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CHURCH HISTORY



This set of notes is designed to be used by non-credit students of World Video Bible School and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.

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SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Wayne Burger.
- B. This course consists of 40 lessons on 14 DVDS.
- C. Each class is approximately 38 minutes long.

II. PURPOSE.

- A. To know the facts of church history in their time frame.
- B. To recognize religious trends and their results.
- C. To be able to recognize and correct unlawful trends in the church today.
- D. To be able to teach these facts, trends, consequences and corrections to others.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 40 video lessons.
 - 3. Spiral bound class notes.
- B. Optional:
 - See list in lesson one.

IV. MEMORY WORK.

There are no memory verses from the Bible for this course. However, there will be many *names*, *dates* and *facts* to memorize. The tests will be very technical. If you wait until the night before you take a test to study, you may very well fail – unless you have an outstanding memory.

V. TESTS.

- A. There are two written tests.
- B. When you near the halfway point, contact us and request the mid-term exam. When you near the end of the course, request the final exam. When you receive a test you have permission to look at it and study it prior to taking it.
- C. However, when you actually take a test, you must do so completely from memory with no help from notes, Bible, textbook or tapes.

VI. TERM PAPER.

- A. Write a paper on the early departures from the Gospel that culminated in the formation of the Roman Catholic Church.
- B. The paper should be a minimum of seven pages, typed and double spaced. If handwritten, the paper should be a minimum of ten pages, single spaced.
- C. The paper is due when you mail VBI your second test.

VII. GRADING.

- A. Term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work with the written tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

VIII. SUMMARY OF REQUIREMENTS.

- A. Read the course notes in their entirety.
- B. View each video lesson in its entirety.
- C. Submit a term paper (explained under point VI).
- D. Take two written tests (explained under point V).
- E. Have a combined grade average of at least 70.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all invoices for this particular course have been paid in full.
- B. Thank you for studying in the Video Bible Institute, we pray it is a blessing to your life on your way to eternity!

Miscellaneous Matters

I. Discuss the Class Format and Teaching Style.

- A. The word “History” is spelled “His Story.”
- B. My lectures will be in story form.
 - 1. I will not speak slowly enough for you to get every word the first time you hear it.
 - 2. You ought to get the gist of the story and be able to get enough details on paper that you can later read your notes and understand that section of material or you may choose to return and watch this section of material again in order to gain a clearer understanding of that particular topic of Church History.
 - 3. Of course, since you are taking this course by video, you can run the program back so that you can get all the information.

II. Understanding Some Terms.

- A. “Century” – First century (0-99) – Second century (100-199).
- B. “Church” – After the first few years of church history (the New Testament period), I will use the word “church” in its broad sense, not as the exclusive group of God’s people, born into God’s family through baptism.
- C. “Christian” – I will also use the word “Christian” in its broad usage rather than as its true New Testament meaning.
- D. Understanding the difference between the church in the “East” and the church in the “West.”
 - 1. “East” was the area east of the European Continent with Constantinople as its capital.
 - 2. “West” was the area controlled or influenced by the church at Rome. (Europe would be in the Western church.)

III. A Reminder.

- A. When one studies church history one looks at the high points and the significant events which occurred during a certain time-period.
- B. Many of the ordinary people - Christians - continued largely unaffected by the great controversies which were taking place during their day. They continued to live lives, which had been changed by Jesus, and continued to manifest Christian truths daily.
- C. The historian, by the nature of his sources, looks most of the time at the great lines of development, the changes and the people who made an impression on the historical record.
- D. The historian must be concerned with the broad lines of general development, but that is not to say that everyone was affected by those controversies during the times they were occurring.
- E. Often, it is many years later that historians look back on certain events which occurred and certain issues that were discussed and discover how significant those events were in terms of history.
- F. During the time the controversy was occurring, many or most people probably did not realize how significant some of those controversies and events really were.
- G. Many of those things that seemed to just be what was happening, shaped the future of the church.

IV. Our Plan for Teaching.

- A. The first lesson will be on the establishment and spread of the Lord's church that we read about in the New Testament.
- B. In the second lesson we will look at the passages in the New Testament that foretold the falling away from the faith – thus establishing human denominations.
- C. In the third lesson we will break Church History down into various eras.
 - 1. The subject of Church History is a big subject.
 - 2. We have nearly 2,000 years of history of the church.

3. Church History scholars break those years into four big sections of time.
- D. In that same lesson I will give some information as to why we ought to study Church History.
- E. I will then begin to teach material related to those four eras.
- F. There will be several lessons in each of those eras.

V. Books Which May Be Helpful.

A Dictionary of Early Christian Beliefs (A Reference Guide to More Than 700 Topics Discussed by the Early Church Fathers) by David W. Bercot, Peabody Hendrickson Publishers, Inc., 1998.

Church History Early and Medieval by Everett Ferguson, 2nd Ed. ACU Press, 1985.

Church History, Reformation and Modern by Everett Ferguson, 2nd Ed. Biblical Research Press, 1967.

Early Christians Speak by Everett Ferguson, Sweet Publishing Company, 1971.

The Eternal Kingdom (A History of the Church of Christ) by F. W. Mattox, Gospel Light Publishing Company, 1961.

