

EARLY CHURCH HISTORY

A.D. 70 – 590

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EARLY CHURCH HISTORY SYLLABUS

TABLE OF CONTENTS

| | <u>PAGE</u> |
|--|-------------|
| I. Introduction to church history | 1 |
| A. What is church history? | 1 |
| B. Why study church history? | 1 |
| C. Methods of studying church history | 1 |
| II. Background and setting for early church history | 3 |
| A. Inter-testament period | 3 |
| B. New Testament era | 3 |
| III. Ante-Nicene church history. A.D. 70-325 | 5 |
| A. Spread of Christianity | 5 |
| B. Heresies and the development of doctrine | 5 |
| C. Second century heresies—Gnosticism and Marcionism | 6 |
| D. Response to second century heresies | 8 |
| E. Persecution and martyrdom | 9 |
| F. Dealing with apostates | 10 |
| G. Development of clergy | 11 |
| H. Marriage of church and state | 12 |
| I. Fourth century heresy—Arianism | 12 |
| IV. Church history from Nicea to Gregory the Great, A.D. 325-590 | 14 |
| A. Council of Nicea | 14 |
| B. Christological controversies, 4 th – 7 th centuries | 15 |
| C. Anthropological controversy | 18 |
| D. Expansion and recognition of Christianity | 20 |
| E. The clergy, A.D. 325-451 | 21 |
| Concluding thoughts on early church history | 22 |
| Church history glossary | 23 |

EARLY CHURCH HISTORY (A.D. 70-590)

I. Introduction to Church History

A. What is “church history?” “History” is “a record of the past, based upon testimony.” (oral, documentary, exhibits and artifacts); history has two sides: divine and human. *Divine history* is the unfolding of God’s plan through human beings; *human history* is the biography of the human race, including man’s development of physical, intellectual and moral forces, all the way to judgment, eternal rewards and punishments. The history of the church is the rise and progress of the kingdom of heaven on earth, for the glory of God, and the salvation of the world. *Church history* encompasses the history of missions, persecution, church government (including discipline), worship (or divine service), Christian life and theology. Church history is a branch of theology.

B. Why study church history?

1. see God’s hand at work
(encouragement for us as we see God’s faithfulness)
2. see how the early Christians understood the Scriptures
(a way to compare our understanding)
3. understand how the church grew
(the human and divine factors)
4. understand how church traditions, beliefs and denominations developed
(lets us know why certain churches do what they do, and believe as they believe)
5. use the early church as a check and balance for the church today
(lets us know what kind of problems to avoid by learning about their struggles)

C. Methods of studying church history

1. chronological
 - a. early church history, A.D. 70-590
 - (1) ante-Nicene, A.D. 70-325
 - (2) post-Nicene, A.D. 325-590
 - b. medieval church history, A.D. 590-1517
 - (1) from Gregory the Great to Gregory VII (A.D. 590-1050)
 - (2) from Gregory VII to Boniface VIII (A.D. 1050-1303)
 - (3) from Boniface VIII to the Reformation (A.D. 1303-1517)

- c. modern church history, A.D. 1517 to the present
 - (1) the German (Lutheran) Reformation (A.D. 1517-1546)
 - (2) the Swiss Reformation (Zwingli and Calvin) (A.D. 1522-1564)
 - (3) the English Reformation (Henry VIII) (A.D. 1534-1603)
 - (4) the Scottish Reformation (Knox) (A.D. 1559-1572)
 - (5) the printed Bible available to the masses (A.D. 1521-1650)
- 2. doctrinal (including controversies and heresies)
- 3. geographical
- 4. denominational
 - (a) Roman Catholicism
 - (b) Orthodox church
 - (c) Protestantism

II. Background and setting for Early Church History—A.D. 70 to A.D. 590

A. Intertestament period (the “400 silent years”)

1. Persian period, 430-334 B.C.

Jews’ return to the land (Palestine/Israel) under Zerubbabel

- a. High priest became a political figure
- b. synagogue (*syn* [συν] “together” *ago* [αγω] ”lead” or “gather”) began for instruction, run by Pharisees (temple run by Sadducees, for worship) (church patterned after synagogue)

2. Greek period, 334-323 B.C.

rise and fall of Alexander the Great; time of friendliness toward Jews; spread of Greek culture (Hellenism); Greek language became the *lingua franca* (medium of communication between people of different languages)

3. Ptolemaic period, 323-198 B.C.

after the death of Alexander the Great, his empire divided between four generals
 Ptolemy empire centered in Alexandria, Egypt and included No. and So. Palestine
 LXX (Septuagint) translated during this period (285-246 BC according to early tradition)
 Cleopatra was a Ptolemy, 30 BC

4. Seleucid period, 198-166 B.C.

Seleucus was another of Alexander's generals; dynasty succeeded in gaining Palestine (had been north in Syria) Many rulers called "Seleucus" or "Antiochus;" Antiochus IV ("Epiphanes") forced pagan culture on Jews; Jews revolted, many resisted Hellenism; caused the rise of two groups:

- a. Hasidim ("loyalists") ("Hasidic")—kosher, resisted Greek culture (eventually became the Pharisees)
- b. Hellenists—liberals, syncretists—absorbed in the Greek culture (eventually became the Sadducees)

5. Maccabean period, 166-143 B.C.

Mattathias, old priest, refused to offer pagan sacrifice—his son Judas Maccabeus ("hammer") lead guerilla warfare against the Syrians (see Apocrypha); Syrians overthrown, and a self-governing state was set up. The Maccabean revolt:

- (1) revived a lifeless nation
- (2) caused the Romans to treat the Jews better, and
- (3) obtained religious and political freedom

(temple was cleansed after Antichus IV defiled it by pouring pig broth on the altar; after a seven-day struggle, the candelabra in the temple was still burning, which the Jews took as a miracle. They commemorate the cleansing with the Feast of Lights ("Chanukah"—means "dedication").

6. Hasmonean period, 142-40 B.C.

Named after Hasmon, Great-grandfather of Mattathias. Simon, brother of Judas Maccabeus (who had been killed in battle) took over and united Israel religiously, politically and militarily. Internal strife began (power struggles); Simon was killed by his son-in-law (Ptolemy) in 135 BC; Simon's son John Hyrcanus took over before Ptolemy could, conquered the enemies, and enlarged the borders of the Jews; he became the founder of the *Hasmonean* dynasty. He forced conversion on those he conquered (bad idea with respect to Edom and the Idumeans).

7. Roman period, 40 B.C.-4 B.C.

Rome subjugated Palestine in 63 BC (General Pompeii); Antipater, an Edomite (a nominal Jew) made his way into Jewish politics by favor with the Romans. He launched his son, Herod, into a political and military career. When grandson of John Hyrcanus died, Roman senate appointed Herod as "king of Judea." (Herodian dynasty began). Herod was cruel and vicious. He had 2 wives and 3 sons killed. He had 45 members of the Jewish Supreme Court (Sanhedrin) killed; he had the high priest killed; He had all infants aged two and under in the area of Bethlehem killed (Mt. 2:16) in an attempt to kill Jesus. Caesar Augustus said "its better to be Herod's pig than his son." Herod built Caesarea, Masada, and re-built and enlarged the temple (John 2:19-21—they had been working on the Temple for 46 years and it still was not complete) (that's where the enemies of Christ got their rocks to try to stone Jesus—John 8:59); When Herod died, his domain was divided up between his surviving sons; Archelaus ruled over the area of Jerusalem. He was so incompetent that the Romans stepped in and appointed their own governor (Caponius). The 6th governor of the region was Pontius Pilate, who sentenced Jesus to crucifixion to appease the crowds and religious leaders.

B. The New Testament Era, 4 B.C. to A.D. 70

1. Birth and ministry of Jesus

Jesus was born approximately 4 B.C. (Dionysius Exiguus a Scythian abbot/monk and mathematician (AD 470-544) determined the date of Christ's birth so that time could be determined from the date; thus he invented the *anno domini* "year of our Lord") era, which is used to number the years of both the Gregorian and Julian calendars (prior to Dionysius, the AUC method-- *ab urbe condita*—"founding of Rome"—was the method of dating events).

Jesus said, "I will build my *church*" Mt. 16:18 (OT *qahal*, N.T. *ecclesia* (ἐκκλησία *ek* [εκ] = "out of" *kaleo* [καλέω] "to call"). (The word "church" comes from Greek adjective *kuriakon* [κυριακον] "pertaining to the Lord," which is *kirche* in German, and *kirk* in Scottish; anglicized form is "church")

2. Birth of the church—the apostolic age, A.D. 29-70

a. Pentecost, Acts 1:8ff, Acts ch. 2

As Jesus promised, the Holy Spirit descended to empower the church, which began on Pentecost (disciples were powerless until the Holy Spirit came—a good lesson for us today)

b. evangelism

The mission of the church is to "make disciples of all nations" (Mt. 28:19) by proclaiming the gospel ("good news") of Jesus Christ (Acts 1:8—Jerusalem, Judea, Samaria, ends of the earth)

c. organization of the church

(1) need for organization

(a) material and financial oversight, Acts 6:3 (deacons)

Seven men were selected to distribute food. Acts 6 says they must be (1) of good reputation, (2) full of wisdom, and (3) full of the H.S. They are not called "deacons" in Acts 6. ("deacon" means "one who serves")

Qualities required for "deacons" found in I Tim 3:8-13 "blameless, serious, pure conscience, ruling children and household well, wives in subjection, not slanderers, sober, husband of one wife" (lit a "one woman man")

(b) spiritual oversight, Acts 6:4 (elders)

Elders—I Tim. 3:1-7 (*episcopos* [ἐπισκοπος] *epi* [επι] "over" *skopeo* [σκοπεω] "to see" lit "overseer") translated "bishop." (in the 1st century, "bishop" "elder" and "pastor" were one and the same person)

Acts 14:23 "they appointed elders (*presbuteros* [πρεσβυτερος] "grey haired") in every church" Meaning "mature" "Presbyterian" is a church ruled by elders. Acts 20:17 (*presbuteros*) and Acts 20:28 (*episcopos*) shows terms "elders" and "bishops" were interchangeable.

