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Readings in Historic Christianity

The Epistle of Mathetes to Diognetus

The text of this PDF is taken from the 1886 edition of
THE ANTE-NICENE FATHERS
translations of
The Writings of the Fathers down to a.d. 325
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is reprinting and distributing this and other ancient texts
in order to educate today's Christians into
the Historic Christian Faith so that they
will not be deceived by the many heresies
and errors that have taken root in the church that threaten
to shipwreck the faith of many.

This PDF was published by Pirate Christian Radio in February, 2010
in order to help refute the heresies and historically inaccurate claims
of Emergent Apostate, Brian McLaren and his book
A New Kind of Christianity.



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Introduction

Before you buy the lies of Emergent heretics who would have you believe that today's Christianity has completely got it wrong and that we need a *New Kind of Christianity*, you need to spend some time looking at what the earliest Christians believed, taught and confessed. When you look at the writings of the primitive historic Christian church you will discover that Brian McLaren is nothing more than a heretical innovator and that his *New Kind of Christianity* has practically nothing in common with historic Christianity.

This epistle, written circa A.D.130. by an anonymous author who gives himself the title *Mathetes* "a disciple of the Apostles" provides us with one of the earliest looks into the beliefs of Christianity in the generation that immediately followed the Apostles.

This epistle is an ancient and pristine specimen of the apologetics employed against the paganism that adhered to the false gods of the ancient Greco-Roman world as well as the Judaism that rejected Jesus Christ as the promised messiah of the Old Testament.

The careful reader of this 2nd century epistle will clearly see that Mathetes assumes that the overarching narrative of the scriptures tells of us mankind's fall in to sin and rebellion against God and how God decisively dealt with mankind's rebellion and sin through Jesus Christ's penal substitutionary death, which Mathetes calls "the great exchange".

The Postmodern reader would also be wise to take note of the fact that Mathetes, who learned the Christian faith from the Apostles and their associates did not believe the doctrine of hell to be contradictory to God's nature or the Gospel. Like all Christians who hold to the Historic Christian faith, Mathetes affirmed that God is not violent and doesn't use coercion to call people to Himself but that the days of God's mercy will come to an end when Jesus Christ returns in glory to judge the world and punish with the eternal fires of hell those who persist in their sin and unbelief.

Because of this epistle's strong emphasis on God's mercy and forgiveness, the Christian who confesses the sound Biblical doctrines of the ancient church will find this letter to be full of comfort and glad tidings from our merciful God who calls us from sin and rebellion to the glorious light of Jesus Christ and His forgiveness won for us on the cross. Enjoy!



Occasion of the epistle

Since I see you, most excellent Diognetus, exceedingly desirous to learn the mode of worshipping God prevalent among the Christians, and inquiring very carefully and earnestly concerning them, what God they trust in, and what form of religion they observe, so as all to look down upon the world itself, and despise death, while **they neither esteem those to be gods that are reckoned such by the Greeks, nor hold to the superstition of the Jews;** and what is the affection which they cherish among themselves; and finally, why this new kind or practice [of piety] has only now entered into the world, and not long ago; I cordially welcome this your desire, and I implore God, who enables us both to speak and to hear, to grant to me so to speak, that, above all, I may hear you have been edified, and to you so to hear, that I who speak may have no cause of regret for having done so.

X

**Marks the
Spot #1**

Was Mathetes a Universalist? Did he believe that adherents of other religions were already followers of Christ through their pagan sacred traditions? Absolutely not! Biblical Christianity has always been exclusive and has considered idolatry and false worship to be a breaking of the 1st commandment.



The vanity of idols

Come, then, after you have freed yourself from all prejudices possessing your mind, **and laid aside what you have been accustomed to, as something apt to deceive you**, and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new [system of] doctrine; come and contemplate, not with your eyes only, but with your understanding, the substance and the form of those whom you declare and deem to be gods.

Is not one of them a stone similar to that on which we tread? Is not a second brass, in no way superior to those vessels which are constructed for our ordinary use? Is not a third wood, and that already rotten? Is not a fourth silver, which needs a man to watch it, lest it be stolen? Is not a fifth iron, consumed by rust? Is not a sixth earthenware, in no degree more valuable than that which is formed for the humblest purposes?