History of the Christian Church 8 Volumes, by Philip Schaff, Wm. B. Eerdmans Publishing Company, 1956.

Church History in Plain Language by Bruce L. Shelly, 2nd Ed. Word Publishing, 1995.

A History of the Christian Church by Williston Walker, Revised Edition, Charles Scribner's Sons, 1959.

Summary Statement:

- A. When I teach Church History I tell the students that I really cannot *teach* you Church History, but what I hope to do is *expose* you to Church History.
- B. A lifetime could be spent in studying any one of those eras.
- C. Therefore, I do not have the knowledge nor the time to fully cover everything in Church History.

- D. What I do hope to accomplish in these lessons is to expose you to Church History so that you, at least, will have a little understanding of this broad subject that we call Church History.
- E. Hopefully, after studying this material, you will be aware of some of the events that have occurred in 2,000 years of history so that when you hear a term or someone mentions something about Church History, you will know a little about that subject.
- F. Then, if you need more information you will have some place to start.
- G. You can then study that subject as deeply or as detailed as you wish.
- H. So, let us get started in exposing you to the events that have transpired in the nearly 2,000 years since the Lord established His church.

The Establishment and Spread of the Church

Introduction:

- A. How many different churches are there in your community or city?
- B. If your community is like mine there are many churches
- C. Did you know that Jesus established only one church?
 - 1. Matthew 16:16-18.
 - 2. Even before His death He prayed, John 17:11, 20-21.
- D. Through the centuries men and women have not fulfilled Jesus' prayer, but rather have started many different kinds of churches.
- E. The study of "Church History" today would be much different if these human denominations had not been started.
- F. We want to begin the study of Church History by looking at the establishing of the Lord's church.

Body:

I. The Establishment of the Church Was Foretold in the Old Testament.

- A. Joel 2:28-32.
 - 1. This passage does not give us much information about the establishment of the church.
 - 2. It does tell us that sometime in the future the Holy Spirit was going to be poured out.
 - 3. The only reason we know this passage had to do with the establishment of the church is because this passage is quoted when the church was established.
- B. Isaiah 2:1-4.
 - 1. "The last days" - Act 2:17; Hebrews 2:1.

2. "The mountain of the Lord's House" - Daniel 2:34.
 3. "All nations will flow into it."
 4. "The Law of the Lord from Zion - Jerusalem."
 5. Peaceful nature of the church, v. 4.
- C. Daniel 2:31-45.
1. Setting - Nebuchadnezzar's dream.
 2. Retelling the dream.
 3. Meaning of the dream - identifying the parts.
 4. "The little stone" became a great "mountain."
 - a. Little stone cut without hands – not human, but divine.
 - b. Filled the whole earth from pieces of the metals.

II. The Spread of the Church.

- A. Act 1:8 Jesus foretold the spread.
1. Acts 2:1-7:60 - Jerusalem.
 2. Acts 8:1-4 - Judea.
 3. Acts 8:5-25 - Samaria.
 4. Acts 8:26 - the rest of the world.
- B. The gospel was preached in all the world - congregations of the church were established throughout the world. Colossians 1:6,23.

Conclusion:

- A. The study of Church History is the study of the changes men and women brought into the church that Jesus established.
- B. What men and women established is not the church that Jesus established, but something entirely different. However, what they did is part of Church History.

Foretelling the Falling Away

Introduction:

- A. Even though the gospel and the church were given by God and are glorious, God knew that men would not always follow the gospel and would establish their own groups of people.
- B. Just as people in the past had departed from truth and gone their own way, so God knew that this would be true even with the gospel and His church.
- C. The Holy Spirit inspired men to foretell some details of the coming dark days.

Body:

I. Prophecies of the Falling Away.

- A. I Timothy 4:1-4.
 - 1. The Holy Spirit foretold it in the Bible.
 - 2. He said that it would happen latter on in time.
 - 3. He said that men would fall from the faith.
 - 4. He said that men would follow deceitful spirits and doctrines of demons.
 - 5. It would happen through the hypocrisy of liars who would have their consciences seared.
 - 6. He identifies two doctrines that would be taught:
 - a. Forbid marriage.
 - b. Command people not to eat meat.
- B. II Timothy 4:1-4.
 - 1. The time would come when people would not accept sound doctrine.

2. But, rather, they would find teachers who would teach what they wanted to hear.
3. When they do this they will turn away from truth.
4. This text says they will turn aside to myths.

C. II Peter 2:1-3.

1. Peter said that just as there had been false teachers in the Old Testament there would be false teachers today.
2. These false teachers would bring in false doctrine secretly.
3. They would even deny Jesus.
4. Many will follow their evil ways.
5. The way of truth, which is right, would be spoken against.
6. Part of the problem would be their greed.
7. They would exploit people with their false words.

C. I John 2:18,19.

1. Even in John's day (about 85 A.D.) there were "antichrists."
2. They went out from the church.

D. II Thessalonians 2:1-12.

1. Jesus is not going to come back until an apostasy takes place, v. 3.
2. The falling away was characterized as "a man of lawlessness" or "man of sin."
3. This man of sin was going to exalt himself and oppose God, v. 4.
4. Paul had been warning of this while he was in Thessalonica, v. 5.
5. During the time of the apostles he was being restrained, vs. 6,7.
6. This lawless one would be destroyed in the day of judgment, v. 8.