(2) officers of the church

(a) apostles, Acts 1:21-26

(1) restrictive sense—one of the twelve, must be an eyewitness of the resurrected Christ (Acts 1:22)

(2) general sense—“one sent forth on a mission” (“church planter”) *apostello* (*apo* [απο] “from” *stello* [στελλω] “to send” (thus, “one sent forth” [on a mission]). Eph 2:20, office of “apostle” was foundational (no more apostles in the restrictive sense)

(b) deacons, Acts 6:1-6, I Tim 3:8-13

(c) elders, Acts 14:23, I Tim 3:1-7

(d) ordination, Acts 1:22, 26; Acts 6:3; Acts 13:2,3

Ordination--Acts 1:22, 26—setting a person apart for a spiritual responsibility

Acts 6: 3 “appoint” (laying on hands does not confer gift—its recognition and identification)

Acts 13:2-3 The Holy Spirit said, “separate Barnabas and Saul for the work to which I have called them” (they fasted, prayed, then laid their hands on Barnabas and Saul)

(3) requirements, ordinances and privileges of church membership

(a) conversion, Acts 2:38, 41

Had to be saved (“converted”) to be part of a church

(b) baptism, Acts 2:41

Baptism always followed repentance (both necessary for membership—people added to the church *after* baptism.

(c) fellowship, Acts 2:42

koinonea [κοινωνεα] “sharing in common” (after Acts no communal living until 3rd c. monasticism)

(d) Lord’s supper, Acts 2:42

Three privileges of church membership: (1) fellowship (formal or informal association of believers)

(2) breaking of bread (“Lord’s supper” or house to house eating together) (broader than the eucharist, or “communion” service instituted by Jesus in the upper room) (3) prayers (prayer meetings)

(e) prayer, Acts 2:42

Group prayer meetings

(4) church discipline

(a) divine, Acts 5:5; I Cor. 11:30

1. Ananias and Sapphira, struck dead for lying to the Holy Spirit

2. people sick and dying for not discerning the Lord’s body and blood at communion I Cor. 11:30-31

(b) apostolic church discipline

((1)) hypocrisy, Acts 8:20-23; Galatians 2:11-14

1. Simon the Sorcerer—disciplined for hypocrisy (“simony”=the buying and selling of church offices—this plagued the Roman Catholic Church for centuries)

2. Peter—after Acts 15 it was clear that there was no requirement to keep “kosher” but Peter was publicly reprimanded by Paul when Peter was in Antioch and sat at the kosher table to please the Judaizers (which confused the gentile believers) (Gal. 2:11-14)

((2)) immorality, I Cor. 5:3-13

sexual impurity judged

((3)) divisiveness, Romans 16:17; III John 9, 10

“Mark them and avoid those who cause division in the church” (Rom 16:7)

Diotrophes was being divisive—so he was put out of the church (III John 9-10)

(5) Jerusalem council

(a) first question, Acts 11:17, 18

Could gentiles be saved? Yes. (Questions arose after Peter’s episode with Cornelius)
(Peter tells the story, and everyone concludes that gentiles can be saved)

(b) second question, Acts 15:1-31

How are gentiles saved? By faith in Christ alone (no need to be circumcised or keep the law to be saved). Word order is important—“we (Jews) shall be saved the same as they (gentiles)” Acts 15:11. Since gentiles did not keep the law or get circumcised, it was clear salvation was by grace through faith (if Peter had said it the other way around, “they are saved the same as we” it could have lead to legalism, works righteousness and confusion—nullifying Christ’s death)

3. Writing of Scripture

a. John 14:26

“The Holy Spirit will bring to your remembrance all things I said unto you” (preview of disciples writing the gospels?)

b. II Pet. 3:15

II Pet 3:15-16, Peter calls Paul’s writings “Scripture” (it was understood God was revealing His truth to the apostles and N.T. writers)

c. I Thes. 5:27

Paul commanded (“adjure” *enorkizo* [ενορκίζω] the Thessalonians to read his letters to all brethren. (see Colossians 4:16)

4. Destruction of Jerusalem, A.D. 70

AD 66, Jewish revolt begins; Romans take decisive action. Titus, son of Roman Emperor Vespasian, (Titus later became emperor) sacked Jerusalem in AD 70, destroying the temple and slaughtering the Jews. According to Jewish historian Flavius Josephus (who observed the siege, and wrote his account in Greek in A.D. 75 c.a. entitled “The Jewish Wars”) 1.1 million Jews were killed, 97,000 captured and enslaved. (Roman action was precipitated by the Jewish revolt lead by the zealots).

III. Ante-Nicene Early Church History, A.D. 70-325

A. The spread of Christianity

1. early Christian writers and writings

a. Papius (AD 60-135)

Irenaeus said Papius was “a hearer of John” (the apostle).

A church elder of Hierapolis (near Colossae, 50 miles/80 km inland from Ephesus). Papius tended to take the book of Revelation literally (Eusebius, thus, brands him of small intelligence). Papius was in a position to ask questions of people who had known the 12 apostles (and he had certainly met John). His writings are extant only through quotes in the works of later authors. From quotes in the writings of Eusebius Papius tells us that Matthew wrote his gospel in Hebrew (no one knows what this means); he also records that Mark got much of his gospel from Peter. Papius refers to “John the Elder”—most think this is John the Apostle.

b. Clement of Rome (AD 30? to AD 99)

Clement became bishop of Rome around the year AD 88; there is tradition that he is the Clement mentioned in Phil. 4:3 (“whose names are written in the book of life”).

First Clement, AD 96, written for the church in Corinth (where it was read for centuries). Second Clement (AD 140-160), the oldest surviving sermon outside the New Testament, is ascribed to Clement of Rome, but was written long after Clement died (AD 99).

c. The Didache (AD 120?)

“Teaching of the 12 Apostles” (lost, rediscovered 1873). Assigned dates from AD 60 to 180.

Consists of two parts: (1) series of ethical instructions (“two ways”—one leads to life, the other to destruction) (2) church organization (including baptism—for adults, who must fast first, baptized in running water used, triune formula—warm water, or pouring water on head is allowed).

Recite Lord’s Prayer three times daily.

A twice-weekly fast is commanded (Wed/Fri, because Jews fasted Mon/Thurs). Public worship was centered around a meal (called “thanksgiving” or “eucharist”). Itinerant preachers (“prophets”) were given considerable privileges—but were only to be given three days of hospitality (and there was a warning against charlatans—who were out to make money off the good will of believers)

d. Ignatius of Antioch (AD 35-110)

Wrote seven letters (written while on his way to Rome to be thrown to wild beasts in the arena) (AD 110); Six were written to churches, the seventh to Polycarp, bishop of Smyrna congregation.

Ignatius concerned with (1) dissention in the churches, and (2) false doctrine. Usually credited with arrangement of one bishop to rule each congregation (“monarchial episcopate”). Bishops elected by congregations. He denies he is on the same level as the apostles, but he was a strong leader. He emphasized the reality of Christ’s body that allowed him to combat Docetism (“Christ only seemed to be an actual man”) (I John 4:2—John the Apostle was passionate about the incarnation—c.f. John 1:1, John 1:14)

e. Polycarp (AD 69-155)

Bishop of Smyrna (modern Izmir) in Asia minor (modern Turkey) companion of Papius and a “hearer of John (according to Irenaeus) and correspondent of Ignatius. He called Marcion “the firstborn of satan.” At age 86 he was seized by local government officials and told to sacrifice to Caesar and curse Christ. He responded, “I have served him for 86 years, and He has never done me any wrong. How then can I blaspheme my King who has saved me?” He was then burned alive as he prayed.

B. Heresies and the development of doctrine

1. importance of subject

a. demonstrates dangers when literal interpretation of New Testament abandoned

Allegorical and mystical interpretation causes heresy

b. explains reasons for development of doctrine

When beliefs were challenged, creeds developed to counteract this (based on Scripture, logic and reason)

c. helps explain rise of bishops and pastors in place of apostles

Once apostles were gone, who will speak authoritatively? Pastors. The church turns to pastors for answers (giving them bishop power)

d. helps us understand modern heresies (all have ancient counterpart)

every modern heresy has a counterpart in the early church

2. reasons for heresies

a. poor hermeneutics

E.g., allegorical method, mystical method, neglecting context of passages (as opposed to a literal, historical and grammatical method)

b. elevating experience above Scripture

whether by “revelation” “vision” or “feeling,” subjectivity lead to all types of faulty doctrines

c. overemphasis of a neglected doctrine

Montanism—doctrine of Holy Spirit neglected, so it was overemphasized (also asceticism and eschatology—like today)

d. spiritual warfare

Adulterating the gospel by changing it is as deadly as outright rejecting the gospel (Eph. 6:12) (e.g., a bite from a poisonous snake—the antidote will not help if you reject it; but it also won’t help if you change the formula)

C. Second century heresies—Gnosticism and Marcionism

1. Gnosticism

a. origin

Pre-Christian in origin; comes from Persia and Egypt;

b. nature

Syncretistic in nature (eclectic merging of practices—Hellenism and Christianity)

c. doctrines

(1) dualism

“matter” is evil (created by evil god of the O.T. –the demiurge) God of the OT caused the fall of man
“spirit” is good (*aeons* emanate from cosmos of God; Jesus was an aeon)

(2) man

man’s flesh is part of evil matter; man’s soul is the spark of life from good god
good souls are floating, then captured by evil body (can be freed by good god)