Are not all these of corruptible matter? Are they not fabricated by means of iron and fire? Did not the sculptor fashion one of them, the brazier a second, the silversmith a third, and the potter a fourth? Was not every one of them, before they were formed by the arts of these [workmen] into the shape of these [gods], each in its own way subject to change? Would not those things which are now vessels, formed of the same materials, become like to such, if they met with the same artificers? Might not these, which are now worshipped by you, again be made by men vessels similar to others? Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not all liable to rot? Are they not all corruptible?

These things you call gods; these you serve; these you worship; and you become altogether like them. For this reason **you hate the Christians, because they do not deem these to be gods**. But do not you yourselves, who now think and suppose [such to be gods],

much more cast contempt upon them than they [the Christians do]? Do you not much more mock and insult them, when you worship those that are made of stone and earthenware, without appointing any persons to guard them; but those made of silver and gold you shut up by night, and appoint watchers to look after them by day, lest they be stolen? And by those gifts which you mean to present to them, do you not, if they are possessed of sense, rather punish [than honor] them? But if, on the other hand, they are destitute of sense, you convict them of this fact, while you worship them with blood and the smoke of sacrifices. Let any one of you suffer such indignities! Let any one of you endure to have such things done to himself! But not a single human being will, unless compelled to it, endure such treatment, since he is endowed with sense and reason. A stone, however, readily bears it, seeing it is insensible. Certainly you do not show [by your conduct] that he [your God] is possessed of sense. And as to the fact that Christians are not accustomed to serve such gods, I might easily find many other things to say; but if even what has been said does not seem to any one sufficient, I deem it idle to say anything further.



Superstitions of the Jews

And next, I imagine that you are most desirous of hearing something on this point, that the Christians do not observe the same forms of divine worship as do the Jews. The Jews, then, if they abstain from the kind of service above described, and deem it proper to worship one God as being Lord of all, [are right]; but if they offer Him worship in the way which we have described, **they greatly err**. For while the Gentiles, by offering such things to those that are destitute of sense and hearing, furnish an example of madness; they, on the other hand by thinking to offer these things to God as if He needed them, might justly reckon it rather an act of folly than of divine worship. For He that made heaven and earth, and all that

is therein, and gives to us all the things of which we stand in need, certainly requires none of those things which He Himself bestows on such as think of furnishing them to Him. But those who imagine that, by means of blood, and the smoke of sacrifices and burnt-offerings, they offer sacrifices [acceptable] to Him, and that by such honors they show Him respect, — these, by supposing that they can give anything to Him who stands in need of nothing, appear to me in no respect to differ from those who studiously confer the same honor on things destitute of sense, and which therefore are unable to enjoy such honors.



The other observances of the Jews

But as to their scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their fancies about fasting and the new moons, which are utterly ridiculous and unworthy of notice—I do not think that you require to learn anything from me. For, to accept some of those things which have been formed by God for the use of men as properly formed, and to reject others as useless and redundant—how can this be lawful? **And to speak falsely of God**, as if He forbade us to do what is good on the Sabbath-days—how is not this impious? And to glory in the circumcision of the flesh as a proof of election, and as if, on account of it, they were specially beloved by God—how is it not a subject of ridicule? And as to their observing months and days, (Gal. 4:10) as if waiting upon the stars and the moon, and their distributing, according to their own tendencies, the appointments of God, and the vicissitudes of the seasons, some for festivities, and others for mourning—who would deem this a part of divine worship, and not much **rather a manifestation of folly?** **I suppose, then, you are sufficiently convinced that the Christians properly abstain from the vanity and error common [to both Jews and Gentiles], and from the busybody spirit and**

vain boasting of the Jews; but you must not hope to learn the mystery of their peculiar mode of worshipping God from any mortal.



The manners of the Christians

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; **nor do they, like some, proclaim themselves the advocates of any merely human doctrines.** But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. (2 Cor. 10:3) **They pass their days on earth, but they are citizens of heaven.** (Phil. 3:20) They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. (2 Cor. 6:9) They are poor, yet make many rich; (2 Cor. 6:10) they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and

bless; (2 Cor. 4:12) they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.



The relation of Christians to the world

To sum up all in one word— what the soul is in the body, Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, (1 Pet. 2:11) though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. **The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens.** The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

X

**Marks the
Spot #2**

Was Mathetes uncertain? Did he engage in a humble hermeneutic that claimed that knowledge wasn't knowable and that truth was left to the individual to interpret through their experiences? Absolutely not! Not only was Mathetes CERTAIN about knowing sound doctrine but he claimed Biblical doctrine was of divine, not human origin.