7. This lawless one would even perform false miracles by the power of Satan, v. 9.
8. He deceives those who do not love the truth, v. 10.
9. If one is not a truth seeker God will allow him to be deceived, v. 11.
10. But, the eternal consequence is that he will be condemned, v. 12.

II. A Summary of the Departure – Acts 20:28-32.

- A. Paul is speaking to the elders of the church in Ephesus, v. 17.
- B. He told them to guard themselves and their flock, v. 28.
- C. He told them that after his departure false teachers would come in and lead men away from the truth and from the disciples.
- D. There were going to be two broad areas of departure:
 1. There was going to be a departure in government.
 2. There was going to be a departure in various doctrines.

Conclusion:

- A. As we study Church History we are going to see departures in these two areas:
 1. Various doctrines began to be changed.
 2. The government of the church also changed.
- B. Although God did not want all this to happen, He knew that men would depart from truth.

Eras of Church History – Dates are Approximate Ferguson, pp. 7-8

I. The Ancient Era, A.D. 30-600.

A. The New Testament Church, 30-100.

1. The period of the proclamation of apostolic doctrine and the firm establishment of the church.
2. It begins with the establishment of the church to the death of the apostle John.

B. The Ante-Nicene Church, 100-325.

1. The “church of the martyrs” when the “old catholic” church took shape in a world opposed to it in law, philosophy and morals.
2. It begins with the death of John and goes until the Edict of Milan by Constantine in 313 granting legal recognition to the church.

C. The Nicene and Post-Nicene Church, 325-600.

1. The period of the barbarian invasions and of the alliance of the Catholic Church with the Greco-Roman Empire.
2. During this time the great ecumenical councils drew up the ecumenical creeds.
3. It began with the reign of Constantine and marked by the Council of Nicea called by him in 325 until the accession of Pope Gregory I in 590.

II. The Medieval Era, 600-1500.

A. The church under the domination of temporal powers, 600-1050.

1. The construction from the Bible, Greco-Roman civilization and Germanic customs of the medieval Roman Catholic church in Western Europe distinct from the Orthodox church in the East.
2. It began with Gregory I and lasted until the beginning of the Hildebrandian Reform in 1049 (Hildebrand is later Pope Gregory VII -1073).

- B. The church under the Papal Hierarchy: The Medieval Church at the Height of its Influence - 1050-1300.
 - 1. The period of flowering medieval culture in scholastic theology, literature, art and architecture.
 - 2. It ran from Gregory VII until the death of Pope Boniface VIII, 1303.

III. The Renaissance and Reformation Era, 1300-1650.

- A. The decay of medieval Catholicism and the beginning of movements for reform, 1300-1500.
 - 1. The period of the breakup of the medieval synthesis in the time of Renaissance.
 - 2. It ran from Boniface VIII until Martin Luther.
- B. The Protestant Reformation, 1500-1650.
 - 1. The period of the establishment of the major Protestant denominations in the revolt against Rome.
 - 2. This period ran from the posting of the 95 Thesis in 1517 until the Treaty of Westphalia at the close of the Thirty Years War in 1648.

IV. The Modern Era, 1650 to the Present.

- A. Protestant Orthodoxy and the challenge of the Age of Reason, 1650-1790.
 - 1. The firmly drawn lines of Protestant creeds challenged by rationalism and by the new piety of the evangelical revivals.
 - 2. It ran from the end of the Thirty Years War until the French Revolution in 1789.
- B. Modern times, 1790 to the present.
 - 1. The Restoration Movement in America.
 - 2. The important currents of the last two centuries - Liberalism, Neo-Orthodoxy, Ecumenism and "Mission" Churches.

Reasons for Studying Church History **Ferguson, pp. 6-7**

Introduction:

- A. The church, as revealed by Christ's apostles, is perfect.
- B. But, the human beings who have made up that church were not, and are not.
- C. Even in the New Testament we can tell that the human manifestation of the church was far from ideal.
- D. Weaknesses and imperfections naturally continued in the post-apostolic church.
- E. On the other hand, apostasy from the New Testament standards of faith and practice was neither complete nor immediate.
- F. Developments took place over the centuries.
- G. At the same time there have been several efforts at a return to New Testament Christianity.

Body: Why Study Church History?

I. For Confirmation and Explanation of the New Testament.

- A. The early post-apostolic church serves as a witness to the faith and practice of the new Testament Church.
- B. Often the meaning of the New Testament can be better appreciated as we see how the people who lived closest to New Testament times understood it.
- C. From later periods valuable insights can also be gained into the Biblical message.

II. For Demonstration of the Path of Departure from the New Testament Church.

- A. This study can make us careful of practices in the church today.
- B. Practices usually preceded their doctrinal defense and changes usually took place slowly.

