





SERIES PREFACE

On reading the Church Fathers



By common definition, the Church Fathers are those early Christian authors who wrote between the close of the first century, right after the death of the last of the apostles, namely the apostle John, and the middle of the eighth century. In other words, those figures who were active in the life of the church between Ignatius of Antioch and Clement of Rome, who penned writings at the very beginning of the second century, and the Venerable Bede and John of Damascus, who stood at the close of antiquity and the onset of the Middle Ages. Far too many Evangelicals in the modern day know next to nothing about these figures. I will never forget being asked to give a mini-history conference at a church in southern Ontario. I suggested three talks on three figures from Latin-speaking North Africa: Perpetua, Cyprian, and Augustine. The leadership of the church came back to me seeking a different set of names, since they had never heard of the first two figures, and while they had heard of the third name, the famous bishop of Hippo Regius, they really knew nothing about him. I gave them another list of

post-Reformation figures for the mini-conference, but privately thought that not knowing anything about these figures was possibly a very good reason to have a conference on them! I suspect that such ignorance is quite widespread among those who call themselves Evangelicals – hence the importance of this small series of studies on a select number of Church Fathers, to educate and inform God’s people about their forebears in the faith.

Past appreciation for the Fathers

How different is the modern situation from the past, when many of our Evangelical and Reformed forebears knew and treasured the writings of the ancient church. The French Reformer John Calvin, for example, was ever a keen student of the Church Fathers. He did not always agree with them, even when it came to one of his favorite authors, namely, Augustine. But he was deeply aware of the value of knowing their thought and drawing upon the riches of their written works for elucidating the Christian faith in his own day. And in the seventeenth century, the Puritan theologian John Owen, rightly called the ‘Calvin of England’ by some of his contemporaries, was not slow to turn to the experience of the one he called ‘holy Austin’, namely Augustine, to provide him with a pattern of God the Holy Spirit’s work in conversion.

Yet again, when the Particular Baptist John Gill was faced with the anti-Trinitarianism of the Deist movement in the early eighteenth century, and other Protestant bodies – for instance, the English Presbyterians, the General Baptists, and large tracts of Anglicanism – were unable to retain a firm grasp on this utterly vital biblical doctrine, Gill turned to the Fathers to help him elucidate the biblical teaching regarding the blessed Trinity. Gill’s example in this regard influenced other Baptists such as John Sutcliff, pastor of the Baptist cause in Olney, where John Newton also ministered. Sutcliff was so impressed by the *Letter*

to *Diognetus*, which he wrongly supposed to have been written by Justin Martyr, that he translated it for *The Biblical Magazine*, a Calvinistic publication with a small circulation. He sent it to the editor of this periodical with the commendation that this second-century work is ‘one of the most valuable pieces of ecclesiastical antiquity’.

One final caveat

One final word about the Fathers recommended in this small series of essays. The Fathers are not Scripture. They are senior conversation partners about Scripture and its meaning. We listen to them respectfully, but are not afraid to disagree when they err. As the Reformers rightly argued, the writings of the Fathers must be subject to Scripture. John Jewel, the Anglican apologist, put it well when he stated in 1562:

But what say we of the fathers, Augustine, Ambrose, Jerome, Cyprian, etc.? What shall we think of them, or what account may we make of them? They be interpreters of the word of God. They were learned men, and learned fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the church of God. Yet may they not be compared with the word of God. We may not build upon them: we may not make them the foundation and warrant of our conscience: we may not put our trust in them. Our trust is in the name of the Lord.

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