(3) Christ

Christ is a special emissary of light who invaded the world of darkness

Christ came (as an aeon) to impart new knowledge

Jesus indwelt by aeon of light until his crucifixion (docetism—Christ only seemed truly flesh)

(4) salvation

attained by initiatory rites (e.g., baptism) and attainment of knowledge (gnosis)

“knowledge” = salvation (salvation is from “ignorance”—not sin) (Plato said “sin is ignorance”)

(5) three types of men

sarkikoi (σαρκικοί) fleshly, destined to be lost (I Cor. 3:1)

psuchikoi (ψυχικοί) carnal (most believing Christians—we stop at faith, and only have “partial redemption” (I Cor. 2:14 “natural man”))

pneumatikoi (πνευματικοί) spiritually predestined (Gnostics) to know

d. extremes of gnosticisim

(1) ascetics (punished the flesh because it was evil) (Rom 14:17)

(2) libertines (gave the flesh all its cravings, because it doesn't affect soul)

e. significance of Gnosticism

(1) greatest crisis in the early church (Valentinus was most famous)
it attacks the nature and historicity of Christ; it attacks the church and the O.T.; had tremendous appeal (greater threat than mystery religions)

(2) it is based on a false dualism that is contrary to Scripture
 (“body is the temple of the Holy Spirit”—“out of the heart proceeds things”—“sin resides in the will of man” –Rom 7)

(3) presents a false plan of salvation (“salvation”=knowledge and initiatory rites)

(4) embraces an esoteric knowledge of god (apart from Scripture)

2. Marcionism (began early 2nd century)

a. Marcion

Son of a bishop, came to Rome AD 140, bought his position in church for a large gift

(1) Doctrines

(a) Christianity too legalistic

Too much emphasis on do's and don't's

(b) Gnostic teaching about O.T. god mostly correct

God of O.T. is inferior

(c) historicity of Jesus proven by miracles, not O.T. prophecy

Foundation of church (O.T. prophecies) removed

(d) Christ came upon Jesus at baptism

Gnostic background (related to docetism)

(2) asceticism the standard for the Christian life

(Marcion was wealthy—its questionable how far he carried this)

(3) Paul the only true interpreter of the gospel

Paul had a different doctrine than Peter (less OT accord to Marcion) Marcion was anti-Judaistic)

b. Marcion's canon, A.D. 140 (11 books in Marcion's "bible")

(1) rejected the O.T.

Because he rejected the God of the O.T. as inferior

(2) accepted only 10 Pauline epistles (no pastorals)

Only Paul's writings (and an edited gospel of Luke) fit in to his beliefs

(3) accepted most of gospel of Luke

Rejected genealogies, O.T. allusions, references to X's humanity, references to Christ's Jewishness

c. Importance of Marcion

(1) widespread movement (Italy, Egypt, No. Africa, Cyprus, Syria)

Rome nearly went Marcion

(2) threatened historic foundation of the church (the O.T.)

Good news is Marcion forced the church to come up with orthodox canon (and re-think the place of the O.T.)

3. Montanism (mid-2nd century)

Different from Gnosticism and Marcionism—a reform movement and heresy (some today call Pentecostalism "neo-Montanism")

a. Montanus

In a remote congregation (in Phrygia) he went into a frenzy; people thought he was demon-possessed (they tried to exorcise the spirit)

- (1) considered himself the inspired organ of the Paraclete

Claimed the Holy Spirit spoke through him. The prophets of Montanism did not speak as messengers of God (e.g., "Thus saith the Lord," but rather described themselves as possessed by God, and spoke in first person. "I am the Father, the Word, and the Paraclete.")

- (2) fanatical zeal

Zeal and emotionalism replaced searching the Scriptures

- (3) accompanied by two "prophetesses" Priscilla and Maximilla

They left their husbands to travel with Montanus (other Montanist leaders were noted for their greed; one was condemned by the local Roman governor as a common thief)

b. reasons for rise of Montanism

- (1) lack of balance in the church

Church had become complacent; hope of Christ's return had gone; no emphasis on His imminent return

- (2) church becoming too secular

Concern was for the present world

- (3) expectations of a new coming of the Holy Spirit, John 15:26

And John 14:16—Montanus thought he was the incarnation of the Holy Spirit

c. doctrines of Montanism

- (1) true church made up of *pneumatikoi* (πνευματικοί)

Those who were spiritually pure (exclusivity)

- (2) extreme emphasis on imminent return of Christ

Nothing on how to be salt and light in the world; it was all about escaping

- (3) new revelations more authoritative than Scripture

This was the heretical phase of Montanism (prophecies superseded Scripture)

- (4) asceticism

Separation from the world, punishing the flesh (and Christians who fell from grace could not be redeemed)

d. importance of movement

Even Tertullian got pulled into Montanism—not very lawyer-like

(1) a reform movement that became a heresy

Created confusion in Rome

(a) originally a morbid overstraining of practical morality

Extremism usually ends up being unhealthy, no matter how noble

(b) embraced an excessive supernaturalism and puritanism
(as a response to catholic laxity and gnostic rationalism)

Strong emphasis on avoidance of sin

(c) became a gloomy and fanatical hyper-Christianity

Demonstrates the need for balance (Phil 4:5 “let your moderation be known to all men”)

(2) lead to widespread opinion that prophecy had passed

Over-reaction to Montanist excesses (bad effect on church and its attitude toward the OT “prophecy not as important as apostolic teachings”)

(3) created distrust in those claiming a direct revelation from God

So-called prophets were judged harshly (ecstatic prophecy held in disfavor)

(4) caused church to transfer authority from prophets to bishops

Prophets were considered suspect; so the bishops ended up with authority

(5) caused greater importance to be attached to apostolic writings

Rather than “new revelations” there was an emphasis on Scripture as the basis for faith and practice

(6) created a disinterest toward doctrine of second coming of Christ

When Christ did not immediately return, many were turned off (“scoffers”- II Pet 3:3-4 “mockers” “where is the promise of his coming?”) (Roman Catholic Church has still not recovered to this day)

D. Response to second century heresies

1. development of a creed

Mt. 28:19—Trinitarian creed (mid-2nd century “Apostles’ Creed”--final form late 2nd century)
Apostles’ Creed was a defense against Gnosticism

Main points of Apostles’ Creed:

- a. God is the creator (not a demiurge)
- b. Jesus born of a virgin (not an aeon)
- c. Jesus is God (defended Trinity)
- d. Personality of Holy Spirit (defended Trinity)
- e. Forgiveness of sin (not salvation by knowledge)
- f. Resurrection of Christ (flesh/body not evil)

2. development of the New Testament canon

Canon had begun to form in apostolic times (II Pet 3:15-16 Paul's writing called "Scripture") (Col. 4:16 "have this letter read in the church") By AD 185 the first canon was formed (general agreement on Gospels, Acts and 13 Pauline letters); excluded by AD 185: Shepherd of Hermas, Epistle of Barnabas, Epistle of Clement

The *Muratorian fragment* is a copy of perhaps the oldest known list of the books of the NT. The fragment is a seventh-century Latin ms, that contains internal cues which suggest that it is a translation from a Greek original written about AD 170. The fragment lists all the works that were accepted as canonical by the churches known to its anonymous original compiler. Discovered in the Ambrosian Library in Milan by Father Muratori (1672 –1750), and published in 1740.

3. The writings of the Apologists

Quadratus of Athens was the first of the Christian apologists. He is said by church historian Eusebius to have been a disciple of the Apostles (*auditor apostolorum*).

He addressed a discourse to the Roman Emperor Hadrian containing a defense, or apology, of the Christian religion, when the latter was visiting Athens in AD124 or 125. With the exception of a short passage quoted by Eusebius (*Historia Ecclesiastica*, 4.3), this work has entirely disappeared. The passage notes that many of those healed or raised from the dead by Christ were still living.

a. Justin Martyr, A.D. 100-165

Combated Gnosticism ("nothing more superior than the knowledge of Christ—which is available to everyone"); Christ's deity proved by fulfilled prophecies (not miracles, as Gnostics said) (Justin was converted by studying prophecy); Christ's incarnation was real (Docetism wrong); it is not knowledge of atonement—but blood of Christ—that saves us

b. Irenaeus, A.D. 142-200

Pupil of Polycarp (who was a pupil of John the apostle); AD 180 wrote *Adversus Haereses* ("Against Heresies") Gnostics in his day (especially Valentinus) were problematic. Beliefs: no demiurge; no heavenly aeon came to Jesus (the incarnate Son of God died on the cross); was a universalist ("we will receive back in Christ everything we lost in Adam"); first to assert that all four gospels were canonical (there were regional favorites at that time) (Tatian, in his *Diatesseron*, had harmonized the gospels into one volume, AD 160) (The Qur'an refers to one gospel; Muhammed might have only been aware of a gospel harmony)

c. Tertullian, A.D. 150-222

Quintus Septimius Florens Tertullianus, anglicised as Tertullian, (ca.155–230) was born, lived and died in Carthage. He was the first great writer of Latin Christianity, thus sometimes known as the "Father of the Latin Church". He introduced the term Trinity as the Latin *trinitas*, and also probably the formula "three Persons, one Substance" as the Latin "*tres Personae, una Substantia*" (itself from the Koine Greek "*treis Hypostasus, Homouiosios*"), and also the terms *vetus testamentum* ("old testament") and *novum testamentum* ("new testament"). In his Apologeticus, he was the first Latin author who qualified Christianity as the ("true religion"), and relegated the classical Empire religion and other accepted cults to the position of mere 'superstitions'. Tertullian left the Church of Rome late in his life (AD 207) and joined the Montanists. Embraced traducianism (soul propagated through natural means along with the body; soul not a direct creation of God at birth)

d. Clement of Alexandria, A.D. ? to 215.