- III. For Help in Understanding Today's Religious World - and How It Got that Way.**
- A. A more convincing and intelligent approach can be made to people if their history is known.
 - B. Church history can be a most effective medium for teaching.
- IV. For Learning How Others Solved or Failed to Solve Similar Problems to Ours.**
- A. There is no need to repeat the mistakes of others in the past.
 - B. Their experience can be very profitable and can give a perspective to modern situations.
- V. Help Distinguish Between Practices that are Eternal from Practices that Are Cultural.**
- A. The gospel has certain essential features.
 - B. It has found different expressions in different cultural settings.
 - C. A historical perspective will point out the essential elements of the faith.
- VI. For Examples of Noble Lives.**
- A. Nothing is more interesting than people and history is the story of people.
 - B. The lives of great men and women can encourage us.
 - C. Think about men like Polycarp, Martin Luther, Zwingli and many others.
- VII. For Enriched Understanding and Deeper Sympathy Produced.**
- A. We owe something to every major period and every major movement in church history.
 - B. Where would we be without many men and movements that have preceded us?
 - C. The study of church history will help us to see ourselves as others see us.

Writings of the Post-Apostolic Age, c. 95-150

I. The “Apostolic Fathers.”

- A. This name was given to Christian writers who lived immediately after the times of the apostles because it was thought that they were personal disciples of the apostles.
- B. Most were not.
- C. They were men of the Scriptures who were loyal to the apostolic gospel which they had received.
- D. They were not inspired and they did not write by inspiration.

II. A Study of Some of the Writings of the Apostolic Fathers.

A. *First Clement.*

- 1. This letter from the church at Rome was penned by one of its bishops to the church at Corinth about A.D. 96.
- 2. This letter contains one hundred and fifty quotations from the Old Testament as well as numerous references to the New Testament writings (Mattox, p. 57).
- 3. It is especially close to the spirit and content of the New Testament.
- 4. A faction in the church at Corinth wanted to remove the elders and Clement wrote to urge them not to remove them.
- 5. Note a statement from this letter:

“And so as they (the apostles) preached in the country and in the towns, they proved by the Spirit the firstfruits of their work in each place, and appointed them to be bishops and deacons among them that should believe...No less did our apostles know through our Lord Jesus Christ that there would be strife over the dignity of the overseer’s office. For this very reason, having received complete foreknowledge, they appointed the aforesaid bishops and deacons, and ordained that at their death their ministry should pass into the hands of other tried men. We hold therefore that it is an act of injustice to thrust out from their ministry men who, with the

good will of the entire church, received their position at the hands of apostles, or of other honored men at a later time, and who in all humility ministered to the flock of Christ without offence, peaceably and without presumption, and who have on many occasions been well reported of by all” (chapters 42, 44). (Ferguson, *Church History Early & Medieval*, p. 10)

B. *Didache* – “The Teaching of the Twelve Apostles.”

1. It is an anonymous attempt to summarize the instructions of the apostles in the form of a manual of church life including morals, worship and organization.
2. The need to regulate church life was early felt to be necessary.
3. This work in its present form probably comes from Syria in the first half of the second century.
4. The exact date of this composition is unknown and scholars have differed very widely as to its probable date. It was quoted as early as the year 200 which is positive evidence that it was in existence at this date. (Mattox, p. 62)
5. It is the earliest testimony to a departure in special circumstances from the New Testament practice of baptism.
6. Note a statement from this letter:

“And concerning baptism, baptize ye thus. Having first declared all these things, baptize in the name of the Father, and of the Son, and of the Holy Spirit in living water. But if thou have not living water, baptize in other water; and, if thou canst not in cold, in warm. But if thou have neither, pour water thrice upon the head in the name of Father, Son, and Holy Spirit” (chapter 7). (Ferguson, *Church History Early & Medieval*, p. 10)

C. *Letters of Ignatius of Antioch*.

1. This bishop from Antioch, while on his way to martyrdom at Rome, wrote seven letters, mostly to churches in Asia Minor, about 115.
2. He shows the churches threatened by false doctrines and the resulting division.

3. His solution was to bring all of congregational life under the authority of one bishop over each church.

4. Note a statement from one of his letters:

“Avoid divisions as the beginning of evil. Follow, all of you, the bishop, as Jesus Christ followed the Father; and follow the presbytery as the apostles. Moreover, reverence the deacons as the commandment of God. Let no man do ought pertaining to the Church apart from the bishop. Let that eucharist be considered valid which is under the bishop or him to whom he commits it. Wheresoever the bishop appears, there let the people be, even as wheresoever Christ Jesus is, there is the catholic church. It is not lawful apart from the bishop either to baptize, or to hold a love feast” (Smyrnaeans 8).

D. *Polycarp 's Letter to the Philippians.*

1. Polycarp was a recipient of one of Ignatius' letters.

2. He was a student of John and was regarded as bishop of the church at Smyrna.

3. He was martyred for his faith. (Mattox, p. 64)

a. The story of his death was one of the first to be recorded and circulated among the churches.

b. He was killed February 22, 156, at the age of 86 after he had served as an elder of the church for 40 or 50 years.