The manifestation of Christ

For, as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, [Him who is] the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. He did not, as one might have imagined, send to men any servant, or angel, or ruler, or any one of those who bear sway over earthly things, or one of those to whom the government of things in the heavens has been entrusted, **but the very Creator and Fashioner of all things**— by whom He made the heavens— by whom he enclosed the sea within its proper bounds— whose ordinances all the stars faithfully observe— from whom the sun has received the measure of his daily course to be observed — whom the moon obeys, being commanded to shine in the night, and whom the stars also obey, following the moon in her course; by whom all things have been arranged, and placed within their proper limits, and to whom all are subject— the heavens and the things that are therein, the earth and the things that are therein, the sea and the things that

are therein— fire, air, and the abyss— the things which are in the heights, the things which are in the depths, and the things which lie between. This [messenger] He sent to them. Was it then, as one might conceive, for the purpose of exercising tyranny, or of inspiring fear and terror? By no means, but under the influence of clemency and meekness. As a king sends his son, who is also a king, so sent He Him; as God He sent Him; as to men He sent Him; as a **Savior He sent Him**, and as seeking to persuade, not to compel us; for violence has no place in the character of God. As calling us He sent Him, not as vengefully pursuing us; as loving us He sent Him, not as judging us. **For He will yet send Him to judge us, and who shall endure His appearing?** ... Do you not see them exposed to wild beasts, that they may be persuaded to deny the Lord, and yet not overcome? Do you not see that the more of them are punished, the greater becomes the number of the rest? This does not seem to be the work of man: this is the power of God; these are the evidences of His manifestation.



**Marks the
Spot #3**

Did Mathetes deny the existence of hell and God's judgement? Did he claim that because God was merciful and loving that it was contrary to God's nature to judge the world and send people to hell Absolutely not! Mathetes **along with Jesus and His Apostles** affirmed that God's character was both loving and just, merciful and wrathful.



The miserable state of men before the coming of the Word

For, who of men at all understood before His coming what God is?
Do you accept of the vain and silly doctrines of those who are

deemed trustworthy philosophers? Of whom some said that fire was God, calling that God to which they themselves were by and by to come; and some water; and others some other of the elements formed by God. But if any one of these theories be worthy of approbation, every one of the rest of created things might also be declared to be God. **But such declarations are simply the startling and erroneous utterances of deceivers;** and no man has either seen Him, or made Him known, but He has revealed Himself. And He has manifested Himself through faith, to which alone it is given to behold God. For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them]. Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good; (Matt. 19:17) and He formed in His mind a great and unspeakable conception, which He communicated to His Son alone. As long, then, as He held and preserved His own wise counsel in concealment, He appeared to neglect us, and to have no care over us. But after He revealed and laid open, through His beloved Son, the things which had been prepared from the beginning, He conferred every blessing all at once upon us, so that we should both share in His benefits, and see and be active [in His service]. Who of us would ever have expected these things? He was aware, then, of all things in His own mind, along with His Son, according to the relation subsisting between them.



**Marks the
Spot #4**

Did Mathetes believe in salvation by Grace Alone Through Faith Alone by Christ's Work Alone? Absolutely! Mathetes **along with Jesus and His Apostles** affirmed that salvation is not through man's works or his own self-righteousness, but through the work of Christ alone. Furthermore, Mathetes affirmed the Penal Substitution as well as the imputed righteousness of Christ.



Why the Son was sent so late

As long then as the former time endured, He permitted us to be borne along by unruly impulses, being drawn away by the desire of pleasure and various lusts. This was not that He at all delighted in our sins, but that He simply endured them; nor that He approved the time of working iniquity which then was, but that He sought to form a mind conscious of righteousness, **so that being convinced in that time of our unworthiness of attaining life through our own works, it should now, through the kindness of God, be vouchsafed to us; and having made it manifest that in ourselves we were unable to enter into the kingdom of God, we might through the power of God be made able.** But when our wickedness had reached its height, **and it had been clearly shown that its reward, punishment and death, was impending over us;** and when the time had come which God had before appointed for manifesting His own kindness and power, how the one love of God, through exceeding regard for men, did not regard us with hatred, nor thrust us away, nor remember our iniquity against us, but showed great long-suffering, and bore with us, **He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for those who are mortal. For what other thing was capable of covering our sins than His righteousness?** By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? **O sweet exchange!** O unsearchable operation! O benefits surpassing all expectation! **That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!** Having therefore convinced us in the former time **that our nature was unable to attain to life,** and having now revealed the Savior

who is able to save even those things which **it was [formerly] impossible to save**, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honor, Glory, Power, and Life, so that we should not be anxious concerning clothing and food.