Head of first great Christian theological seminary in Alexandria, Egypt; combined faith and knowledge; was a universalist

e. Origen, A.D. 185-254

Pupil of Clement; son of a martyr; greatest pupil to come out of Alexandrian seminary; introduced allegorical interpretation into the church; emphasized knowledge; taught a form of universalism (was launching pad for Arius); took literally Jesus' admonition about "if something offends you, cut it off" and castrated himself to avoid lusting after women; possibly the first Christian theologian; anathematized by the Roman Catholic Church for his views (mixture of pagan philosophy and Christianity) prolific writer; textual critic; The eight books against Celsus, *Contra Celsum* were written in AD 248 in reply to the polemic of the pagan Platonic philosopher against Christianity. Allegorical exegesis.

f. Cyprian, A.D. 200-258

Saved in AD 246; read Tertullian; was a lawyer who became a Christian in mid-life; became bishop of Carthage; believed there was no salvation outside of the church (what the Roman Catholic Church teaches today) (he didn't mean it that way—he meant no salvation through Gnosticism—no esoteric salvation); held that communion was a sacrifice to God (Roman Catholic Church got from this the idea that every mass is a sacrifice of Christ; fled persecution to save his life (in the 3rd century, this was considered denying Christ); repented, returned and was martyred wrote book on church practice; denied that Bishop of Rome was above other Bishops (objected to church relying on Rome for decisions; held that unity of the church is based on episcopate as a whole—not just Rome)

E. Persecution and martyrdom

1. Prior to A.D. 250

a. Nero, A.D. 64

Not premeditated (Nero responsible for a fire, AD 64, that burned an area he wanted re-developed; fire spread and burned a large portion of Rome; people blamed Nero, so Nero blamed the Christians); had Peter crucified and Paul beheaded; Nero had Christians tortured and burned with a savagery that made even unsympathetic observers like historian Tacitus feel disgust.

b. Domitian, A.D. 81-96

First confiscation of property and banishment of Christians; had a policy to persecute Christians
Book of Revelation likely written during his reign

c. Trajan, A.D. 98-117

Persecution limited to Bithynia; Pliny was a senator, sent to govern Bithynia (AD 112); consulted the emperor on every trivial matter (e.g., fire brigades) (consummate bureaucrat); Christians were one of his administrative headaches. He executed many, but did not know whether he should execute them all, so he wrote to Emperor Trajan for advice; Trajan's letter survives—Trajan told Pliny that

Christians brought before the court must recant (offer a sacrifice to the gods, burn incense to the emperor) or be punished (emperor worship was on the increase), but Pliny should stop the witch-hunts (i.e., don't hunt them down). Christians were given due process, and false accusers were punished. Ignatius of Antioch was executed during this persecution (AD 112-117); Simeon, bishop of Jerusalem, descendant of James (Acts 15) martyred AD 110 (Pliny acknowledges that Christians sang hymns to Christ as to a god). "No hunting down Christians" was the official policy for 100 years, even though later emperors conducted witch hunts so they could provide entertainment in the arena.

d. Hadrian, A.D. 117-138

Under Hadrian Christians were killed at pagan festivals; an epidemic broke out and it was blamed on Christians (Hadrian's wall—Brittania-AD 122) Hadrian decreed that Christians should only be put to death for specific crimes.

e. Marcus Aurelius, A.D. 161-180

Began favorable toward Christians; then took restraints off people who disliked Christians; he allowed Christians to be tortured, and their property confiscated (Justin martyred 165); Justin wrote his *Second Apology* after hearing three Christians were executed solely because of their faith.

AD 177 persecution broke out in France; many members of the congregations at Lyons and Vienne were seized; the survivors sent back a letter to Asia Minor telling of their fate (Eusebius, *Church Hist*, v. I. 3-63). Many were tortured, including a slave girl, Blandina, then the survivors were thrown into prison. Eventually, all the prisoners were taken to the amphitheater, and thrown to the beasts. Blandina somehow survived for another day of torture. A letter came from Marcus Aurelius saying that those who persisted in their Christian profession should be tortured to death. In the end only Blandina and a 15 year old boy, Ponticus, remained alive; Ponticus died during torture; Blandina was knocked senseless by a wild bull, and finally died. Her courage even amazed the pagans. The bodies were kept for six day under guard, then burned, and ashes thrown into the Rhone River (to prevent a resurrection).

f. Septimius Severus, A.D. 202

Time of Tertullian; Severus tried to keep people from becoming Christians or Jews (vacillating in his approach); Tertullian said "the blood of the martyrs is the seed of the church"

g. Maximus Thrax, A.D. 235-238

Tried to kill the leaders of the church (motivated by hate for his tolerant predecessor)

(only 72 years of definite persecution in first 180 years—AD 65-249)

2. Persecution between A.D 250-311

a. Decius, A.D. 250

Wanted to completely destroy Christianity; believed that the decline of the Roman Empire was caused by the rise of Christianity; Decius' Edict required everyone to sacrifice to the gods of Rome (all who did received a certificate showing them in good standing) this led to empire-wide persecution and torture for non-observance of pagan ceremonies; led to First Great Apostasy (the "Lapsed")

Roman bishop Fabian was first to suffer (beheaded); No successor elected for 16 months; next bishop, Cornelius, was bishop for one year then he was banished and then beheaded; Christians met in the catacombs (cemeteries were sacred—no police or soldiers, so Christians met there because they were safe from arrest)

b. Valerian, A.D. 258-260

Roman Empire was teetering on the verge of collapse; Valerian neutral for awhile, then enforced Decius' Edict; beheaded Christian leaders; demoted Christian political leaders; exiled Christian women; enslaved Christians in imperial household. Cyprian martyred; after Valerian was captured by the Persians, his successor recognized Christianity, and peace ensued (at least for a while)

c. Diocletian, A.D. 303 ("The Persecution")

20 years of peace before Diocletian (which made the church worse, due to power struggles, etc.) Diocletian's junior colleague in the East, Galerius, was superstitious, and hated Christians (perhaps due to his Mother's influence) Galerius had secret meetings with Diocletian, who acquiesced to Galerius.

AD 303—Diocletian issue a series of decrees:

1. complete apostasy required
2. burn all Scriptures
3. burn all churches
4. confiscate all property and citizenship (officials removed from office)
5. punish and execute (by burning alive) those who refuse to worship Roman gods

Some churches cleverly handed over non-Christian writings or heretical works (Roman soldiers didn't know the difference) 3,000-8,000 or more martyred

E. Dealing with apostates (the "lapsed")

Thousands lapsed during Decian and Diocletian persecutions. Prior to AD 250, there were "scandalous sins" (murder, immorality, apostasy) that provided no restoration to fellowship until AD 250; a person could only have one penance that would bring forgiveness (no second chance—you might find forgiveness with God, but you lost church standing—the church wanted to preserve purity)

1. the strict position (dealing with the “lapsed”)

- a. Novatian

(Decian persecution) refused readmission to communion of *lapsi* (“lapsed”) (referred to those baptized Christians who had denied their faith or performed the formalities of a ritual sacrifice to the pagan gods, under the pressures of the persecution sanctioned by Emperor Decius, in AD 250).

Novatian wrote letters supporting Cyprian’s strict position on the lapsed (No. Africa had set up the “church of the martyrs” against the “church of the traitors.”) The No. African churches were weakened by the dispute, and they vanished under the impact of the Muslim invasion (Novatian churches continued for several centuries; Novatian is considered by the Roman Catholic Church to be an “anti-pope”)

- b. Donatus

(Diocletian persecution) Donatus was a hardline bishop; Donatists were willing to die as martyrs; apostates could never return to the church.

The primary disagreement between Donatists and the rest of the early church was over the treatment of those who renounced their faith during the persecution of Roman Emperor Diocletian (AD 303-305). The rest of the Church was far more forgiving of these people than the Donatists. The Donatists refused to accept the sacraments and spiritual authority of the priests and bishops who had fallen away from the faith during the persecution. Many church leaders had gone so far as to turn Christians over to Roman authorities and had handed over sacred religious texts to authorities to be publicly burned. These people were called *traditors* (“people who had handed over”). These traditors had returned to positions of authority under Constantine, and the Donatists proclaimed that any sacraments celebrated by these priests and bishops were invalid.

The first question, therefore, was whether the Sacrament of Penance can effect a reconciliation whereby the traditor may be returned to full communion. The Donatists held that such a crime rendered one unfit for further membership in the Church.

The second question was the validity of sacraments confected by priests and bishops who had been apostates under the persecution. The Donatists held that all such sacraments were invalid: by their sinful act, such clerics had rendered themselves incapable of celebrating valid sacraments--the validity of the sacrament depends upon the worthiness and holiness of the minister confecting it. The Catholic position was (and is) that the validity of the sacrament depends upon the holiness of God, the minister being a mere instrument of God’s work, so that any priest or bishop, even one in a state of mortal sin, acts validly.

As a result, many towns were divided between Donatist and non-Donatist congregations. The sect had particularly developed and grown in Northern Africa. Constantine, as emperor, began to get involved in the dispute, and in 314 he called Council at Ariels; the issue was debated and the decision went against the Donatists. The Donatists refused to accept the decision of the council, Their distaste for bishops who had collaborated with Rome came out of their broader view of the Roman empire. After the Constantinian shift, when other Christians accepted the emperor as a leader in the church, the Donatists continued to see the emperor as the devil. In 317 Constantine sent troops to deal with the Donatists in Carthage, for the first time Christian persecuting Christian. It resulted in banishments and even executions. It failed completely and Constantine had to withdraw and cancel the persecutions in 321.