4. In his letter to Philippi, about A.D. 120, he gives no indication of officers higher than elders in the church there.

5. He quotes at least 60 passages from the New Testament and presents no idea foreign to its teaching. (Mattox, p. 64)

6. Irenaeus said that as a child he saw Polycarp who was a student of the apostle John and that he constantly taught those things he learned from the apostles. (Mattox, p. 64)

7. The Philippian church had been troubled by a covetous elder by the name of Valens, who proved unfaithful.

8. Note a statement from this letter:

“The presbyters are to be tender-hearted, compassionate to all, turning homeward the strayed sheep, visiting all that are sick, not neglecting widow or orphan or poor man, but providing ever what is good before God and man, abstaining from all wrath, respect of persons, unjust judgment, being far removed from all love of money, not quickly believing anything against any one, not hasty in judgment, knowing that we are all debtors of sin” (chapter 6). (Ferguson, p. 11)

E. *Epistle of Barnabas.*

1. This was written from Alexandria about 130 and was first mistakenly thought to have been written by the Barnabas of the New Testament.
2. The actual author is unknown.
3. It is found as a part of Codex Sinaiticus which is one of the oldest copies of the Bible now in existence. (Mattox, p. 61)
4. It illustrates the problem of the Old Testament for early Christians who wanted to maintain it as part of God’s word, but knew it was not binding on them.
5. The author’s solution is that God took the covenant away from Israel when they rebelled in worshiping the golden calf and has now given the covenant to Christians.
6. It stated that the Old Testament was never meant to be kept literally, but has an allegorical or spiritual meaning for Christians.
7. Typical is his treatment of the Sabbath as seen in the statement below:

“You see what is His meaning; it is not your (Jewish) present sabbaths that are acceptable to me(God) but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world (the world to come). Wherefore also we keep the eighth day (first of the week) for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens” (chapter 15). (Ferguson, p. 12)

F. *The Shepherd of Hermas.*

1. Between 100 and 140 this collection of visions, commandments and parables was written by someone in the church at Rome named Hermas.
2. The document is important for the problem of discipline created by Christians who did not live according to the high standards of the gospel.
3. Note a statement from this letter:

“I have heard, sir, from certain teachers that there is no other repentance than that one, when we went down into the water and received remission of our former sins. He said to me, Thou didst rightly hear, for so it is. He who hath received remission of sins must sin no more, but dwell in purity. Nevertheless...because the Lord, knowing the heart and foreknowing all things, knew the weakness of men and the cunning craftiness of the devil...had compassion upon His handiwork, and appointed this repentance... But I say unto thee, saith he, that after that great and solemn calling (to Salvation), should any man being sorely tempted of the devil sin, he hath one repentance. But if he sin oft and repent it advantageth not such an one, for hardly shall he live” (Mandate IV. iii. 1-6). (Ferguson, p. 12)

G. *Second Clement.*

1. This sermon from the middle of the second century was first wrongly thought to have come from the Clement of Rome mentioned above.
2. We do not know the author.
3. It is a moral exhortation.
4. Note this statement from that letter:

“This world speaks of adultery, and corruption, and love of money, and deceit, but that world bids these things farewell. We cannot then be the friends of both; but we must bid farewell to this world, to consort with that which is to come...With what confidence shall we enter into the palace of God, if we keep not our baptism pure and undefiled? So also let us, so long as we are in this world, repent with all our heart of the wicked deeds which we have done in the flesh, that we may be saved by the Lord, while we have a time for repentance. For after we have departed from this world,

we can no longer make confessions or repent any more in that place. So then, brethren, if we do the will of the Father, if we keep the flesh pure, and if we observe the commandments of the Lord, we shall obtain eternal life” (chapter 6, 8). (Ferguson, p. 13).

III. The Value of the Apostolic Fathers. (Mattox, p. 66)

- A. They are the best source for information on the church for the first fifty years after the death of the last apostles.
- B. From their writings we find that the actual practices of the church had changed very little from that set forth in the New Testament.
- C. These writers give evidence of the independence of each congregation and there is no reference to the church at Rome having any preeminence.
 - 1. Neither is Peter mentioned as bishop of Rome.
 - 2. There is no evidence in them to prove that Peter had been to Rome.
- D. In their works there is no indication of the doctrine of original sin but, rather, clear evidence of the freedom of the human will.
- E. Baptism is referred to by all as immersion for the remission of sin.
- F. But we do see the beginnings of departures from the truth.

The Apologists

I. The Attitude of the Government toward Religion.

- A. The Roman empire showed toleration to any religion which would satisfy two conditions:
 - 1. Not be dangerous to public morals or to the political and social structure.
 - 2. Extend to other religions, especially the religion of the State, as much toleration as it received itself.

- B. Misunderstanding between Christianity and the Government.
 - 1. Christianity failed to satisfy the above conditions in the eyes of the authorities.
 - 2. Morally, it was reported to be corrupt.
 - a. Actually the Christians' purer conception of morals and uncompromising stand on idolatry held them aloof from the world.
 - b. This exclusiveness was neither understood nor appreciated by the ancient world.
 - 3. Socially, Christianity was considered a threat to the organization of society.
 - 4. Politically, it was intolerable since its loyalty was to another kingdom.
 - a. The unity of the Empire was an ideal dear to the Romans and the worship of Rome and of "the Augustus" embodied that ideal.
 - b. The Jews enjoyed a privileged position of not having to worship the Emperor because they had a sacrificial system in the temple and made sacrifices on behalf of the Emperor. This satisfied the Emperor.
 - c. Christians could not worship the Emperor because this was an act of idolatry.

- d. To the Roman officials this was an act of rebellion because the Romans were thinking in terms of politics while the Christians were thinking in terms of religion.

