

## PERGAMOS - 300 to 500 AD

**Key words “where... dwellest”**

### I. Introduction to the Pergamos Age

- A. Modern Day City - BERGAMUM (large town)
- B. Means - “\_\_\_\_\_”
- C. The Compromising or Worldly Church

### II. Important People and dates of this Period:

- 305 The end of the Diocletian persecution
- 310 b. Apollinaris, the heretic who said that Jesus had a human body but not a human mind; He had the divine mind.  
Gregory of Nazianzus' reply: "What has not been assumed cannot be restored"
- 311 b. Ulfila
- 312 \_\_\_\_\_ defeats Maxentius at the battle of Milvian Bridge and becomes Emperor of the West.  
Constantine had had a vision, and used the letters chi and rho (the first two letters in "Christ") as his symbol during the battle
- 312 Caecilian elected bishop of Carthage. He was lax toward the Traditores, who had saved themselves by handing over scriptures during the Diocletian persecution. And he seemed unenthusiastic about the martyrs. A group in Carthage rejected Caecilian's election on the grounds that he was ordained by a traditore. They elected a rival bishop named Majorinus
- 313 \_\_\_\_\_ gives Christians equal rights. It is issued by Constantine in the West and Licinius in the East, but Licinius soon withdraws his commitment to it
- 314 By this date, there is a significant number of Christians in \_\_\_\_\_
- 315 Majorinus dies, Donatus is his successor. This party becomes known as the Donatist party
- 316 The Donatists appeal to Constantine, but he rules against them. Then he outlaws them and banishes them in an effort to unite the church
- 324 Constantine defeats Licinius and becomes Emperor of both East and West. Constantine favored Christianity, which effects the face of the church even today
- 325 Council of Nicea condemns Arianism. Arius, in Alexandria, taught that Christ was the first created being, that there was a time when He was not. The council declared that Jesus was begotten, not made, and that He is Homoousios, of the same substance as the Father
- 328 Athanasius becomes bishop of Alexandria
- 328 Constantine revokes the sentence against Arius
- 329 b. Basil the Great of Cappadocia, the monk who created the basic Rule for the Eastern Orthodox monks that is still in use today. Basil taught communal monasticism that serves the poor, sick, and needy. One immediate effect of the disappearance of persecution is the rise of monasticism to replace the old martyr witness
- 335 b. Martin of Tours, a great monk who is famous for his compassion for the poor
- 337 d. Constantine
- 339 b. Ambrose the Churchman, who fought Arianism and the revival of paganism, and promoted the power of the Church.
- 340 d. Eusebius of Caesarea
- 340 \_\_\_\_\_ converted to Arian Christianity. He takes it to the Germanic tribes, gives them an alphabet, and translates the Bible into their language. Most of the Germanic tribes became Arian Christians
- 345 b. John \_\_\_\_\_, "Golden Mouthed." He was a bold and reforming preacher, who used the Historical-grammatical method of exegesis. This was unusual, because exegetes had been looking at the allegorical interpretation ever since Clement of Alexandria and Origen
- 346 d. Pachomius
- 347 b. \_\_\_\_\_, the great Bible scholar and translator, author of the Vulgate
- 353 Emperor Constantius releases his pro-Arian campaign and drives Athanasius from Alexandria
- 354 b. Augustine
- 356 d. Anthony, at a very old age
- 361-363 Reign of Julian the Apostate, who converted from Christianity to paganism and restored paganism in Rome
- 361 Julian the Apostate removes the restrictions against the Donatists
- 369 b. \_\_\_\_\_
- 367 A letter of Athanasius names the 66 books of the canon
- 373 d. Athanasius
- 379 d. Basil the Great of Cappadocia
- 379-395 The reign of Theodosius, who establishes Christianity as the official religion of the Roman Empire
- 381 Council of Constantinople. The Nicene position becomes dominant again, and the legal religion of the Empire. Jesus Christ is truly human, contrary to Apollinarianism, which held that Jesus had a human body but a divine

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- mind. The Great Cappadocians are the inspiration behind the defeat of Arianism at this council. They are St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa
- 382 A council in Rome affirms the authority of the New Testament canon. It is important to remember that the content of the canon was not a conciliar decision. The church recognized, or discovered, the canon. The church did not determine the canon
- 383 d. Ulfila
- 386 Augustine was converted in a garden in Milan after hearing a child saying "Take up and read!" He took up Romans 13: 13-14.
- 387 Augustine baptized by Ambrose
- c. 389 b. \_\_\_\_\_ He was a British Romanized Christian who established Christianity in Ireland
- 390 d. Apollinaris
- 390 b. Leo the Great, an outstanding "pope". He was influential in Chalcedon. He also argued for papal supremacy and showed political leadership in his negotiations with Attila the Hun
- 391 Augustine ordained a priest in Hippo, North Africa
- 393 The Council of Hippo recognizes the canon. To be recognized as canonical, a book had to be Apostolic, fit in with the other scriptures, and have been of fruitful use throughout the church up to that time
- 395 Augustine becomes bishop of Hippo
- 397 d. Martin of Tours
- 397 The Council of Carthage agrees with the Council of Hippo
- 397-401 \_\_\_\_\_ writes Confessions
- 398 John Chrysostom becomes bishop of Constantinople
- 400 d. Nestorius, the heretic who said that Mary was the bearer of Christ (christokos), but not the bearer of God (theotokos). He could not call a three month old Jesus God. So he said that Jesus Christ was two persons, whose only union was a moral one
- 407 d. Chrysostom
- 410 The Fall of \_\_\_\_\_ to Alaric and the Visigoths
- 411-430 Augustine's Anti-Pelagian writings. Pelagius rejected the idea that we all fell in Adam (Federal Headship), original sin, and the sin nature. We could earn our salvation by works, so grace is not necessary. Augustine insisted that we all sinned in Adam, and spiritual death, guilt, and our diseased nature is the result. God's grace is necessary not only to be able to choose to obey God's commands, but to be able to choose to turn to God initially for salvation.
- 413-426 Augustine writes The City of God. Some people blamed the fall of Rome on the Christians, saying it happened because Rome abandoned paganism. This is Augustine's response, along with many diversions.
- 418 The Council of Carthage anathematized the teachings of Pelagius.
- 420 d. Jerome
- 420 d. Pelagius
- 429 Arian Vandals cross into Africa. After this, Western Emperors became puppets of Germanic generals
- 430 d. Augustine
- 431 Council of Ephesus. Jesus Christ is one person, contrary to Nestorianism, which held that Christ was two persons, one divine and one human
- 448 Leo writes an epistle to Flavian, The Tome of Leo, to encourage him. It encapsulates the Christology of the church, drawing from Augustine and Tertullian
- 449 The Latrocinium (Robber's) Council. Dioscorus, Patriarch of Alexandria, presided. This Council declared Eutychianism, which held that Christ had only one nature, to be orthodox. According to this heresy, His humanity was not like ours. This would make redemption impossible. The council deposed Flavian, the orthodox Patriarch of Constantinople
- 451 Council of Chalcedon. Eutychianism is condemned, Dioscorus is deposed, The Tome of Leo is confirmed. Jesus Christ is "two natures, the Divine of the same substance as the Father (against Arianism), the human of the same substance as us (against Eutychianism), which are united unconfusedly, unchangeably, indivisibly, inseparably(against Nestorianism)." The church remains divided over these issues for the next 200 years
- c. 461 d. St. Patrick
- 461 d. Leo the Great
- 476 The last Emperor, Romulus Augustulus, is deposed by Odoacer, a German general