Donatists had a distinctive worship style, emphasizing a mystical union of the righteous inspired by the Holy Spirit and instructed by the Bible. Anabaptists and other church traditions have looked to Donatists as historical predecessors because of their opposition to the union of state and church, and their emphasis on discipleship. Like those in the Protestant Reformation, the Donatists saw the Catholics as impure and corrupted. The Donatists also drew their beliefs from the writings of Tertullian and Cyprian. St. Augustine campaigned against this belief throughout his tenure as bishop of Hippo, and through his efforts the Catholic Church gained the upper hand. His view, which was also the majority view within the Church, was that it was the office of priest, not the personal character of the incumbent, that gave validity to the celebration of the sacraments. In 409, Marcellinus, Emperor Honorius' secretary of state, decreed Donatists heretical and demanded that they give up their churches. They were harshly persecuted by the Roman authorities, and even Augustine protested at their treatment. Some Christian historians believe the Donatist schism and the discord it caused in the Christian community made the takeover of Northern Africa by Islam easier.

2. tolerant prevailing position

Emperor Constantine tried to help; eventually the more moderate position of “restoration” prevailed (at least in the East, Rome and Egypt) (Montanists, Donatists and Novatianists did not agree, resulting in further division)

a. stages of restoration

Only the more tolerant churches allowed restoration (and it was difficult—it came through stages)

(1) weepers

Lay prostrate at the church door, dressed in black, pleading for repentance

(2) hearers

Could stand at the far corner of the church for Scripture and sermon only

(3) kneelers

Could stay for the whole service up to the Lord's supper (had to kneel through the entire worship service)

(4) standers

Could be present for the entire service; could observe, but not partake of the Lord's supper

b. length and nature of process of restoration

Restoration could last for 3-4 years (less time if a “confessor” stood up for them); at the end of the process, after public confession of sin, absolution, laying on of hands, and brotherly kiss of congregation, person is finally admitted to the Lord's supper, but could never hold office

F. Development of the clergy, A.D. 70-314

(“clergy” means “a part” or “portion”; “laity” means “people”—clergy and laity have the same status biblically)

1. minor orders (i.e., below level of deacons)

a. Western church

(1) in hands of bishops generally

(2) readers of gospel (lectors)

Read appointed passages of Scripture

(3) exorcists

Roman Catholic Church no longer has office (Anglicans do) (In Eastern Church, exorcism is a “gift” not office)

(4) acolytes or attendants

Assist bishops, visit the sick

(5) subdeacons

Aided the deacons (allowed number of official deacons to be seven)

b. Eastern church’s additional orders

(1) singers

Designated singers (originally no congregational singing)

(2) gravediggers

Function rather than office (ground was consecrated where church members were buried—this was a big deal to them)

2. major orders

a. deacons

Take care of the sick; aid pastor in any way possible (spiritual responsibility); started becoming an administrative position

b. presbyters

Pastor of local congregation

c. bishops

Before AD 100 no bishops as today; afterwards diocesan bishops
office came about due to heresy; an authoritative voice on doctrine needed became restricted to larger churches and cities (in N.T- “elders”—Acts 20:28 elders were supposed to look after one another before looking after flock)

G. The marriage of church and state—Constantine the Great, A.D. 313

Paul of Samosata, the first prince-bishop (of Antioch), was the chancellor of Queen Zenobia, who ruled the eastern frontier of the Roman Empire; his views were condemned by a council, and he was deposed—but would not leave. He held out for four more years, until Queen Zenobia was defeated by the Emperor Aurelian; without the Queen's protection, the bishops appealed to the emperor; he agreed, and had his soldiers remove Paul (this was the first time—AD 272--the state had intervened in a church dispute)

Paul of Samosata's doctrine of God is called "Monarchianism"—God is one Person; which was a forerunner to adoptionism [Jesus born human; became divine later in life—condemned at Nicea, AD 325])

"Modalism" is a form of monarchianism.--God is one Person, who revealed Himself in three "modes" (Father, Son & Holy Spirit) (championed by Sabellius; called Sabellianism; also "Patripassionism" because the Father died on the cross)

1. Constantine's rise to power

Constantine had taken over as Emperor of the Western Empire when his father, Constantius, in AD 306 died at York. In AD 312, Constantine crossed Alps and reached Rome. He then had a vision that God was on his side; from his later attitude toward Christianity, he likely believed that the God of the Christians had helped him. He had Christian crosses put on all his soldier's equipment, and conquered Rome. With the defeat of Maxentius and Maximin (AD 312) the period of the persecuted church ended. By AD 324 Constantine had conquered all rivals, and reigned supreme. He was a friend of the Christians (he may have been one himself).

2. Edict of Milan, A.D. 313

The Edict of Milan is in fact a letter to the Governor of Bithynia of June 313, one of a series of letters issued by Licinius in the territory he conquered from Maximinus in 313. Both toleration and restitution had already been granted by Constantine in Gaul, Spain and Britain (in 306), and by Maxentius in Italy and Africa (in 306 [toleration] and 310 [restitution]). Galerius and Licinius had enacted toleration in the Balkans in 311, and Licinius probably extended restitution there in early 313. Thus the letters which Licinius issued in the names of himself and Constantine (as was routine for imperial documents, which were formally issued in the names of all legitimate co-rulers) were designed solely to enact toleration and restitution in Anatolia and Oriens, which had been under the rule of Maximinus.

The Edict, in the form of a joint letter to be circulated among the governors of the East, declared that the Empire would be neutral with regard to religious worship, officially removing all obstacles to the practice of Christianity and other religions. It "declared unequivocally that the co-authors of the regulations wanted no action taken against the non-Christian cults."

Christianity had previously been decriminalized in April 311 by Galerius, who was the first emperor to issue an edict of toleration for all religious creeds, including Christianity. The second edict went beyond the first edict of 311: It was a decisive step from hostile neutrality to friendly neutrality and protection, and prepared the way for the legal recognition of Christianity, as the religion of the empire. The wording of the Edict reveals that such developments, however, remained in the future. The letter gives detailed instructions to the governor for the restitution of sequestered Christian property.

H. Fourth century heresy—Arianism (the Trinitarian controversy)

Began AD 318; ended with Sirmian Manifesto, AD 357

1. basic issue—are the Father and Son of the *same* essence (*homoousia*) [ὁμοουσία], or of *similar* essence (*homoiousia*) [ὁμοιουσία]?

Is there one Person in the Godhead, or two? Or three?

2. Importance

- a. most widespread controversy in history of church

Involved the East and the West

- b. reappeared later in Socinians (16th-17th centuries) and Unitarians (19-20th c.)

And 20th c. Jehovah's Witnesses (Arianism bad; Socinianism worse; Unitarianism worst)

3. Arius

- a. position in church

Presbyter (pastor) in Alexandria (and head bishop)

- b. his mentor, Lucian of Antioch

Lucian was a martyr; Arius got his ideas from Lucian, but because of Lucian Arius was held in high regard.

- c. famous for his ability

smart, first-rate scholar, great debater (caustic, sharp, witty)

- d. wanted to defend monotheism

didn't know what to do with Jesus—was he God, a god Himself; less than God?

Arius believed Christ was more than a man (He wanted to defend Christianity from charge of polytheism)

- e. tried to reconcile Christ's deity with monotheism

He could not handle two co-equal Gods

He wanted to preserve the deity of Christ and the unity of God

4. Arius' doctrine

- a. Christ was the highest created being

Christ is a creation rather than the Creator (because X called "only begotten")

- b. Christ was neither fully God nor fully man

Christ not co-eternal (therefore not fully God); has essence similar to God, and appearance like a man

5. condemnation of Arius

- a. slow in coming

Arius was a great antagonist—few wanted to tangle with him.

- b. excommunicated A.D. 320

Alexandria excommunicated him (kicked him out of the church)

- c. defended by some Eastern bishops

He was welcomed in Palestine (as a student of Lucian the martyr)

- d. Emperor Constantine's involvement

- (1) obligated to settle the controversy

Arianism created riots; Constantine wanted his empire united; he could only do so if the church was united

- (2) any solution to Emperor was better than strife

Constantine did not care what was decided, as long as issues settled

IV. Church history from A.D. 325-590 (Council of Nicea to Gregory the Great)

A. Council of Nicea, A.D. 325 (First Ecumenical Council)

1. Overview of Council of Nicea

a. primary purpose

Settle the Arian controversy (also determine proper date of Easter, and a few other problems)

b. those attending

300 bishops representing entire empire (except Britain) (only bishops voted)

(318 by tradition—number of the cross & Abraham's servants)

Constantine moderated the Council (first time a layman does this)

(Constantine's theological advisor was Hosius, Bishop of Cordova, Spain)

Problem of church-state begins (how far can the state go?)

c. presentation of Arian creed and rejection

View that "Christ is not co-equal with God" was immediately presented and rejected (presented by Eusebius of Nicomedia, a friend of Arius) Arius and his friends rejected, too.

d. presentation of Eusebius' Caesarean creed and acceptance

Old creed of Caesarean church presented by Eusebius of Caesarea as orthodox statement of faith; immediately accepted (but didn't deal with the issue at hand regarding whether Jesus is co-equal to the Father—creed could be interpreted either way—Arian or orthodox.

e. amendment of Caesarean creed and adoption of Nicene creed

(1) The Nicene Creed

We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made [both in heaven and on earth]; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead. And in the Holy Ghost. [But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable' — they are condemned by the holy catholic and apostolic Church.]

*bracketed portions were omitted or moved in the modified Creed from the 1st Council of Constantinople in A.D. 381. The modified Nicene Creed ("Nicene-Constantinopolitan Creed") is the received text today for the Eastern Orthodox and Eastern Catholic churches.

(2) authors of Nicene creed

Athanasius, an archdeacon of Alexandria (not a bishop, therefore no voting right) and Marcellus, advisor to the Roman bishop, waited until the Caesarean creed was passed before amending it. When they were finished, Eusebius did not recognize it. Athanasius had to explain the creed to Eusebius before Eusebius would allow passage.