II. The Christian Apologists.

A. Miscellaneous Matters.

1. Celsus, who was an outspoken critic of Christianity made this statement: "Far from us, say the Christians, be any man possessed of any culture or wisdom or judgment; their aim is to convince only worthless and contemptible people, idiots, slaves, poor women, and children...These are the only ones whom they manage to turn into believers."
2. By the second century, Christianity had begun to win converts from the upper levels of society and from among the better educated.
3. Some of these educated converts began to write defenses for Christianity.
 - a. These defenses were "apologies."
 - b. An "apology" then did not mean what it means today - to ask forgiveness for some wrong.
 - c. It comes from the Greek word meaning "to speak off the charge." It was a defense for some position that was held.
4. The contents of the apologies may be classified into three areas: (Ferguson, pp. 16-17)
 - a. Attacks on the pagan cults.
 - b. Defense against the popular charges and plea for tolerance (Christians are good citizens and do pray for the Emperor).
 - c. An exposition of the Christian faith.

B. Some second century apologists: (Ferguson, pp. 17-18)

1. **Aristides** - A Christian philosopher of Athens who wrote about the year 125. He gives a beautiful description of Christian living.

2. **Epistle to Diognetus** - An anonymous and undated work in a rhetorical style who also gives a description of Christian living.
3. **Justin Martyr** - (c. 100 -165) - A converted philosopher who wrote two apologies to the Romans and a "Dialogue with Trypho" against the Jews in the mid-second century. He founded the first known Christian "school" in Rome. (Ferguson, p. 17)
 - a. He lived from 100-165. (Bercot, p. xviii)
 - b. He wrote more concerning Christianity than any other person prior to his time.
 - c. He is classified herein as Eastern, since he was a native of Samaria and his thought patterns were Eastern.
 - d. However, he spent the last years of his life in Rome where he was executed as a martyr (c. 165).
4. **Tatian** - A student of Justin who wrote "An address to the Greeks." His greatest work however was the "Diatessaron," the first "harmony" of the four gospels, made by interweaving the gospels into one continuous narrative. Tatian later became the head of an ascetic sect in Syria, the Encratites.
 - a. (Bercot, p. xix). The Diatessaron was originally written in Greek.
 - b. He later translated it into Syriac.
5. **Athenagoras** - An Athenian philosopher who embraced Christianity and wrote a "Plea for Christians" in 177. His work "On the Resurrection of the Dead" contains nearly all the arguments which human reason can draw from nature for the resurrection. (Bercot, p. xv) - "His apology was presented to Emperors Marcus Aurelius and Commodus about A.D. 177."
6. **Theophilus of Antioch** - A bishop at Antioch whose only surviving works are three books addressed to Autolytus, about 180. (Bercot, p. xx) - "He was the first person to use the word, 'Triad' in speaking of the Father, Son, and Holy Spirit."
7. **Irenaeus** - He lived about 130-200. He was bishop of the church at Lyons in Gaul (modern day France). He wrote five monumental books against the gnostic heresies of his area, together with a book

entitled *Proof of the Apostolic Preaching*. (Shelley, p. 33) When he was a boy he heard Polycarp teach. From this, it is generally supposed that Irenaeus was a native of Smyrna. In 190, Irenaeus wrote to Victor, bishop of Rome, pleading tolerance for the Christians of Asia Minor who celebrated Easter on a different day than Rome did. He is classified herein as both Eastern and Western, since he was from an Eastern background but ministered in the West. (Bercot, p. xvii)

8. **Tertullian** - (Bercot, p. xix-xx). He lived about 160-230. (160-220, Ferguson, p. 29), (155-223, Mattox, p. 82).
 - a. While practicing law and teaching in the city of Rome he was taught the Christian religion and was baptized in 195.
 - b. He was a fiery Christian writer in Carthage, North Africa. He wrote numerous apologies, works against heretics and exhortations to other Christians - nearly all of which are in Latin. Near the beginning of the third century he came under the influence of the Montanist sect. Around 211 he seems to have left the church to join a Montanist congregation.
 - c. (Shelley, p. 33) - He is called the father of Latin theology.
 - (1) The word "theology" in its narrowest sense means "doctrine of God." In its broadest sense it refers to the attempt to give a reasoned explanation of Christian doctrine. Anytime we seek to give an orderly statement of our doctrinal position we are engaging in "theology." This endeavor began formally with the Apologists.
 - (2) "Systematic theology" is an endeavor to formulate the doctrines of Christianity in their relationship to one another so that the result is a consistent whole. The first efforts at systematic theology began with the writers who lived at the close of the second and the beginning of the third century. (Ferguson, p. 29)
 - e. The large number of books that he wrote in Greek are now lost, but thirty-one surviving in Latin are highly significant.
 - f. His *Apology* underlined the legal and moral absurdity of the persecution directed against Christians.

- g. He produced five books *Against Marcion* which is the fullest source of information about and reply to Marcion. (Ferguson, p. 30)
- h. He wrote *Prescription of Heretics* in which he argued against Gnostics. (Ferguson, p. 30)
- i. He wrote *Against Praxeas* in which he defended the Trinitarian doctrine. (Ferguson p. 30) He helped develop the orthodox understanding of the Trinity. He was the first person to use the Latin word *trinitas*. (Shelley, p. 33)
- j. Some of his other books offered encouragement to those facing martyrdom.
- k. A couple of his famous statements are: (Ferguson, p. 30)
 - (1) "Truth persuades by teaching but does not teach by persuading."
 - (2) "The blood of the martyrs is seed of the church."