### III. Important people to Notice in this Period

#### A. Outstanding men & groups during this age:

1. The Imperial Church: 305-476
2. Apollinaris, Constantine, Council of Nicea, Athanasius, and Augustine

#### B. Good and questionable individuals or groups:

1. Novatians, Paulicians, Pelagians; Patrick of Ireland; Ulfila, Martin - Bishop of Tours, Columba, John Chrysostom ("Golden-Mouthed"), Alban, Cuthbert & Finan in Scotland & England; Peter of Ravenna,

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Elgius in France; Ansgar, Rimbert, Nithard, Wilibrord, Egbert, Baubert, Haarfagr & Trygveson in Norway & Sweden

C. Bad or questionable individuals or groups:

1. Augustine, Jerome, Eusebius (Right hand man of Constantine - Historian)

D. The AGE:

1. 313-Edict of Toleration by Constantine, joined Church & State;
2. 325 - Council of Nicea, beginning of Roman catholic church (no record of popes before that)
3. Babylonian Priesthood from Pergamos to Rome in 313? Ignorance and poverty directly proportional to R.C. control. Additions to R.C. church: prayers for the dead, sign of the cross, worship of saints & angels - 300 AD; mass - 394; worship of Mary - 431; extreme unction - 526; purgatory - 593

## IV. HERESIES OF THE FOURTH CENTURY A.D.

A. \_\_\_\_\_.

1. This was a heresy concerning the \_\_\_\_\_ of the Lord Jesus Christ and the trinity
2. **Teaching**

- a. \_\_\_\_\_.
- b. \_\_\_\_\_.
- c. Tried to justify Origen with the scripture.

3. **The Author Of Arianism.**

- a. This heresy is named after \_\_\_\_\_ (250-336 A.D.), a presbyter in the church at Alexandria. Continuing with the adoptianism of Paul of Samosata and the subordinationism of Origen, he taught that Jesus was the greatest created being - (a god' -- but not co-eternal and co-essential with God).
- b. \_\_\_\_\_ are modern-day Arians.

4. **The Precursors Of Arianism.**

- a. Arianism initially developed as a reaction to other false ideas concerning the God-head.
- b. The Gnostics had taught a pantheon of gods, tritheism presented 3 separate Gods, the Monarchianists taught only one God, and Sabellius had stated the Trinity was not three separate and distinct persons, but three separate manifestations of one God (Modalism).

5. **The History of the Arian Controversy**

- a. This Trinitarian controversy was relatively short in it's duration and very sharp in it's division. It was also a political issue, with the dominant party often changing with the whim of the emperor. Arius was at first opposed by his bishop, Alexander. His greatest opponent was Athanasius (293-373 A.D.), the archdeacon and later bishop of Alexandria. Athanasius stood unwavering for the true deity and humanity of Christ and, unlike most other theologians of his day, refused to curry favor with anyone. Because of his stand he was constantly under personal attack. He suffered banishment 5 times, but almost singlehandedly kept the Nicene faith alive during a most turbulent period.
- b. The Arian controversy occasioned the first two Ecumenical (Empire-wide) Church Councils.

## V. The Church “Councils”

A. **The Bible on Councils**

1. True Christians were delivered to them for torture (Matt. 10:17; Mark 13:9)
2. Councils were against Jesus (Matt. 12:14; 26:59; Mark 14:55; 1Jn 5; Luke 22:66; John 11:47)
3. Apostles stood before councils (Acts 4:13-15; 5:21-42; 6:12-15; 22:30-23:29; 24:20,21; 25:12)
4. Only one council was good in the Bible (Acts 15)

## B. The Council of \_\_\_\_\_ I -- 325 A.D.

1. This was the first of the ecumenical councils, and was called by Constantine who was its honorary President. At the formal opening of sessions on June 14, Constantine appeared in garments adorned with gold and gemstones, 'not unlike an 'angel of God'. Constantine had invited each church to send its bishop and 2 presbyters. One sixth are said to have come, and 318 bishops assembled. The whole assembly has been estimated at between 1,500 to 2,000. Only 7 Latin bishops attended, so it was a distinctively Eastern council.
2. The purpose of the Council was to \_\_\_\_\_ "Christendom", which was hitherto divided and multi-opinionated. Constantine was a true ecumenist. He sought the widest unity and entertained no minority. When many bishops came to Nicea with private disputes, the emperor had all their papers burned without as much as looking at them, and urged all parties to reconciliation and harmony.
3. Whilst the main issue was Arianism, the 'correct' date for the observance of Easter, some discipline questions, and the Egyptian Meletian Schism (break-away Egyptian Catholics) were dealt with.
4. **The Disputing parties.** There were 3 parties in this dispute, all of which revolved around the Greek word 'ousios' - "essence":
  - a. **The orthodox party**, led by Alexander of Alexandria (d. 326 A.D.), stood for 'homo-ousios' -- "of the same essence".
  - b. **The Arian party**, championed by Eusebius of Nicomedia (d. 342 A.D.), stood for 'hetero-ousios' - 'of different essence'.
  - c. **The majority of bishops**, following Eusebius of Caesarea (260-339 A.D.), believed 'homoi-ousios' -- of like essence".
5. **The Condemnation Of Arianism.**
  - a. After much heated debate, Arianism was condemned as a heresy. Arius was exiled by Constantine.
  - b. The Semi-Arian Reaction. The decision of Nicea I was a victory for orthodoxy, but not for the majority. Thus the issue was never really settled at all - it was simply a decision forced upon 'The Church' by Constantine. *"It made the determination of the Christian faith dependent upon imperial caprice and even on court intrigues."*
  - c. In part because of rivalry between the East (Constantinople) and the West (Rome) the Eastern branch of "Christendom" (which was dominated by Origenism) turned Semi-Arian (homoiousious) while the Western branch of "Christendom" (dominated by Tertullian) remained loyal to the Nicene Creed. Councils held at Rome (341 A.D) and Sardica (343 A.D.) stood by Athanasius, who had been banished from the East.
  - d. Between 350 A.D. and 356 A.D., the emperor Constantius, influenced by his Arian wife Eusebia, succeeded through cunning, intrigue, and brute force, in 'persuading' many Western bishops become semi-Arian. However, the semi-Arian camp split at the Council of Sardica in 357 A.D.
  - e. The Council Of Constantinople I -- 381 A.D. ... The Arian controversy was finally settled at this second ecumenical council which was called by the emperor Theodosius the Great in May 381 A.D. This assembly comprised 150 Eastern bishops and more orthodox views prevailed. The Nicene Creed was approved, and enlarged with the addition of a statement concerning the Holy Spirit.
6. **THE \_\_\_\_\_ 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, Light of Light, very God of very God, begotten, not made, being of one substance homo-ousios with the Father by Whom all things were made; Who for us men, and for our salvation, came down and was incarnate and was made man, suffered and the third day he rose again, and ascended into heaven and He shall come to judge the quick and the dead; And in the Holy Ghost [the Lord and Giver of life, Who proceedeth from the Father, Who with the Father and Son together is worshiped and glorified, Who spake by the prophets.]'*
  - a. Note: The final section [ ] is the addition from Constantinople I.
  - b. **Only two bishops DID NOT sign!**
  - c. **Lasting Results:** Orthodoxy based on creed, not the Bible; Rejection of Premillennialism
  - d. **Apostle's Creed** (16th Century ?) ... *'I believe in one GOD THE FATHER Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one LORD JESUS CHRIST, the only-begotten Son of God, begotten of the Father before all worlds, 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; who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man and was crucified*