(3) statements of the creed

(a) clear distinction between Father and Son

Jesus “begotten from the essence of the Father” “one Father and Lord Jesus Christ”

(b) unity of God

Essence (ousia) of Father shared by Father and Son –*homoousia* (ὁμοουσία “same essence—Nicene) versus *homoiousia* ὁμοιουσία “similar essence”—Arian)

(c) deity of Jesus

True God of True God, begotten, not made, of the same essence as the Father (and “came down and was made flesh”—Christ did not begin at Bethlehem)

(d) place of the Holy Spirit

“In the Holy Spirit” (not defined)

2. Reaction to Nicea

a. surprise and second thoughts

Most bishops did not fully understand the creed, but passed it anyway; second thoughts arose (not a solid victory)

b. majority moved to the middle

| <u>Arians</u> | <u>Semi-Arians</u> | <u>Nicene</u> |
|-----------------------|----------------------|---------------|
| Eusebius of Nicomedia | majority | Athanasius |
| Arius | Eusebius of Caesarea | Marcellus |
| | Constantine | |

Semi-Arians believed in the deity of Christ, but never stated what they meant (they did not want to use unscriptural terms such as *homoousian* and *homoiousian*—they wanted to be biblical)

Athanasius suffered seven exiles because of his Nicene stand (political pretext due to his supposed failure to be a state-supporting citizen)

3. Aftermath to Nicea

a. Sirmian Manifesto, A.D. 357

Threw the church into disorder—adopted by semi-Arians (they wanted to avoid non-Scriptural terms such as *ousia*, *homoousia* and *homoiousia*, stating that these matters were beyond human comprehension (the proponents of the Sirmian Manifesto were thought to be Anomeans (Christ was dissimilar in nature from the Father—an “not” and *homois* “similar”))

b. Counsel of Constantinople, A.D. 381 (final triumph of Nicene position)

(second ecumenical council) (Nicea was first)

(1) Nicene Creed rejected today by Mormons and Jehovah’s Witnesses

They do not accept that Christ is of the same essence as the Father

(2) The “filioque” (“and the Son”) controversy

In Christian theology the *filioque* clause (*filius* meaning “[from] the son”, while *que* means “and” in Latin) is a heavily disputed clause added to the Nicene Creed in 589. It forms a divisive difference in particular between the Roman Catholic Church and the Eastern Orthodox Church centered on the relative divinity of the Father compared to the Son. In the place where the original Nicene Creed reads “We believe in the Holy Spirit ... who proceeds from the Father”, the amended, Roman Catholic version reads “We believe in the Holy Spirit ... who proceeds from the Father *and the Son*”. The addition is accepted by the Roman Catholic Church but rejected by Eastern Orthodoxy. (lead to the AD 1054 Great Schism) (clause is normative in Protestant churches)

Western Church—Latin used (Rome, No. Europe, Germany, Britain, Africa)

Eastern Church—Greek used (Greece, Syria, Egypt, Palestine, Asia Minor)

4. Effects of the Arian controversy

a. establishment of Trinitarianism

Trinitarianism required for citizenship by Council of Constantinople, AD 381
(the final triumph of the Nicene position)

b. establishment of ecumenical councils as a means of settling disputes

The church henceforth would gather to resolve important issues

c. strengthened union of church and state

Constantine set a precedent (later, the Holy Roman Empire) for the union of church and state.

B. Christological controversies (4th-7th centuries)

1. proper Christology

a. one Person

“Hypostatic union”

b. two distinct natures

Divine nature (or “essence”) and human nature (but without the sin nature)

c. two distinct wills

Divine and human will; had to keep His human will in submission to divine

2. direct relation to Arian controversy

Arian controversy did not deal with Christ’s divine-human relationship

3. basic issues

a. how can Christ be perfect God and perfect man in one being?

b. is Christ God, man, or a combination? If both, which nature is dominant?

c. how to define “person” and “nature”

4. Apollinarianism, A.D. 362-381

a. Apollinaris

Reader of Pythagoras, Aristotle, and Athanasius (his friend) highly regarded man; bishop of Laodicea, Asia Minor (Rev. 3:14-22, lukewarm) (his views raised the question for the first time re: the relationship between divine and human in Christ)

b. his views of Christ

(1) purpose—protect Christ’s deity and sinlessness

Noble purpose (like Arius), but was false teaching about Christ

(2) his doctrine—human body and soul; divine spirit

He believed sin came from the spirit—and Christ’s spirit was divine so the logos adopted the human nature of Christ
(Christ’s body and soul human, His spirit divine) 2/3 man, 1/3 God

(3) Council of Constantinople, A.D. 381 (Second Ecumenical Council)

Council condemned Apollinarianism & Arianism

Didn’t resolve the problem—didn’t explain deity of Christ and union of natures

Conclusion of council— Christ had a human spirit

5. Nestorianism

a. Nestorius

Patriarch of Constantinople; people had high expectations (expected a Chrysostom) honest, eloquent, pious, persecutor of heretics; but vain, lacking in sound judgment

b. his views of Christ

(1) purpose—keep Mary from being the “mother of God”

reacted against notion of Mary being the “mother of God”
(she was *Christotokos*—bearer of Christ —not *Theotokos*—bearer of God)

(2) his doctrine—Jesus was a “God-bearing man”

He made an extreme distinction between Christ’s two natures

Nestorius claimed the logos entered Jesus at conception and left Him just before the crucifixion

Thus, Jesus was not a “God-man,” but a “God-bearing man;” Mary just the mother of the man Jesus

(3) Council of Ephesus, A.D. 431 (Third Ecumenical Council)

Lead by Cyril of Alexandria; Nestorius condemned without a fair trial. Cyril opened the council before all the bishops arrived; Nestorius summoned three times, but didn’t show up until all the bishops arrived; council condemned him; a counter-council held after his friends arrived (and they condemned Cyril) Cyril’s decision stood; Nestorius condemned, but no orthodox position stated; (Mary was called “*theotokos*”); stating the orthodox position was left to Chalcedon in AD 451

(4) continuation of Nestorianism

Persia (Iran), Arabia, India, China--Nestorianism took hold (schools & hospitals)

Provided Muhammed’s only contact with Christianity (and it was heretical)

6. Eutychianism, A.D. 431-451

a. Eutyches

Originated due to negative character of Council of Ephesus (“Council of Robbers”) (still no orthodox position on Christ’s natures) Eutyches was a presbyter of Constantinople (pastor) and head of 300-monk monastery; he was not as outstanding as Nestorius

b. his views of Christ

(1) purpose—maintain the unity of Christ

But he did so at the expense of the distinction between natures

(2) his doctrine—Christ’s body divine

He didn’t create the belief—he brought it to its popular expression

(i.e., he was a theological representative of the view) he believed Christ’s body was divine (there was a real incarnation, but the logos assimilated the human nature of Jesus, making the body deified)

(3) Councils

(a) Ephesus, A.D. 431

Council took a tyrannical approach to problem (violent meetings; one man died from injuries); heated atmosphere, dealt mostly with Nestorius.

(but Council of Ephesus' position rejected any Christology that stressed the duality of Christ's nature at the expense of His unity as a Person—which impliedly rejected Eutychianism)

(b) Chalcedon, A.D. 451 (Fourth Ecumenical Council)

Leo I, bishop of Rome, got the new Roman Emperor to set up a new Council, to be Held at Nicea, (with hopes of returning to the unity of the past); second only to Nicea in importance; largest Council (500-600 Bishops); another turbulent Council; but kept under control (the laymen reminded clergy of episcopal dignity).

((1)) Eutychianism and Nestorianism condemned

Final decision made by Leo I (Leo's Tome—statement of Christology—still valid today)
(Leo the most important bishop of Rome up to that point)

Q.—why must Christ retain His human nature for eternity?

A—because He would no longer be Jesus, or Christ, or Son of Man.

((2)) Orthodox Christology established

Nicea established orthodox position on Trinity, Chalcedon on Christology

((3)) importance of Chalcedon

The question of Christ's two natures finally resolved

c. decisions of Chalcedon

(1) Christ is truly God and truly man

Jesus is "*theanthropic*" or "God-man" (*theos*= "God" *anthropos*= "man")

(2) Christ begotten by the Father before creation

Arian view that Christ was created rejected by Council of Chalcedon
("only begotten"--*monogenes* (μονο γενησ) and "firstborn" (*prototokos*--πρωτοτοκοσ,
not *protoktisis*--πρωτοκτισισ)

(3) Christ was like us, except for sin

Fully human

(4) Christ had two natures without confusion or division

No transfer of attributes from one nature to another

(5) distinctiveness of each nature retained

Eternally distinct natures; eternally separate; both retained for ever

7. Monophysite controversy, A.D. 451-553

- a. doctrine—Christ possessed only one nature

Sprang from the dissatisfied at Chalcedon

- b. Constantinople, A.D. 553 (Fifth Ecumenical Council)

Re-affirmed Chalcedon—one Person, two natures

8. Monothelite controversy, A.D. 633-680

- a. doctrine—one will in Christ (divine)

Christ only had one will (θελημα); it was divine; that's what kept him from sin
“will” is an attribute of person; thus, Christ had one will (He was one Person);
it was an attempt to protect Christ's sinlessness (if the one will was divine)
and it was an attempt to avoid conflict between Christ's natures (no duality to deal with)

- b. Constantinople, A.D. 680 (Sixth Ecumenical Council)

“Will” is an attribute of nature; Christ had two natures, and, thus, two wills
150 bishops attended; concluded Christ had two wills, always in perfect agreement, with the divine
will taking charge (subordination of human will to divine)

9. Other related heresies

- a. Ebionites

Greek Ἐβιωναῖοι *Ebionaioi* from Heb אביונים, *Ebyonim*, "the Poor Ones") were an early Jewish Christian sect that lived in and around Judea and Palestine from the 1st to the 4th century. Much of what is known about the Ebionites derives from the Church Fathers, who wrote polemics against them, whom they deemed heretical Judaizers (an offshoot of mainstream Christianity attempting to reestablish Jewish Law). According to the Encyclopaedia Britannica, the Ebionite movement may have arisen about the time of the destruction of the Jewish Temple in Jerusalem (AD 70). In contrast to mainstream Christianity, the Ebionites insisted on a universal necessity of following Jewish religious laws and rites, which they interpreted in light of Jesus' expounding of the Law. They regarded Jesus as a mortal human messianic prophet but not as divine, revered his brother James as the head of the Jerusalem Church and rejected the apostle Paul as an "apostate of the Law."

b. Monarchianism (literally “one ruler”)

Monarchianism is a set of beliefs that emphasize God as being one person and the only ruler of His kingdom. The term "Monarchians" was given to Christians who defended the "monarchy" of God in a reaction against the Logos theology of Justin Martyr and the apologists, who had spoken of Jesus as a "second god". Models of resolving the relationship between the God the Father and the God the Son were proposed in the 2nd century, but later rejected as heretical by the Church when the doctrine of the Trinity was developed at Nicea and Constantinople. Some of the earliest Monarchians were called *Alogi* because they opposed the doctrine of the Logos.

