solely for purpose of having children
Abortion is murder
To watch gladiatorial games is equal to murder.
Some doctrinal ideas:
God had the Logos from eternity and world framed
by the Logos.
God moved the mouths of prophets like a musical
instrument.
The doctrine of the resurrection determines the practices
of Christians.
On the Resurrection of the Dead. a philosophical treatise
attempting to prove the resurrection by reason. Chs. 1-10
deal with God and the resurrection: the resurrection is
in keeping with God's wisdom, omnipotence, and justice.
The God who created can raise. Chs. 11-25 deal with
man and the resurrection: the resurrection is necessary
on account of human nature. Man was created for eternity.
Man consists of both body and soul. This unity destroyed
by death must be restored by resurrection. Both body
and soul must be rewarded. God destined man for a
happiness that cannot be achieved in this life, but which
must be found in eternal life.
Athenagoras in both treatises tried to show Christianity was
in agreement with the best of pagan philosophy. The
Logos was the source of all truth.
THEOPHILUS OF ANTIOCH: To Autolycus
Theophilus was the sixth bishop of Antioch after the apostles
(Euodius, Ignatius, Hero, Cornelius, Eros and Theophilus).
Theophilus was converted to Christianity by a careful study
of Holy Scripture.
Lost works of Theophilus: works against the Gnostic, Hermogenes,
and against Marcion; catechetical writings; commentaries
on the Gospels; a commentary on the Proverbs of Solomon;
a harmony of the Gospels; a history of mankind emphasizing
the history of the chosen people--on account of this
work he is regarded as the founder of the science of
Biblical chronology among the Christians.
To Autolycus: Three books to his pagan friend written shortly
after the death of Marcus Aurelius in 180 A.D.
Book I To Autolycus' challenge: "Show me God!", Theophilus
replies that God can only be seen with the eyes of the
soul. God is known through his works. The immoralities
of the pagan gods and the absurdities of idolatry.
The Christians are the anointed of God. The resurrection
is proved by the natural world.
Book II. The contrast of the prophets inspired by the
Holy Spirit with the contradictory sayings of the Greek
poets. The gest in the Greek poets and philosophers
confirms the teachings of the prophets.
Book III. The superior morality of the Christians contrasted with the immorality of the pagans. Moses is older than the philosophers. The antiquity of the Christian's Scriptures.

Some striking features of the work of Theophilus:
The first to speak of the Trinity.
Clearly distinguishes the Logos Endiathetos and the Logos Prophorikos--the Logos in the Mind of God and the Spoken Logos.
The soul is free and capable of either mortality of immortality.
First to clearly teach the inspiration of the New Testament:
Gospels are the holy word, not less inspired than the prophets; writings of Paul are "the divine word;"
John was one of the spirit-bearing men.
Theophilus makes greater use of Scripture than the other apologists.
He shows great contempt for heathenism: The world by wisdom knew not God. The Scriptures were all sufficient.
For him to live was Christ. He was simply and altogether nothing but a Christian.

HERMIAS: A Satire on the Profane Philosophers. Uses sarcasm to demonstrate the nothingness of pagan philosophy.

THE EPISTLE TO DIognetus: anonymous apology from c. 200 A.D.
I. Christians worship the true God, disregard the world and despise death. They do not reckon as gods those accepted by the Greeks. They do not keep the superstitions of the Jews. The Christians are the new race--they love one another.

II. Ridicule of the gods of the heathen as idols.

III. Jews are foolish in offering God sacrifices he does not need or want.

IV. Silliness of Jews in Scruples of food, the superstition of the Sabbath, the pride in circumcision, and the sham of fasting and feasting.

V. The true distinction of Christians: a beautiful picture of christian living.

VI. Christians and the World: Christians are to the world what the soul is to the body.

VII. The Christian revelation: God sent his Son to win by persuasion and not by compulsion.

VIII. God is known only through His Child.

XI. The Christians have been given knowledge of the mysteries of God: The Word who is the Son of God has enriched the Church and unfolded grace to men.

XII. Paradise has been restored: Christians have the tree of knowledge and the tree of life. Without this knowledge there is no life. Eve is not corrupted and a virgin is to be trusted. Salvation is set forth and understanding has been given the apostles. The Passover advances. Harmony is restored to the world and the saints rejoice.

God is glorified.