*also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father and he shall come again, with glory, to judge both the quick and the dead, whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father and the Son who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one Holy Catholic- and Apostolic Church. I acknowledge one Baptism for the remission of sin and I look for the resurrection of the dead, and the life of the world to come. Amen.*

e. **Changes in Creed**

- 1) Christ begotten in Eternity (John 1:18)
  - 2) Saviour of men, not sinners (I Tim. 1:15)
  - 3) Evolution of Godhead
  - 4) Holy Catholic Church
  - 5) Baptism for remission of sins (Acts 2:38; Rom. 3:21-26)
  - 6) Resurrection of, not from, the dead (Rom. 1:4)
  - 7) The Curse: "As for those who say: There was a time when he was not', and 'before he was begotten he was not', and 'he was made from that which was not, or from another hypostasis or substance', or the Son of God is created, changeable and mutable', these the Catholic Church anathematizes."
7. **Apollinarianism.** Made Jesus 2/3 human. Apollinarianism teaches the deity of Christ, but denies the completeness of His humanity

**VI. Theology In The Fourth Century.**

A. Three “schools” of theology had developed by this time:

1. The \_\_\_\_\_ School.
2. The \_\_\_\_\_ School.
3. The \_\_\_\_\_ School.

B. The \_\_\_\_\_

1. Towards the end of the fourth century A.D. a new translation of the Bible came into existence -- destined to become the 'Bible' of the Dark Ages. It was a Latin translation which was officially titled "The Latin Vulgate" ('vulgate' = \_\_\_\_\_) in 1546 A.D. by the Roman Catholic Council of \_\_\_\_\_
2. **It's Writer**
  - a. Sophronius Eusebius Hieronymous -- more commonly known as \_\_\_\_\_ (340-420 A.D.)
  - b. Jerome was one of the most learned and eloquent of the Latin Fathers, noted for his asceticism and vanity.
  - c. Born in Stridon, Dalmatia, Italy.
  - d. Studied Latin and Greek in Rome 352-360 A.D.
  - e. Studied theology in Gaul
  - f. Studied Hebrew under a converted Jew near Antioch between 374-379 A.D.
  - g. Ordained as a Presbyter In Antioch -- 379 A.D.
  - h. Became Secretary and close friend to Pope Damasus, in Rome, 382 A.D.
  - i. Began his revising and translating work in 383 A.D. at the behest of Pope Damasus.
  - j. Following the death of Pope Damasus, he traveled the Holy Land and Egypt from 385-386 A.D., eventually settling in Bethlehem.
  - k. Built a monastery in Bethlehem in 389 A.D.
  - l. Died without ever seeing his crowning work, the Latin Bible, being fully accepted.

## 3. Its Translation.

- a. Jerome's translation was requested by Pope Damasus (366-384 A.D.).
- b. The reason for the translation was to \_\_\_\_\_ the Latin text
- c. An uneven translation, because Jerome began his work as a reviser and finished as a translator.
- d. The works were written on vellum.
- e. Jerome visited the great library in Caesarea and consulted the Hexapla and other works of Origen.
- f. The Gospels were revised In 383 A.D. based on the Latin translations and the 'Origenized' Greek text.
- g. The remainder of the New Testament was revised In 384 A.D., primarily from the Old Latin.
- h. The first of his 3 Psalters, the Roman Psalter was made in 384 A.D. from the Old Latin and the LXX
- i. The Gallican Psalter was translated from the LXX in 387 A.D.
- j. The Old Testament was translated from the Hebrew between 390-405 A.D. This Included his Hebrew Psalter
- k. Jerome resisted including the Apocrypha in his translation because he considered them to be non-canonical. However, at the request of friends he included Judith, Tobit, Bel and The Dragon, and the Rest of Esther.
- l. The remainder of the Apocryphal books found their way into Jerome's Latin translation after his death.
- m. His translation was not readily accepted and he encountered fierce criticism from the clergy of the Roman Catholic Church, especially for translating the Old Testament from the Hebrew rather than the "inspired" Septuagint
- n. Augustine (354-430 A.D.), the 'Father of Corrupt Theology' rejected Jerome's Old Testament initially, but later accepted it all with praise.
- o. Jerome's work was rivaled by the purer Old Latin Bibles, and did not gain ascendancy until after the 8th century A.D.

## C. Major Heresy Arises in Catholicism

1. 300 - \_\_\_\_\_.
2. 300 - \_\_\_\_\_.
3. 320 - \_\_\_\_\_.
4. 375 - Veneration of \_\_\_\_\_, saints and images.
5. 394 – The \_\_\_\_\_.
6. 431 - Exaltation of Mary as \_\_\_\_\_.
7. Alexandrian Bishops want to put Mary on the Trinity in place of Holy Spirit.
8. 500 - Priests began to dress different
9. \_\_\_\_\_ of the Martyrs
10. Constantine's mother found a piece of the Cross. Calvin: "There are enough pieces of the cross to make a shipload of wood or a cross that it would take 300 men or more to carry."

First Century	-	"Commencement"
Second Century	-	"Counteraction" - Persecution
Third Century	-	"Change"
Fourth Century	-	"Constantine"
Fifth Century	-	"Corruption"

## VII. THE RISE OF THE PAPACY

- A. **The Papacy** is an institution which developed slowly over a period of 4 centuries, and historians will never agree as to who was the first "Pope".

## B. The Title Of "Pope".

1. The word "pope" is derived from "papa", meaning "father", and was at first applied to the bishops of the large cities, i.e. the Metropolitan Bishops.

**C. Rivalry For The Title Of Universal Bishop.**

1. Constantine's establishment of Byzantine rule over the Empire had the effect of creating strong rivalry between the patriarchs of Rome and Constantinople.
2. The Roman bishop felt he was superior because his Church was the oldest -- the Constantinopolitan bishop thought he was superior because he was located at the seat of governmental power.
3. The Council Of Ephesus (431 A.D.) finally ascribed primacy over the Catholic Church to the bishop of Rome.
4. The rivalry between the patriarchs of the two centers was never really settled, and the ultimate result was the division of Catholicism into two branches - the Roman Catholic in the West, and the Eastern Orthodox Church. This split was completed in 1054 A.D..

**D. The First Real Pope.**

1. The first pope, in the proper sense of the word, was \_\_\_\_\_ who was called Leo the Great.
2. He was bishop of Rome between 440-461 A.D., and brought prominence to the Roman See through his adept handling of the Pelagian and Manichean theological controversies, his mediation in Roman political disputes, and his statesmanship during the Vandal invasion and the sacking of Rome.
3. Leo would recognize no secondary power. At the Council Of Chalcedon (451 A.D.), Leo declared that the Bishop of Rome was the successor of Peter, the Chief of Apostles, and the Vicar of Christ.

**E. The “Popes” of The Fifth Century A.D.**

1. \_\_\_\_\_ - 440-461
2. \_\_\_\_\_ - 461-468
3. \_\_\_\_\_ - 468-483
4. \_\_\_\_\_ - 483-492
5. \_\_\_\_\_ - 492-496 - the first to claim Papal power exceeded kingly power.
6. \_\_\_\_\_ - 496-498
7. When Anastasius died, a great conflict arose over his successor, during which time many priests died, cloisters burned, and nuns insulted, etc. For a short time there were TWO Popes.

**VIII. The State Of “Christendom” In The Fifth Century A.D.**

- A. Due largely to the theological controversies of the 4th and 5th centuries A.D., the Roman world had become polarized. Two dominant religious bodies existed:

1. \_\_\_\_\_.
2. \_\_\_\_\_.'

**B. Fighting between the two groups soon erupted.**

1. In 496 A.D. the Franks were 'converted' to Catholicism when Clovis the King made a personal vow that, were he successful in battle, he would worship the Christian God. After his victory, Clovis and 3,000 of his men were 'baptized'. This was an event of great significance because:
  - a. The Franks would become the dominant barbarian nation
  - b. Clovis used force to get his views accepted.
  - c. Clovis did much toward the expansion of Catholicism and was hailed as the "most Christian King" and a "second Constantine".
  - d. The sword became the dominant tool in the hand of "The Church", and the \_\_\_\_\_ began!