X

Marks the
Spot #5

Did Mathetes affirm the doctrine of original sin? Absolutely! Mathetes **along with Jesus and His Apostles** affirmed that man is sinful by nature and fallen, dead in trespasses and sins and incapable by nature to do that which is necessary to attain eternal life.



The blessings that will flow from faith

If you also desire [to possess] this faith, you likewise shall receive first of all the knowledge of the Father. For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it, to whom **He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only-begotten Son, to whom He has promised a kingdom in heaven**, and will give it to those who have loved Him. And when you have attained this knowledge, with what joy do you think you will be filled? Or, how will you love Him who has first so loved you? And if you love Him, you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God. He can, if he is willing. For it is not by ruling over his neighbors, or by seeking to hold the supremacy

over those that are weaker, or by being rich, and showing violence towards those that are inferior, that happiness is found; nor can any one by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbor; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God. Then you shall see, while still on earth, that God in the heavens rules over [the universe]; then you shall begin to speak the mysteries of God; then shall you both love and admire those that suffer punishment because they will not deny God; **then shall you condemn the deceit and error of the world** when you shall know what it is to live truly in heaven, when you shall despise that which is here esteemed to be death, when you shall fear what is truly death, **which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it.** Then shall you admire those who for righteousness' sake endure the fire that is but for a moment, and shall count them happy when you shall know [the nature of] that fire.



**Marks the
Spot #6**

Did Mathetes believe in eternal conscious punishment a.k.a. hell? Absolutely!

Not only does Mathetes believe in hell, he calls it the "eternal fire" and he contrasts the "eternal fire" of hell with the temporal sufferings and **persecutions that Christians face in this life time. Those sufferings he calls the "fire that is but for a moment".**



These things are worthy to be known and believed

I do not speak of things strange to me, nor do I aim at anything inconsistent with right reason; **but having been a disciple of the Apostles**, I have become a teacher of the Gentiles. I minister the things delivered to me to those that are disciples worthy of the truth. **For who that is rightly taught** and begotten by the loving Word, **would not seek to learn accurately the things which have been clearly shown by the Word to His disciples**, to whom the

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**Marks the
Spot #7**

Did Mathetes believe in the authoritative, accurate and binding Word of God? You bet your bippy he did! There is no trace of Modernist Liberal or Postmodernist Liberal destructive higher criticism in Mathetes. He believed God's Word was of divine origin. Was written by the Apostles & Prophets and absolutely true, authoritative and binding.

Word being manifested has revealed them, speaking plainly [to them], **not understood indeed by the unbelieving**, but conversing with the disciples, who, being esteemed faithful by Him, acquired a knowledge of the mysteries of the Father? **For which reason He sent the Word, that He might be manifested to the world;** and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He who, being from everlasting, is today called the Son; through whom the Church is enriched, and grace, widely spread, increases in the saints, furnishing understanding, revealing mysteries, announcing times, rejoicing over the faithful, giving to

those that seek, by whom the limits of faith are not broken through, nor the boundaries set by the fathers passed over. **Then the fear of the law is chanted, and the grace of the prophets is known, and the faith of the gospels is established, and the tradition of the Apostles is preserved, and the grace of the Church exults; which grace if you grieve not, you shall know those things which the Word teaches, by whom He wills, and when He pleases.** For whatever things we are moved to utter by the will of the Word commanding us, we communicate to you with pains, and from a love of the things that have been revealed to us.



The importance of knowledge to true spiritual life

When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, being made [as you are] a paradise of delight, presenting in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits. For in this place the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys— **it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise**, revealing through knowledge the way to life, and when those who were first formed did not use this

X

Marks the
Spot #8

Did Mathetes believe Genesis contains an accurate historical account of the World's creation and man's fall into sin through the tempting of the devil? Absolutely! Mathetes along with Jesus and the disciples believed the Book of Genesis to be accurate history NOT myth or allegory.

[knowledge] properly, they were, **through the fraud of the Serpent, stripped naked.** For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, **without true doctrine**, is admitted to influence life, declares, “Knowledge puffs up, but love edifies.” **For he who thinks he knows anything without true knowledge**, and such as is witnessed to by life, knows nothing, **but is deceived by the Serpent**, as not loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this tree and displaying its fruit, you shall always gather in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted, but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints—by whom the Father is glorified: to whom be glory for ever. Amen.