9. **Clement of Alexandria** - (150-215) (Ferguson, p. 30).

- a. Titus Flavius Clement, a native of Athens, became known as Clement of Alexandria because of his writings while connected with the famous Alexandrian Bible School.
- b. He came to Alexandria in 180 to study under Pantaenus, its famous teacher.
- c. He taught in Alexandria from 190 to 202.
- d. Rescuing everything he could from Gnosticism without sacrificing essential Christian doctrines, he claimed to be a Christian Gnostic.
- e. His works include:
 - (1) *Exhortation*, an apology.
 - (2) *Instructor*, directions for the Christian life.
 - (3) *Miscellanies*, a scrapbook collection of notes on the higher "Gnostic" life.

10. **Origen** - (Bercot, p. xix) - He lived c. 185-255 (185-254 Shelley) and was a pupil of Clement of Alexandria.
- a. He grew up in a Christian home.
 - b. When he was only 18 he took over the school at Alexandria after the departure of Clement.
 - (1) Thus his life is divided into two segments – 202-230 when he was in Alexandria.
 - (2) His life in Caesarea between 230-254.
 - c. He has been called “the “father of Christian theology.”
 - d. Origen was also the most prolific writer of the pre-Nicene church, dictating around two thousand works.
 - (1) He wrote not only doctrinal and apologetic works, but also commentaries on most of the books of the Bible. Many of his teachings reflect brilliant spiritual insights.
 - (2) On the other hand, some of his teachings exhibit strained or unsound theological speculation.
 - (3) Many of Origen’s works exist only in the Latin translations made by the fourth-century monk, Rufinus. At one time, it was generally thought that Rufinus’ translations were seriously tainted and that he tried to make Origen appear more orthodox than he really was. Modern scholarship, however, has tended to vindicate Rufinus’ translations as being much more theologically honest and sound than as once thought.
 - (4) *Hexapla*, an edition of the Old Testament with the Hebrew text and various Greek translations in parallel columns.
 - (5) *On First Principles*, a systematic theology.
 - (6) *Against Celsus*, the most exhaustive apology in Greek.
 - e. Origen traveled widely and defended the church against heretics.

- (1) During Origen's travels through Palestine on church interests (c. 233), he was ordained as a presbyter by the bishop of Caesarea.
 - (2) This led to a great controversy with his bishop, Demetrius who led a public rebellion in Alexandria and to Origen's dismissal from the church in Alexandria.
 - (3) Origen spent the remainder of his life (about 230-254) at Caesarea in Palestine as a presbyter, where he publicly preached and taught.
- f. He eventually died as a confessor, having endured excruciating tortures for Christ during the Decian persecution.
- (1) In the persecution, instigated by Emperor Decius, Origen was singled out for special attack.
 - (2) He was put into prison, chained and tortured. The authorities made him as miserable as possible while preserving his life in constant torment.
 - (3) Decius' reign of terror for the church ended in 251 and Origen was released. The torture had taken its toll on the white-haired professor and he died in Tyre three years later at the age of sixty-nine.
 - (4) His life was characterized by dedication and pure-mindedness.
 - (5) His modesty while a young man, saved him for a life of service. During a time of persecution while he was a youth, his mother saved his life by hiding his clothes to prevent him from dashing out to surrender himself as a Christian to the authorities. (His father, Leonides, died in that persecution). (Ferguson, pp. 30-31)

Church Problems in the Second Century **Persecution from Without, Heresy from Within**

Introduction:

- A. From time to time through the early years of the church's history the church endured persecution.
- B. However, its biggest problem was not persecution from without, but heresy from within.
- C. As the second century came into being, so did internal problems through error that was taught.
- D. In this outline we will look at some of the problems which arose during the second century.
- E. Some of these problems we will only mention while other problems we will stop to examine.

Body:

- I. **The Ebionites (Ebionitism) (Shelley, p. 50; Ferguson, p. 21; Walker, p. 35; Schaff, Vol. II, pp. 428-434).**
 - A. This was a movement held by Jewish Christians.
 - B. They believed that Jesus was the son of Joseph and Mary, but denied the deity of Jesus.
 - C. They believed that Jesus so completely fulfilled the Jewish law that God chose Him to be the Messiah.
 - D. They continued the observance of the Law of Moses and held it was binding on all converts.
 - E. They rejected Paul as an apostle.
 - F. They believed that Jesus improved and added to the law, and would come again to found a Messianic kingdom for the Jews.
 - G. They made salvation dependent on observance of the Law, especially the law of circumcision.

- H. Sects of the Ebionites were found in Palestine and the surrounding regions, on the island of Cyprus, in Asia Minor and even in Rome.
- I. It consisted mostly of Jews, but some Gentile Christians attached themselves to it.
- J. It continued into the fourth century, but at the time of Theodoret was entirely extinct.

II. Gnostics (Gnosticism) (Mattox, pp. 74-77; Ferguson, pp. 21-22; Walker, pp. 51-53; Shelley, pp. 49-55; Schaff, pp. 442-497).