**C. 380 - Emperor Theodosius decrees Punishment for not becoming a Christian!**

1. *"It is Our Will that all the peoples We rule shall practice that religion which the divine Peter the Apostle transmitted to the Romans. We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity. We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative, which We shall assume in accordance with divine judgment."*

**D. 390 - Ambrose, Bishop of Milan, Learns Church's Power (Introduced and wrote hymns)**

**IX. MAJOR INFLUENCES IN THE FOURTH & FIFTH CENTURY A.D. - DEVELOPMENT OF "CHRISTIANITY".**A. \_\_\_\_\_ **Of Hippo** -- 354-430 A.D.

1. Of all the Fathers, writers, and theologians mentioned thus far, none ranks in influence and distinction more than Augustine -- “the Father of Corrupt Theology”.
2. Augustine was born of Christian parents in Tagaste, North Africa, in 354 A.D., and was educated in literature. Despite the efforts of his devoted Christian mother, Augustine lived the life of a reprobate - giving himself over to sensual pleasure. Later in life he entered upon a quest for truth. At first he became involved with Manichaeism, then Greek and Latin philosophy, finally being converted to “Christianity” by Ambrose at Milan in 386 A.D. His conversion to Christianity involved deep agitation, with much weeping and prayer.
3. He was ordained a priest in 391 A.D. and in 396 A.D. became Bishop of Hippo Regius, North Africa. In his early years as a Christian he disputed with the Manichaeans. After moving to North Africa he became a determined opponent of the Donatists (Baptists). His greatest disputations were with Pelagius, against whom he wrote 15 treatises - all of which had a profound effect upon subsequent theology.
4. In his great labors as a teacher and a writer, Augustine became the “interpreter” of Latin Christianity. He applied the principles of Neo- Platonism to his understanding of the Scriptures - Colossians 2:8.
5. **The Writings Of Augustine.** The 2 most famous works of Augustine are:

- a. **Confessions.** An autobiography, in which the story of his sins, struggles, and salvation is told. Augustine is noted for his deep heartfelt self-abasement.
- b. “Augustine's own personal experience of sin and grace lent a touch of intensity and realism to his writings, so that readers even 1,000 years later such as Luther were stirred.”
- c. \_\_\_\_\_. An apologetic which was influential in the development of post-millennial and a-millennial eschatology. Augustine taught that the “Church” would usher in the Kingdom through the preaching of the Gospel. He said, “Now already the Kingdom in the form of the Church is a reality. Now already Christ and the saints rule, for the Kingdom is ruled by Christ through the heads of the hierarchical Church. Resurrection is now taking place, for new life is taking place through the Gospel, now Satan is bound.”.
- d. In 431 A.D. the Council of Ephesus declared that any belief in a \_\_\_\_\_ was a superstitious aberration.
- e. Augustine was the champion of the Catholic party, and his works did much to mold Catholic dogma.
6. **The Doctrines Of Augustine.** Augustine's doctrines were profoundly influenced by his \_\_\_\_\_ and \_\_\_\_\_:
  - a. His earlier Manichaean (early Iranian religion-dualism) connections and deep religious experiences affected his anthropology (study of humanity).
  - b. His contest with Pelagius affected his soteriology.
  - c. The fall of Rome affected his eschatology.
  - d. His battles with the Donatists affected his ecclesiology.
  - e. Augustine hated the Donatists for their stand on baptism and church authority, and in some ways his opposition to them forced him into some of the unscriptural doctrines he formulated. For example, he stated that all acts of 'The Church' were valid acts-even though church officials may themselves be unworthy men. (*This is a form of papal infallibility!*)
  - f. Often the statements made by Augustine appear to be Scriptural. However, terms must be defined.
  - g. Augustine stood for the authority of the Scriptures - yet did not resist the burgeoning Papal authority.
  - h. Augustine taught salvation was by grace alone -- but said this grace was channeled through the \_\_\_\_\_.
7. **A summary of the highlights of Augustinian theology are listed below:**
  - a. **On The Church.** He equated the Catholic Church with the universal, visible, Kingdom of God - ushering in the golden age.
  - b. **On Mary.** He exalted her as the Mother of God, but did not advocate her worship.

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- c. **On The Sacraments.** He taught that the sacraments obtained grace. He said that baptism removed original sin and steadfastly promoted infant 'baptism'.
  - d. **On Sin.** Augustine regarded sin as a privation -- the loss of good in man, rather than the addition of evil. He taught that all men were sinners by virtue of their natural connection with Adam - the doctrine of "original sin".
  - e. **On Salvation.** He taught "irresistible grace" and that the saved were predestined to salvation. He said that salvation was to be found only within the pale of "The Church". *"I should not believe the Gospel except as moved by the authority of the Catholic Church"*.
  - f. **On Purgatory.** Augustine laid the groundwork for the introduction of this pernicious doctrine.
8. The influence of Augustine has been far reaching. He is still quoted today on a par with the apostle Paul. The reformers Martin Luther (1483-1546 A.D.) and John Calvin (1509-1564 A.D.) appealed to him as much as to the Word of God to "prove" their teachings. (*Calvinism is rehashed Augustinianism.*) • He was killed by Vandal invasion on August 28, 430
- a. **Monasticism.** ... When Christianity became the official state religion of Rome, the churches began to be filled with many ungodly people who entered in through its rites. Consequently there was a marked decline in spirituality, and to many, the Christian life seemed shallow. These conditions brought about a reaction known as asceticism - from which unfolded monasticism.
  - b. **There were 3 stages in this development:**
    - 1) \_\_\_\_\_ . . . This was the practice of "self-denial" of physical needs in order to give attention to spiritual concerns. (It was often self-denial for self's sake, rather than for others' or the Lords' sake.) One form of asceticism was seen in the "Pillar Saints", a group which followed the example of the Syrian eccentric Simeon "Stylites" (390-459 A.D.). In 423 A.D. he began to live on top of a pillar which he had built up to a height of 60 feet.
    - 2) \_\_\_\_\_ . . . The "anchorites" were hermits. The first known hermit was Anthony (250-356 A.D.) who retired to the Egyptian desert in order to live a better Christian life. He practiced self-torture, and his philosophy was based on the Scripture, *'Take no thought for the morrow... Matthew 6:34.'*
    - 3) **Monasticism began in \_\_\_\_\_**, where the climate permitted a life requiring little manual labor. In Europe, the monasteries became an agricultural commune. The effects of Monasticism was to further enhance the ecclesiastical hierarchy, because it further divided people into class groups and created additional levels of clergy. Monasticism soon ceased to be just a movement, and became an institution within the framework of Catholicism. Many leaders within the Catholic Church were either schooled in, or members of, monastic orders.
    - 4) The first monk to become a pope was Gregory The Great, (540-604 A.D.). He was a Benedictine monk.

### B. The Fall of the Roman Empire.

1. During the fifth century, the final collapse of the Imperial Roman Empire occurred. Rome had been sore pressed by invaders and was finally conquered, along with much of Italy, in 476 A.D. by Odoacer, the leader of the Herulians and other barbarian Germanic bands. Odoacer was in turn defeated by Theodoric the Goth, and for a period, Italy was ruled by the Ostro-Gothic Kingdom.
2. **The reasons for the fall of Rome were:**
  - a. The Moving Of The Seat Of Government To Constantinople
  - b. Infighting And Dissension.
  - c. High Taxes.
  - d. Immorality.
  - e. Continual Invasions. . . Barbarians; Visigoths; Vandals; Burgundians; Franks; Saxons/Angles; Attila The Hun (450 A.D.)
  - f. The effects of the fall of Rome upon "Christendom" were two-fold:
  - g. It Further Widened The Gap Between East And West
  - h. It created a "power-vacuum" in Rome which the Pope was able to fill - thus enhancing the status and political power of the Papacy.