Monarchianism in-and-of itself is not a complete theory of the relation of the Father, the Son, and the Holy Spirit. There are basically two contradicting models of Monarchianism: Modalism (or Modalistic Monarchianism) and Adoptionism..

c. modalism (“modalistic monarchianism”)

Modalism considers God to be one Person appearing and working in the different "modes" of the Father, the Son, and the Holy Spirit. The chief proponent of Modalism was Sabellius, hence the view is also called *Sabellianism*. It has also been labeled *Patripassianism* by its opponents because it holds that the Father suffered on the cross. One God, wearing three masks at different times.

d. adoptionism (“dynamic monarchianism”)

Adoptionism (or *Dynamic Monarchianism*) holds that God is one being, above all else and wholly indivisible and of one nature. It reconciles the "problem" of the Trinity (or at least Jesus) by holding that the Son was not co-eternal with the Father, and that Jesus the Christ essentially was granted godhood (adopted) for the plans of God and his own perfect life and works. Different flavors of Adoptionism hold that Jesus was "adopted" either at the time of his baptism or ascension. An early proponent of this belief was Theodotus of Byzantium.

C. Anthropological controversy

1. Pelagius

a. life and character

British monk, born mid-4th century (AD 350?); legalistic and self-righteous; a student of Eastern Church theology; lived a moral life; felt he had never sinned; thus, he felt no need for atonement. Thought he was an exception to “all have sinned” (Rom. 3:23). Proved doctrine of sinlessness by O.T. characters who have no sin mentioned (but some made mistakes, like Abraham, and set bad examples, like Adam)

b. beliefs

(1) no original sin

Adam was created sinless, competent to do all good; when Adam sinned, he sinned as an individual—not as a representative of humanity (it was an isolated act; there is no hereditary guilt, and no inherited sin); there is no organic unity of race or human nature—the fall only affected Adam. All souls are created by God sinless; sin is caused by bad examples.

(2) total freedom of the will

believed in total freedom of the will (it is not in bondage to a sin nature); each child has the same moral capabilities as Adam—we can choose not to sin (*posse non peccare*)

(3) significance of work of Christ

Christ's work only necessary to those who need it—but it isn't for everybody.

Summary of Pelagius' views:

Even if Adam had not sinned, he would have died.

Adam's sin did not harm the entire human race.

Children are born into the same state Adam was born into.

The whole human race neither dies through Adam's sin nor is saved through Christ's resurrection.

Before Jesus some men lived without sin.

2. Augustine

a. life

(born A.D. 354 in North Africa) (mother Monica a devout Christian)

(1) before conversion

Excellent education to become a rhetorician; went to Milan, Italy to teach; morally corrupt, but his selfish actions and sinfulness bothered him (he engaged in homosexuality, was a drunkard, visited prostitutes); he was always searching for a better life.

In Milan he met St. Ambrose, Bishop of Milan, and went to hear him preach; he returned many times to hear the message (not just the rhetoric). Became a Christian and was baptized in AD 387 in Milan.

(2) after conversion

sold his possessions, gave money to the poor, began a monastic life; became as great a saint as he was a sinner before his conversion. Became Bishop of Hippo in Algeria.

Wrote "City of God"—while the city of man may fall, God's city will endure

Wrote "Confession"—the closer he got to the Lord, the more real sin became

b. beliefs

(1) original sin

His view, called "original sin," held there was an organic unity of the human race, and Adam represented the human race. Assumed a type of pre-existence of human race in Adam (Traducianism)—(Heb. 7:9, 10 Levi paid taxes to Melchizedek through Abraham); Adam's sin is shared by the human race.

(2) necessity of grace

No one is born with a free will since Adam (we all have a sin tendency—sin nature—and our will is corrupted by sin); Grace is needed. Adam had the freedom to do what is right & desire to do good—

But lost his freedom after the fall, then had a tendency (pull) toward sin. Unregenerate men have a “pull” to do wrong (and can’t do absolute right); at salvation, man regains his freedom to do right. True freedom of the will is not choosing between right and wrong, but choosing to do what is right. True freedom only comes with salvation (salvation causes a dual “pull”). Grace is unmerited, irresistible, and works progressively (basis for Calvin’s doctrines).

(3) significance of the work of Christ

Work of Christ absolutely necessary for salvation (blood atonement)—the greater the corruption, the greater the remedy (man is absolutely corrupt—the grace of God is needed by all).

3. condemnation of Pelagius

a. North African councils

Augustine wrote a treatise against Pelagianism. No. African Councils condemned Pelagianism.

b. controversy in Palestine

Pelagius and Celestius (who agreed with Pelagius) were accepted in Palestine (the Eastern Church had not defined the meaning of “grace” and “freedom”); Celestius denied ordination in Carthage due to his views; In Carthage, two local synods formed and condemned Pelagius and Celestius without their presence. After being banished from Constantinople and condemned by Pope Innocent, Celestius brought his case to the bishop of Rome, Zosimus.

c. bishop of Rome (Zosimus) unsure

Zosimus was initially impressed by Celestius' confessions of faith. However, after a new letter from African synods, and after the steps taken by the emperor Honorius against the Pelagians, Zosimus was convinced both Celestius and Pelagius were heretics. Zosimus issued his *Tractoria*, in which Pelagianism and its authors were finally condemned.

d. Council of Ephesus, A.D. 431

Pelagianism condemned, primarily because Nestorius was associated with Pelagius.

4. semi-Pelagianism

a. leader John Cassian

Friend of John Chrysostom (bishop of Constantinople and golden tongued orator) Cassian founded an Egyptian style monastery in southern Gaul, near Marseille. His foundation, the Abbey of St. Victor, was a complex of monasteries for both men and women. It was one of the first such institutes in the West, and served as a model for later monastic development. Cassian's abbey and writings influenced Benedict of Nursia (“St. Benedict”) who incorporated many of the same principles into his monastic rule (*Regula Benedicti*), and recommended to his own monks that they read the works of Cassian. Since Benedict's rule is still used by Benedictine, Cistercian, and Trappist monks, the thought of John Cassian still guides the spiritual lives of thousands of men and women in the Western Church.

b. doctrine

Cassian is considered to be the originator of the view that later became known as semi-Pelagianism. This emphasized the role of free will in that the first steps of salvation is in the power of the individual, without the need for divine grace. He was attempting to describe a "middle way" between Pelagianism, which taught that the will alone was sufficient to live a sinless life, and the view of Augustine, that emphasizes Original sin and the absolute need for Grace. Semi-pelagianism was condemned by the local Council of Orange in 529.

c. Roman Catholic position

Roman Catholics refute Pelagianism in theory, but in practice are semi-pelagian. Augustine's position on grace and election based on foreknowledge, and the original sin concept, are rejected by the Roman Catholic Church.

d. critique

If man can initiate his own salvation, we don't need the work of the Holy Spirit (John. 16:8 The Spirit will convince the world of sin, righteousness, and judgment); we need the grace of God (Eph 2:8-9)

D. Expansion and recognition of Christianity, A.D. 325-590

1. Edict of Milan, A.D. 313

a. legal status granted to Christianity

Once Christianity became legal, there was no longer any threat of martyrdom; those who thought martyrdom was a sure way to get to heaven had to find a new way to improve their odds—and the monastic movement began (see below for "monasticism")

b. Christians' property restored

that which had been confiscated was restored

c. freedom of worship for all religions

all religions and cults were tolerated

2. clergy exempt from taxation, military service and office holding, A.D. 319

clergy could not be drafted into the military

3. attempt to restore heathenism under Julian "the Apostate" (nephew of Constantine)

Julian was nephew of Constantine—he tried to restore heathenism. He'd witnessed doctrinal divisions, saw Constantine murder family members, and had studied under Greek pagan teachers; he replaced Christ leaders with pagans.

4. triumph of Christianity, A.D. 392

a. Theodosius, A.D. 392

Paganism punishable by law

b. reasons for Christianity's triumph

(1) endorsement by Constantine

His influence went a long way in allowing the church to grow

(2) disintegration of society

The greatest triumph was where society was corrupt; Christians were not very interested in politics

(3) the organized church

An organized church helped to organize the community; that gave strength in time of attack

(4) the church's inclusiveness

All classes and races were welcome (slaves and senators)

(5) Christianity's balance

Unbending theology balanced by a flexible application to practices

(6) a sense of security with salvation

Christians knew who they were, and what their purpose was

(7) needs of people met

Forgiveness of sin helped transform people

(8) high moral standards

Christianity gave people the power to attain high moral standards

c. negative results from union of church and state

(1) clergy given prominent places in society and government

Many Christians were capable and/or wealthy—those in high places complained that their positions took them away from time with the Lord (though some used ministry to climb up political ladders)

(2) spiritual interests of clergy lowered

More politics, less transforming gospel message (political sermons)

(3) Christianity becomes "popular" (in style)

Christianity became the "in" thing (stylish); people flocked to churches—many not converted, but attended anyway; moral standards lowered.