**X. THEOLOGICAL CONTROVERSIES OF THE FOURTH & FIFTH CENTURY A.D.**

A. The early doctrinal arguments were either Trinitarian, Christological, or Anthropological in nature. A number of controversies raged during this century.

**B. THE \_\_\_\_\_**

1. The Donatists form the next link in the line of faithfulness to New Testament faith and order. The Donatist schism may be termed the “ecclesiastical authority controversy”. The Novatian schism of the third century was the church discipline controversy, whilst the second century A.D. Montanist movement concerned itself with true spirituality.
2. The Donatist schism was a reaction against the establishment of the hierarchy and the \_\_\_\_\_.
3. **The Leader.** The Donatists were so named after **Donatus** (d. 355 A.D.), a North African bishop and one of the leaders of the schism
4. **The Donatist Schism.**
  - a. The Donatist schism began in Carthage, North Africa, In 311 A.D. A large group in the church protested at the ordination of Caecilianus as Bishop of Carthage which was presided over by Felix of Aptunga, a man who had wavered badly during the Diocletian persecutions. Both Felix and Caecilianus were considered to be “traditores” - men who had surrendered the Scriptures to be burned In Imperial persecutions.
  - b. The protesting group elected Majorinus a their bishop, then, following his death shortly thereafter, Donatus. (316 A.D)
  - c. Donatus at first appealed to Constantine I but to no avail. The Emperor ordered their suppression -- a move which fired them into a great separatist movement which covered the whole of North Africa and lasted until the Moslem conquest of that region.
5. **The Doctrines Of The Donatists.** In many ways the Donatists were similar to the Novatians. Some of the Donatist beliefs were:
  - a. **Church purity.**
  - b. **Separation of Church And State**
  - c. **Scriptural Baptism** They “rebaptized” all who came to them from the Catholic Church. They only baptized believers. They baptized by immersion.
  - d. **Independency Of Churches**
  - e. **Freedom Of Conscience.**
6. **Charges Against The Donatists Considered.**
  - a. The Donatists Were Circumcelliones. A fanatical group who sought a martyr's death as a means of grace, often provoking this death wish through violent behavior (sounds like terrorists to me).
  - b. The Donatists arose only through a Personality Conflict
  - c. The Donatists Practiced Infant Baptism.
  - d. The Council of Milevi (416 A.D.) passed this edict against the Donatists: *“Whosoever denies that newly-born infants are to be baptized ... let him be accursed.”*
  - e. The Donatists Sought A State-Church Relationship
  - f. The Donatists Formed Their Own Hierarchy
7. **The Effects Of The Donatist Movement.**
  - a. The Donatists were also called Anabaptists and Puritans.
  - b. They suffered the greatest persecution, and were the first Christians to feel persecution at the hand of the State-Church. In 377 A.D. Gratian published edicts against Donatists, depriving them of their building and prohibiting their assemblies.
  - c. They were noted for the fact that they patiently bore suffering for Christ, and did not retaliate with any persecutions of their own against Catholics.
  - d. By the end of the 4th Century A.D. their teachings had spread abroad to Italy and Spain.

## C. The \_\_\_\_\_ Controversy.

1. This was named after Nestorius (440 A.D.), an Antiochan monk who was elected Patriarch of Constantinople in 428 A.D. He was an honest and pious man, zealous and eloquent -- though intolerant of Arians, Novatians, and Quarterdecimanians. The controversy arose through his opposition to the teaching that Mary was the 'mother of God'.
2. Nestorius was eventually forced to retire as Bishop
3. Died in exile in Egypt
4. Followers started churches in Asia & east - Still today in many Arab nations
5. **The Background To The Nestorian Issue.**

- a. Two important factors influenced the events which resulted in this great controversy: Rivalry Between the Alexandrian and Antiochan Schools of theology.
- b. Churchmen from these two centers of "Christendom" had always had their differences, and in this case the issue was over the nature(s) of The Lord Jesus Christ. (The Word of God teaches that our Saviour had two natures in one Person - a mystery referred to as the 'hypostatic union'.)
  - 1) Alexandrian Theology asserted that the divine and human natures of Christ had somehow fused together to form one inseparable nature.
  - 2) Antiochan Theology held that Christ had two distinct natures.

6. **The Rise Of Mary Worship during this time.**

- a. The veneration of Mary was centered at \_\_\_\_\_ ... where tradition has Mary spending her last days on earth ... a city which, in its pre-Christian days, worshiped the 'light- and life-dispensing' virgin Diana (Artemas) - Acts 19:23-38.
- b. The veneration of Mary was promoted by the Alexandrian school. The favored term was "theotokos" - 'Mother of God' ... a term which had been mentioned in the past by Alexander of Alexandria, Origen, Athanasius, and Basil.

7. **The Parties In The Nestorian Issue.** The chief protagonists were:

- a. **Nestorius** -- who championed the Antiochan view.
- b. **Cyril, Bishop Of Alexandria.** (376-444 A.D.) An ambitious, ruthless, anti-Semitic, and unscrupulous man who was intensely jealous of all rivals. He defended the Alexandrian doctrine, and, despite his obnoxious and low character, was a very knowledgeable and able theologian.

8. **The Issues Involved In The Nestorian Debate.**

- a. This controversy arose with **Antiochan revulsion** over the term theotokos.
- b. In his opposition to the heresy of Apollinarianism, the bishop of Mopsuestia, Theodore (350-428 A.D.), taught that in Christ a moral union existed between the two natures -- human and divine.
- c. This union he likened to that between a husband and wife. However, the logical outcome of such reasoning is that Christ not only had a dual nature, but was in fact a dual Person.
- d. Whilst Theodore was not condemned for his views, his successor Nestorius became the focus of much opposition.
- e. Nestorius rejected the increasingly popular teaching that Mary was the 'Mother of God' - denying theotokos in favor of 'Christotokos'.
- f. Nestorianism is defined as a denial of any hypostatic union of the two natures in Christ, affirming instead a moral union only, and thus by implication teaching that in Christ there are not only two natures but also two Persons (and thus a fourth Person in the Godhead).
- g. It is unlikely Nestorius ever really taught such a thing - his jealous opponents virtually put words in his mouth by extending his denial that Mary was the Mother of God to its inevitable conclusion (in their minds) of a dual personality.
- h. The real error of Nestorianism was in its teaching that God assumed humanity in the womb of Mary, and that the man Jesus Christ was the "God-bearer" (If that is what he taught).
- i. When Nestorius made his stand, 'theotokos' was not merely a theological idea but a popular sentiment. *"It therefore struck into the field of devotion, which lies much nearer the people than that of speculative theology; and thus it touched the vehement passions."*
- j. Nestorius was opposed at Constantinople by Proclus, who had this to say about Mary: "...the spotless treasure-house of virginity; the spiritual paradise of the second Adam; the workshop, in which the two natures were annealed together; the bridal-chamber in which the Word wedded the flesh; the living bush of nature, which was

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*unharmed by the fire of the divine birth; the light cloud which bore Him who sat between the cherubim; the stainless fleece, bathed in the dews of Heaven, with which the Shepherd clothed His sheep; the handmaid and the mother, the Virgin and Heaven."*

- k. In the ensuing debate, Nestorius was mightily opposed by Cyril (who was motivated more from jealousy than doctrine). Cyril used this issue in his attempt to depose Nestorius and assert his supremacy over Eastern "Christendom".

### 9. The History Of The Nestorians Controversy

- a. Cyril gained the favor of the Roman pope and had him depose Nestorius. When Nestorius refused to yield, Cyril and his followers pronounced 12 anathemas against him - only to receive 12 counter-anathemas in return. The matter very quickly got out of hand, prompting further action.
- b. The Third Ecumenical Council - Ephesus. (431 A.D.) The emperor Theodosius II summoned a universal council to assemble at Ephesus and to be held in the 'Church' dedicated to Mary.
- c. Before all the Nestorian bishops could assemble, Cyril forced the Council to convene and quickly had Nestorius and his (supposed) doctrine condemned. Nestorius and his followers were anathematized and excommunicated.
- d. Following complaints by Nestorius of unfair play, the Council's decision was overruled by the Emperor.
- e. A "counter-Council" then held by the Nestorian party condemned, anathematized, and excommunicated Cyril.
- f. These events soon led to a complete breakdown in the situation which was followed by violence, intrigue, diplomacy, and - the arrest of both Nestorius and Cyril.
- g. The Council of Ephesus lasted 4 months.
- h. Two years later a compromise doctrinal statement was issued by John of Antioch which asserted the duality of the natures of Christ (against Cyril), but reaffirmed the term 'Mother of God' (against Nestorius).
- i. Cyril accepted this compromise doctrinal statement on the condition that Nestorius would be condemned and deposed from all church offices. The Antiochan party was willing to sacrifice Nestorius for the sake of 'Church' unity, and he was exiled to Egypt for the remaining (6) years of his life.

### 10. Present Day Nestorianism.

- a. Following the defeat of Nestorianism a general persecution against them ensued, driving many eastward into Persia and eventually as far as China. For a time they were a great missionary movement, but eventually degenerated into a peculiar form of Christianity.
- b. Nestorian 'Christians' exist today in many Arab nations - Iraq, Iran, Syria, India, Kurdistan, Armenia.

### 11. Present-day Nestorians reject:

- a. The Council of Ephesus
- b. Mariolatry
- c. Image Worship
- d. Purgatory
- e. Transubstantiation
- f. Ritualistic worship
- g. Present-day Nestorians practice:
- h. The sign of the cross
- i. Prayers for the dead
- j. Consubstantiation (*does not become the body/blood the "substance" exists along the side of bread/wine, etc.*)
- k. An eight-fold hierarchy
- l. Strict fastings
- m. The most important thing to note in all this controversy was that the doctrine of Mariolatry had its beginning in Ephesus and was formulated at two Councils in 431 and 449 A.D.

### D. The \_\_\_\_\_ Controversy.

#### 1. The Rise Of The Eutychian Controversy.

- a. Many followers of Cyril of Alexandria were dissatisfied with the compromise of the Council of Ephesus and its deference to the distinction of Christ's two natures as espoused by the Nestorians.
- b. An old monk, Euthyches (375-454 A.D.), pressed the Alexandrian doctrine of the fusion of Christ's

two natures into one to the extreme by declaring that **Jesus was so completely divine that He was not human in the true sense of the word.** He taught that the body of Christ was divine, bearing only the outward appearance of a man. Such a view provoked condemnation from Flavian of Constantinople and Pope Leo I of Rome. Euthyches gained support from Cyril's successor, Dioscursus of Alexandria (454 A.D.), who persuaded the emperor Theodosius II to convene a general council at Ephesus in 449 A.D. This meeting became known as the "Robber Synod" because of the scandalous nature of its proceedings. Dioscursus completely dominated the debates with a retinue of monks and armed guards (whose use of violence led to the death of Flavian). Tyranny prevailed -- the supporters of Ephesus I did not even dare to speak - and Euthyches and his doctrine were declared orthodox.

- c. The Ecumenical Council of Chalcedon. Pope Leo I of Rome used the ensuing confusion as a means of advancing papal authority in the East, and proposed a council be convened at Nicea. The location was changed to Chalcedon (outside Constantinople) to prevent further outbreaks of violence, and the fourth ecumenical council opened on October 8, 451 A.D.
- d. The Council of Chalcedon is notable for the following reasons:
  - 1) It was the largest of the ecumenical councils to date - over 600 bishops attended.
  - 2) It was the first ecumenical council conducted by the Roman delegation .
  - 3) It was the rowdiest council by far, often bordering on complete anarchy as both sides set aside any dignity for theological fanaticism .
- e. The Council of Chalcedon overturned the "Robber Synod", but more importantly it adopted a creed which leaned toward the dyophysitism of the Nestorians with an affirmation of the unity of the Person of Christ.

#### E. The \_\_\_\_\_ Controversy.

1. This was an extension of the outlawed teachings of Eutyches. While most rejected the extremes of Eutychianism -- that the human nature of Christ was absorbed into the divine nature - many still held to the idea that Christ, though both human and divine, had but ONE NATURE - that of God. Following the Council of Chalcedon, those who held this view were called Monophysites" -- 'mono' = one, 'phusis' = nature.
2. For more than a century after the Council of Chalcedon the monophysite teaching persisted in a constant stream of intrigues, divisions, banishments, reunions, schisms, and popular tumult.
3. Monophysitism itself was divided into a number of sects, such as:
  - a. Theopaschites -- "God (divine nature) was crucified".
  - b. Phthartolaters -- 'adorers of the corruptible'. The belief that the pre-resurrection body of Christ was mortal, thus capable of suffering.
  - c. Aphthartodocetae -- those who taught the body of Christ was always incorruptible, thus sinless and imperishable.
4. The emperor Justinian 1 (527-565 A.D.) admired the Creed of Chalcedon, but his conniving wife was a secret Monophysite who, through craft, turned him to the favor of the heresy.
5. The Ecumenical Council Of Constantinople. This fifth ecumenical council, called in 553 A.D. by Justinian, ruled favorably for the Monophysites in its condemnation of the Nestorian or Antiochan theology, though unfavorably in its condemnation of all who opposed the Chalcedonian Creed.
6. Present-Day Monophysite Sects: The ultimate result of Constantinople II was the separation from the mainstream of "Christendom" of the Monophysites. Like the Nestorians, they ended up in the backwaters of history, but still exist as seeds to this day -- notably as: Jacobites -- in Syria and Iraq Copts -- in Egypt Armenians -- in Russia and Turkey Maronites -- in Lebanon

#### F. The \_\_\_\_\_ Controversy.

1. This was a further advancement of the Monophysite debate -- one which asked the question, "Does the will of Christ belong to His Person or His nature?" (This is the same as asking whether Christ had two wills.)
2. To declare Christ had but one will would rob Him of any human volition -- but to say He had two wills was considered tantamount to Nestorianism.
3. Monotheletism ('thelema' = will) declared that although Christ did have a human nature, he only had ONE WILL -- a divine will. This teaching was later condemned at the sixth ecumenical council, Constantinople III, in 680 A.D. This council decided in favor of dyotheletism -- Christ had two wills -- but said that Christ's human will was subordinate to, enhanced by, and in harmony with, the divine will.