(4) development of a dual standard of the Christian life

Ascetic—many went to the desert or to a monastery

non-ascetic—people satisfied with the spiritual life they had (common view)

(5) church treated as an arm of the state

In a church-state relationship, the state dictates policy

(6) pagan practices and superstitions creep into church

Relics (e.g., "wood from the cross") venerated; saints canonized (unofficially—until AD 1179); veneration of Mary ("Mariolotry") began in the late 3rd century

E. The clergy A.D. 325-451

1. Gradual growth of power

- a. **bishops** (administrative—pastors/presbyters were spiritual leaders)
 - (1) prestige of office decreased with numbers, so numbers kept low
 - (2) only cities large enough to qualify were given bishops (country bishops disappear)
 - (3) bishops nominated minor orders (through sub-deacons)
 - (4) power increased (only bishops could confirm other bishops)
- b. **metropolitans (archbishops)**
 - (1) official over a synod (greater authority than bishops in synod)
(had authority over bishops)
- c. **exarchs**
office did not last long in church; name derived from civil government of time; exarch was over several metropolitans (Ephesus, Caesarea, Carthage) but none were over any of the of 5 Patriarchs' cities
- d. **patriarchs**
 - (1) developed to unite several provinces through one leader
(prior to the 5th century the title was widely and loosely used)
 - (2) by the 5th century the title was restricted to Rome, Alexandria, Antioch (Syria), Constantinople and Jerusalem.
Restrictions were based on age of church, historic importance and greatness of church.

Patriarchs could exclude bishops from office (Exarchs and Metropolitans could not)
(By 5th century, no pope in Rome yet—only Patriarchate)

- e. **pope**
 - (1) **powers (according to Roman Catholic Church)**

- (a) **source**

Christ is source; pope is Christ's vicar (successor, representative)

- (b) **magisterial powers (over beliefs)**

Power to teach; power to tell the church what to believe

- (c) **juridical powers (over organization of the church)**

Complete control over the organization of the church

- (d) **infallibility (officially declared in 1820)**

Had been believed for 1000 years before being declared;
declaration was a reaction to modernism (15,000 revolting priests in France alone; so church sets their dogma to give leaders strength) (Papacy had been losing prestige even in Italy)

(2) rise of the papacy

(a) no mention of absolute bishop in first two centuries

No evidence supports Roman Catholic Church's contention regarding succession of bishops of Rome

(b) Vicar excommunicates Eastern Church, A.D. 196

Victor stated he was above the Eastern Church, and excommunicated them for not holding to the proper date of Easter.

(c) Matthew 16 applied to Peter's successors, A.D. 220

Calixtus, AD 220, was the first to use Scripture (Mt 16) was used to support Peter and his successors. Tertullian said Peter alone was referred to in Mt. 16. He would not have spoken against this if it had been universally accepted.

(d) indications of African bishops appealing to Rome, A.D. 250

wrote book on church practice; denied that Bishop of Rome was above other Bishops (objected to church relying on Rome for decisions; held that unity of the church is based on episcopate as a whole—not just Rome)

(e) Bishop of Constantinople required approval by Rome, A.D. 272

Emperor Aurelian made the decree, pushing Roman above other Italian churches

(f) heresy appeals made to Roman bishop, A.D. 343

Council of Sardica voted that appeals should be made to Bishop of Rome (singling out Rome)

(g) recognition of Roman bishop's priority, A.D. 381

Rome 1st, Constantinople 2nd—it was not intended to give Rome authority over others, but to give Rome honor over other churches.

(h) Rome asserts authority over Spanish churches, A.D. 385

Roman Bishop Siricius' decree asserted his authority over actions in Spanish churches—claims to have authority, and people eventually accepted his claim (no one wanted to stand up to him)

(i) Innocent I says west owes Rome "filial obedience" A.D. 401

Italy, No. Africa, Spain, Gaul owe obedience—because Innocent believed it he asserted it

(j) Leo I, A.D. 440-461

Rome made court of appeal for Gaul; Leo "the Great" achieved power due to the political situation; He delivered Rome from the Huns (personally persuaded Atilla to leave); Chalcedon accepted Leo's Tome for the orthodox Christological position.

(k) Erigus' canon law, A.D. 500

His law of the church included decrees from Roman bishops

(l) Gregory the Great, A.D. 590-604

nothing written against him in history (Gregorian music used today, even in Protestant churches);

- (1) by logical arguments and events in his administration he established Rome's supremacy over Constantinople;
- (2) he capably administered church lands
- (3) defended Rome against the Lombards
- (4) established himself as a great religious and missionary leader.

After AD 400 and the declining power of the Roman Empire, the Bishop of Rome became the most powerful person in the West

To prove Peter was the first Pope (Mt. 16:18) the Roman Catholic Church must prove:

1. Christ established an organized, visible church
2. Christ appointed Peter as the first leader (Pope)
3. Authority passed on immediately to Peter's successor
4. Peter chose Rome as his bishopric.

Problems with the Roman Catholic view of the Papacy:

1. evidence uncertain that Christ chose Peter as head of church (Mt. 16 :19 "I will give to *you* [plural] the keys to the kingdom.")
2. why wasn't Peter head of the church from the beginning? (Acts 15, Jerusalem council--James presided)
3. why didn't Paul greet Peter when writing to Rome if Peter was the Pope?
4. If Peter were Bishop of Rome, why did Paul have to instruct the Roman church? (Peter should have)
5. Clement of Rome mentions Peter and Paul's martyrdom, but does not say it happened in Rome.
6. Until AD 220 Mt. 16:18 was never used to support the power of the Roman Bishop.
7. Old Roman Catholic historian Duschane says there is no historical evidence that Peter was ever in Rome.

F. Monasticism

1. Nature

- a. view that material is a disadvantage to the spiritual (rooted in a dualistic philosophy)
- b. attempt to escape hell and win heaven (replaced martyrdom)
- c. an escape from reality (move out into the remote country)
- d. sought a mystical fellowship with God (Thomas a Kempis)
- e. reaction against ecclesiastical institutions
- f. a great lay movement

2. Causes of growth

- a. belief merit could be attained by celibacy
- b. belief that merit could be attained by renouncing the world (repudiate civilization)
- c. Decian persecution (the greater the persecution, the more who fled)
- d. preaching of great orators (Ambrose of Milan, Augustine, Chrysostom of Constantinople, Basil, Gregory of Nyssa, Gregory of Nazianzus)
- e. substitution of monasticism for martyrdom to assure heaven

3. Appeal of monasticism

- a. for those wanting a deeper life (everything was clergy-oriented—no room for laity seeking a deeper life)
- b. fed the flesh of those seeking external means of salvation
- c. music to the ears of the weak (a spiritual booster shot)

4. classes of monks

- a. *Anchorites* (hermit monks) Anthony the father (*ana choreo* “to withdraw”) of Hermit Monks and monasticism
- b. *Cenobites* (community monks) *koine*=common *bios*=life
Pachomius founded order in AD 292-346
Basil of Caesarea—set forth first Rule (more useful than anchorites)
(prayer, work, Bible reading, humanitarian deeds)

5. Benedictine Rule

- a. **Benedict, founder of Monte Cassino**
Born AD 480, at age 14 he retired from society; chosen as leader by monks left because of strictness
- b. **regulations**
 - trial basis for one year (all past associations cut off)
 - every hour filled with some activity (copying Scripture, reading Scripture, work in the fields, prayer)
 - equality of all monks
- c. **vows** (after passing one year probation)
 - permanence (could never withdraw from monastery without permission of abbot)
 - chastity (celibacy)
 - obedience (obey head of monastery; later obey the Pope)
 - conversion (turn from old life and follow rule of order) (remove world)
 - poverty (give up all possessions before entering)

(Three main vows—chastity, obedience, poverty—continue to present day)
- d. **advantages to having the Rule**
 - provided a useful pattern for monasticism (agenda of useful things—kept them busy)
 - maintained a high religious ideal in changing times (avoided power shifts and corruption)
 - kept monasteries elastic (monks could elect and un-elect abbots)
 - related monasticism to the church (bishops given right to correct monasteries within their own diocese)
 - movement tied to the church (monks were laymen, had to depend on ordained pastors to administer sacraments)
 - allowed good men to rise to high church positions (laymen could rise and hold ministerial offices)
 - counteracted independence from the pope (monasteries made subject to pope)

6. Appraisal of Monasticism

a. adverse effects

- society weakened (some of best people went into mountains, leaving a vacuum in society leadership)
- tendency to look to monks for leadership (instead of looking to priests, who had taken place of pastors/presbyters) (this weakened church)
- difficulty controlling excesses (Simon Stilites, lived on pillar for 38 yrs— at the end it was 60 feet high; people would gather to ingest bugs that fell off Simon, thinking they would get holier like him)
- developed monastic pride (“we are spiritual—we are monks”)
- no interest in helping society (only interested in own relationship to God)

b. positive effects

- boon to education (monasteries became centers of learning, agriculture, medical knowledge & health)
- boon to piety (an example of a life devoted to serving X)
- a help to the poor
- stimulated growth of towns (people settled around monasteries to benefit from the monastery)
- presentation of an ideal (an example of a spiritual life above the ordinary—the possibility of living closer to God)

Monastic movement contributed to the Dark Ages—men of learning went into these monasteries and hoarded their knowledge. The period might not have been so dark if they would have shared knowledge; but they protected knowledge from the invading forces)

VI. Concluding thoughts on early church history