G. The \_\_\_\_\_ Controversy.

1. This was an anthropological controversy which embraced the whole realm of doctrine -- man's will, the fall and nature of man, and how man is saved. The matter boils down "*to the question, whether redemption is chiefly a work of God or of man; whether man needs to be born anew, or merely improved. The soul of the Pelagian system is human freedom; the soul of the Augustinian is divine grace.*"
2. **Pelagius** (419 A.D.)
  - a. Pelagius was a monk, born around 350 A.D. probably in Wales.
  - b. He is described as a mild, quiet man, of clear intellect, learned, and of spotless character. He may best be described as the exact opposite in temperament to Augustine -- the two were bound to clash!
  - c. He was expelled from Britain and came to Rome around 409 A.D. bringing his peculiar doctrines with him.
  - d. Celestius (431 A.D.) was a Roman convert of Pelagius who became the intellectual mouthpiece of the Pelagian teachings.
3. **Pelagianism Outlined.** (Antiochan School of thought) Pelagius was a student of Eastern theology and was no doubt influenced by its weaknesses in the doctrines of sin and salvation. (Eastern theology held to a synergism in salvation -- man cooperating with God.) Some of the notable teachings of Pelagianism (as espoused by Celestius) were:
  - a. Adam was created mortal, and would have died regardless of whether he sinned or not.
  - b. Adam's fall injured himself alone - not the entire human race.
  - c. All children are born in the same condition as Adam before his fall.
  - d. Men neither die as a consequence of Adam's sin, nor rise again as a consequence of Christ's resurrection.
  - e. Unbaptized children, as well as others, are saved. (The BIG heresy)
  - f. The Law, as well as The Gospel, leads to the Kingdom of God.
  - g. Even before Christ, there were sinful men.
  - h. All men, like Adam, are created neutral with no evil tendencies.
  - i. Sin is only an act of the will -- in fact, man may not sin at all if he so chooses.
  - j. The universal fact of sin is a result of poor education, bad examples, and established habits.
  - k. Man is not dependent on the grace of God for salvation, though he is helped by it in overcoming evil.
4. **The History Of The Pelagian Controversy.**
  - a. The Introduction Of Pelagianism. The teachings of Pelagianism were brought to:
    - 1) Rome - by Pelagius in 409-11 A.D.
    - 2) North Africa - by Celestius in 411-12 A.D.
    - 3) Palestine -- by Pelagius in 411-16 A.D.
  - b. The Condemnation Of Pelagianism. The fluctuating fortunes of Pelagianism are shown as follows:
    - 1) 412 A.D. - Celestius condemned and excommunicated by a council held at Carthage. He moved on to Ephesus.
    - 2) 414 A.D. - Opposition to Pelagius by Jerome and Orosius.
    - 3) 415 A.D. - Diocesan synod at Jerusalem acquits Pelagius, as does a synod at Lydda.
    - 4) 416 A.D. - Synods at Carthage and Milai condemn Pelagianism.
    - 5) 417 A.D. - Pope Zosimus, so convinced by Celestius, grants Pelagius a certificate of Orthodoxy.
    - 6) 418 A.D. - A general African council at Carthage condemns Pelagianism. The emperor Honorius issues edicts against Pelagius. Pope Zosimus is convinced to condemn the heresy.
    - 7) 431 A.D. - Pelagianism is condemned at the ecumenical Council of Ephesus.
5. **The Semi-Pelagian Reaction.** Semi-Pelagianism was an attempt to find the middle ground between Augustinianism and Pelagianism. The doctrine of (what was later to be called) 'semi-Pelagianism' was formulated in Marseilles, France by John Cassian (360-435 A.D.).
  - a. A comparison of the three positions is as follows:
    - 1) Pelagianism: 'man is well' - 'man saves himself'

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- 2) Augustinianism: 'man is dead' - 'grace alone saves man'
- 3) Semi-Pelagianism: 'man is sick' - 'man initiates, God completes, salvation'
- b. Semi-Pelagianism was upheld at two synods -- Aries (472 A.D.) and Lyons (475 A.D.).

### H. Ulfila (311-380) "Little Wolf"

- 1. Early life
  - a. Father was a Cappadocian.
  - b. Mother was a Goth. (E/Both Christians)
  - c. Was a slave to the Goths.
  - d. Was taken hostage to Constantinople. i. Stayed there 10 years ii. Got saved!
  - e. Ordained by Eusibus of Nicomedia - 341
  - f. The Apostle to the Goths - "The Second Moses" Goths - Germanic tribes north of the Danube
- 2. Successes of his ministry
  - a. Set up Gothic as a written language
  - b. Translated the Bible - "Old Gothic Bible"
  - c. Agrees with KJV 1611 and older than all manuscripts. Earle Cairnes points out that "because the Goths were so warlike, he felt justified in not translating the books of Kings and Samuel into their language."
  - d. Bible spread all over Germany and South Russia.
  - e. Called the "Silver Bible" - Silver letter on purple ground
  - f. "He was the first of a long line of illustrious missionaries who have made significant contributions to linguistics and to literature as well as to the dissemination of the Scriptures". (Concise History of the Christian World Mission, P. 13)
- 3. Died in Constantinople during a visit

### I. Martin, Bishop of Tours (316-336)

- 1. Missionary to Gaul
- 2. Hungarian-born - Parents Unsaved!
- 3. Former Soldier
- 4. Used military methods
- 5. Led armies to destroy idols and pagan temple.
- 6. Died at 80 yrs. of age with these words, "Lord, if I am still needed -for thy people, I would not draw back from the work!"

### J. Diodorus (?-394)

- 1. Bishop of Antioch
- 2. 378 became Bishop of Tarsus
- 3. Taught Literal Exegesis of Bible
- 4. Teacher of Chrysostom

### K. John Chrysostom (347-407) "Golden-Mouthed"

- 1. Born in Antioch to Noblemen
- 2. 370 - Baptized
- 3. Studied in Antioch
- 4. 370-380 - Lived as a hermit. monk
- 5. 381 - Returned to Antioch - Made a deacon
- 6. 386 - Ordained in Antioch
- 7. Got a great reputation as a preacher - 12 yrs.
- 8. Preached the Bible literally and expositively
- 9. 398 - Forced to become the Bishop of Constantinople
- 10. Fought with Theophilus, Bishop of Alexandria
- 11. Fought over Origen's Teaching
- 12. Got John condemned and deposed briefly - 403
- 13. Fought with Empress

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14. Banished him to Cucusus, Armenia
15. Died on a forced march to Pityus

### L. Jovinianus (c 373) "The Protestant of His Time"

1. Well-Educated Monk
2. Believed:
  - a. All sins are equal
  - b. Salvation by Grace
  - c. Eternal Security
  - d. Equality of believers
  - e. Fasting did not make one spiritual
3. 390 - Condemned by a Roman Synod
4. 412 - Under persecution, he and his followers moved to Northern Italy
5. It is believed their descendants became the Arnoldists, Petrobrusians, Henricians

### M. \_\_\_\_\_ (385-461) - Matt. 23:29-31

1. Born in Britain, southern Scotland
2. Grandfather, Potitus, a married priest
3. Father, Culparnius, Minor noble and a deacon
4. Five sisters and one brother.
5. Full name - Magonus Sucatus Patricias
6. Free born Roman citizen
7. Life as a slave
  - a. Captured by Irish raiders and made a slave at 16 yrs. of age
  - b. Worked as a shepherd
  - c. Saved while working the sheep
  - d. Escaped 6 yrs. later
8. Missionary to Ireland - 432 AD
  - a. The People - The Irish of the fifth century were a gay, life-loving people who could be bemused by a beautiful woman, a fine horse, the exquisite action of a running deer, or the death of a brave man pierced by a multitude of swords but still resolutely facing the Enemy, and one who would be buried with all his weapons standing up and STILL facing toward the foe. They were vital, virile, often brutal; they slaughtered one another gaily in sectional wars, stole one another's cattle and women, drank and feasted, wore fine clothes and magnificent gold bracelets, necklaces, and brooches when they could afford it and in general played the male and human devil over their beautiful, green, wooded country. Their theology was simple; nature and object-or idol worship, or rather respect for nature's great signposts to God, the sun, the moon, and the stars overhead. It required no priesthood. The Druids were never priests, but interpreters, prophets, teachers, magicians, lawyers;, judges, bards and poets. They were the keepers of the Irish soul until Patrick came along and showed them how that soul might be blended and united with that God who had created all the beauty in and about them. (*The Steadfast Man*, P. 64)
9. His Qualifications
  - a. No records of any formal education or ordination
  - b. Knew the Bible!
  - c. Quoted 23 N.T. and 15 O.T. books in his only two books
  - d. Probably used either the old Latin or old Gothic Bible.
  - e. Boldness - "*He was undaunted by the opposition of the pagan chieftains of the Druids. Everywhere he gathered the people about him in the open field and preached Christ to them. His burning zeal and deep sincerity, coupled with a kindly gentleness of manner, completely won the hearts of the peasants and nobility alike.*" (*The Progress of World-wide Missions*, P. 51)
10. His successes
  - a. \_\_\_\_\_ churches started

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- b. 12,000 Baptized
- c. \_\_\_\_\_ preachers ordained

### 11. Was he a Catholic?

- a. Patrick's name not found in the records of any Roman Catholic Church or monastery
  - 1) "He had no connection with the Pope, his grandfather was a married priest, and in the reliable accounts of his career there is no reference to such Romish practices as auricular confession, extreme unction, or the worship of Mary" (The Progress of World-wide Missions - P. 51, 52)
  - 2) "He functioned in Ireland long before any great division in the early Church, and he landed on Irish shores in 432 Ad, before the Roman bishops had won universal recognition, He was a pre-papal Christian, not concerned with schisms, rather crude and unlettered, a great organizer of men and monks, but certainly no philosopher." (The Irish and Catholic Power, P. 14)
- b. Why do the Catholics claim him?
  - 1) "Later Roman Catholic writers have sought to make it appear that he received a commission from the pope to evangelize the Irish. His own writings make no mention of such commission, and it is highly improbable that he consulted the pope with reference to his great life-work. Going into Ireland with a few coadjutors, about 432, he labored for many years with wonderful zeal and success, evangelized more or less thoroughly the whole of Ireland, and left a reputation for sanctity of life and spiritual power that entitles him to be considered one of the greatest of missionaries." (A Manual of Church History, V.I, P. 412)

### 12. The Ancient Churches Of The Britons.

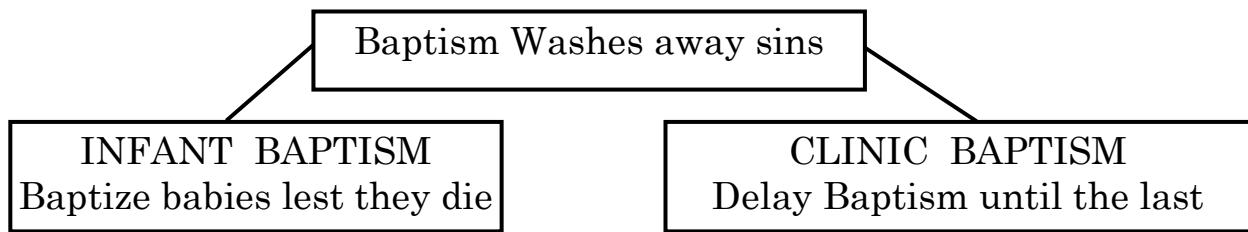
The old British churches were of great antiquity, originating around the close of the apostolic age, and remaining isolated from the mainstream of religious change and compromises. With the impending collapse of the Roman Empire, Britain was abandoned by its the Roman garrisons and the churches (along with the population) were soon pushed back into Wales and Western Britain by the invading Saxons -- c. 449 A.D. In other words, the churches in Briton and ireland were NOT like the catholic churches of lower Europe!

## N. Vigilantius (c 390)

- 1. Native of Gaul
- 2. Ordained - 390
- 3. 394 - Began a trip to visit great men of the East
- 4. Nola - Shocked by the paganism that was incorporated into the church
- 5. Bethlehem - Jerome only made him hate Monasticism
- 6. Egypt - Found Origen's Doctrine was only causing fighting and bickering
- 7. Northern Italy - Visits Jovinianists
- 8. Returned full of zeal to restore Apostolic doctrine and practice
- 9. Friend - Bishop of Toulouse
- 10. Enemy - Jerome
- 11. Beliefs
  - a. Generally the same as Jovinianus
  - b. No worship of Martyrs
  - c. "Chastity is a hotbed of lust"
  - d. No prayers for the dead
  - e. Monks are cowards, not overcomers
- 12. Probably died in the invasion of the Vandals - Followers are to follow in the early Middle ages

## XI. BAPTISM IN THE FOURTH CENTURY A.D.

- A. This century saw the official ratification of the teaching that baptism washed away past sins. Because phenomenal changes occurred during this period of history, the meaning of baptism had to change also -- for the simple fact that so many converts were not saved. The teaching that baptism washed away all pre-baptismal sins resulted in two logical outcomes.



- B. In both cases 'pouring' is the more convenient mode, thus began the practice of aspersion.
1. **Constantine I.** (288-337 A.D.) Constantine was baptized in May 337 A.D. by Eusebius of Nicomedia, shortly before his death so that all his sins might be washed away in one moment
  2. **Gregory Naziansus.** (325-390 A.D.) This Eastern bishop advised delaying the baptism of healthy children until their third year
  3. **Basil Of Caesarea.** (330-379 A.D.) "Faith is perfected by baptism."
  4. **John Chrysostom.** (354-407 A.D.) "We baptize children, though they are not stained with sin, in order that holiness, righteousness, sonship, inheritance, and brotherhood may be imparted to them through Christ".
  5. **Valens.** (378 A.D.) With this Roman emperor, 'who would not be contradicted we have the first recorded instance of infant baptism. In the year 370 A.D. Valens insisted his dying son be baptized. Even at this point in time, however, infant baptism was the exception rather than the rule.
  6. **The Council Of Carthage.** (397 A.D.) Canon 34: "Sick persons shall be baptized who cannot answer any longer, when those who are by them testify that they desired it."

## XII.BAPTISM IN THE FIFTH CENTURY A.D.

- A. The conflict between the Donatists and those who held to baptismal grace saw the establishment of infant 'baptism' by Law.
1. **The Donatists And Baptism.** The North African Donatists rejected Catholic baptism, claiming it to be no baptism at all. They 're-baptized' all who came into their churches from the establishment 'Church'."The Donatist controversy was a conflict between separatism and Catholicism; between ecclesiastical purism and ecclesiastical eclecticism; between the idea of the church as an exclusive community of regenerate saints and the idea of the church as the general "Christendom" of state and people. It revolved around the doctrine of the essence of the Christian Church, and, in particular, of the predicate of holiness."
  2. **Augustine.** Augustine (354-430 A.D.) was a bitter opponent of the Donatists & Pelagians. He officially stated the extreme view held by many of his day that all unbaptized -- infants, children, as well as adults - were lost. His widely-acclaimed theology taught that baptism removed original sin.
  3. **Council of Carthage** (401 A.D.) Canon 76 declared that children ought to be baptized
  4. **Council of Mela (Milevi)** (416 A.D.) Presided over by the Donatist hating Augustine, this Council established **by law** infant 'baptism'.
  5. **Clovis** - The great king of the Franks, Clovis (466-511), was **plunged**, along with 3,000 of his subjects, on Christmas day, 496 A.D., in a specially-built baptistry. (Shows immersion still to be acceptable mode)

## XIII. Now to Sum Up the most significant events of this first five-century period:

- A. The gradual change from a level, Biblical democracy to a preacher-church government.
- B. The change from salvation by grace to Baptismal Salvation.
- C. The change from "believers' baptism" to "infant baptism."
- D. The Hierarchy organized. Marriage of church and state.
- E. Seat of empire changed to Constantinople.
- F. Infant baptism established by law and made compulsory.
- G. Christians begin to persecute Christians.
- H. The "Dark Ages" begin 426.
- I. The sword and torch rather than the gospel become the power of God unto salvation.
- J. All semblance of "Religious liberty" dies and is buried and remains buried for many centuries.
- K. Loyal New Testament churches, by whatever name called, are hunted and hounded to the utmost limit of the new Catholic temporal power. Remnants scattered over the world are finding uncertain hiding places in forests and mountains, valleys, dens and caves of the earth.