- A. The term comes from the Greek word for knowledge (*gnosis*).
- B. The basic belief of the Gnostics was what we call dualism, that is, they believed that the world is ultimately divided between two cosmic forces, good and evil.
- C. They identified matter with evil and therefore the world could not have been created by a good God and God could not indwell flesh since flesh is evil.
- D. They explained creation by a series of emanations which had come from God. The farther each emanation got from God, the less God it became until it could create the world.
- E. This created problems as to how Christ would be viewed since He could not be God in the flesh.
 - 1. One answer is that He became God at His baptism and God left Him just before He died on the cross.
 - 2. The other view is called "docetism" from the Greek word which means "seems." Jesus only seemed to have a fleshly body.
- F. Thus, the first real test of Christianity did not come over Christ's deity, but denying His humanity.
- G. The height of Gnosticism was 135 to 160 A.D.
- H. Other names connected with Gnosticism. (Ferguson, p. 22)
 - 1. Basilides - one of the first Gnostics to construct a system, he taught in Alexandria about 130 A.D.

2. Valentinus - the greatest religious thinker among the Gnostics, he was active in Rome from 135 to 165.
3. Marcion - See below.

III. Marcion (Walker, pp. 54-55; Mattox, pp. 73-74; Ferguson, p. 22; Shelley, pp. 62-64; Schaff, pp. 482- 487).

- A. He was born to an elder (bishop) of the church in Sinope, Pontus on the Black Sea in Asia Minor in 85 A.D. (Mattox)
- B. He became a much traveled and wealthy ship owner who came to Rome about 140 AD (138-140) where he made a good impression through his benevolent work with his wealth, and his intelligence, zeal and skill as an organizer.
- C. While in Rome he came under the influence of the Gnostic, Cerdo.
- D. Marcion saw the church drifting into cold formalism or legalism where the gospel was turned into law and the temptation for Christians to become as the Jews had been.
- E. He came to believe that the God of the Old Testament was different from the God and Father of Jesus Christ. (Shelley)
 1. He said that the God of the Old Testament was unknowable, whereas the God of the New Testament was revealed.
 2. He said that the God of the Old Testament was sheer justice, whereas the God the New Testament was loving and gracious.
 3. He taught that the God of the Old Testament was concerned only for the Jews.
- F. Marcion rejected the entire Old Testament and also those New Testament writings he thought favored Jewish readers – for example Matthew, Mark, Acts and Hebrews and any Christian writings that appeared to him to compromise his own views, including I & II Timothy and Titus.
- G. He was left only with part of Luke (he discarded the part of the birth of Jesus) and ten of Paul's letters.
- H. He was finally excommunicated from the church in Rome in 144 A.D.

1. Marcion churches continued with varying degrees of influence even into the fourth century.
 2. They had their own ministers and rituals.
 3. They did not use wine as communion.
 4. Their views spread through Italy and as far afield as Arabia, Armenia, and Egypt and as far east as Damascus.
- I. What Marcion caused:
1. Marcion's movement was probably the most dangerous of those associated with Gnosticism. (Walker, p. 55)
 - a. He severed Christianity from its historical background as completely as had the more speculative Gnostic theories.
 - b. He denied a real incarnation and condemned the Old Testament and its God. (He was a Docetic Gnostic.)
 - c. All this was the more plausible because it was done in the name of a protest against growing legalism.
 2. Since Marcion had put forth a list of Bible books which the church should follow it caused the church to begin to form a list of books they considered as canonical.
 3. They restored belief in the Old Testament, the gospels and showed that Paul's letters could be accepted without taking the view that Paul almost had to be worshiped.
 4. As the North African lawyer, Tertullian, put it, Paul had become the apostle of the heretics!
 5. Of course Marcion had to misinterpret Paul to make the apostle fit his beliefs, but that did not make the churches' problem any less real.
 6. The church had to face the problem, "could Paul's letters be accepted as God's word without endorsing Marcionite teaching?"

IV. Montanism (Walker, pp. 55-56; Mattox, pp. 77-78; Shelley, pp. 64-68; Ferguson, pp. 24-25).

- A. If Marcion, a heretic, nudged the churches into thinking about forming a New Testament canon, another troublemaker, Montanus, forced the churches into thinking about closing the canon (Shelley, p. 64).
- B. Unlike Gnosticism, Montanism was a movement distinctly of Christian origin.
- C. Background. (Shelley)
 - 1. In the second half of the second century a change was coming over the church.
 - 2. The days of enthusiasm were passing and the days of ecclesiasticism were arriving.
 - 3. More and more people were becoming part of the church, but the distinction between the church and the world was fading. The church was becoming secularized; it was coming to terms with heathen thought and culture and philosophy.
- D. Into this situation, sometime between A.D. 156 and 172 Montanus appeared, a voice in the wilderness of Asia Minor.
 - 1. Montanus lived in Arboda, a town in Mysia, where Jerome says he was a priest in a pagan temple of Cybele. Just after his conversion to Christianity he continued to practice emotionalism that was customary with the worship of Cybele. He would go into a great trance and begin to rave and utter strange sounds. (Mattox, p. 77)
 - 2. He came with a demand for a higher standard, greater discipline and sharper separation of the church from the world.
 - 3. He and two prophetesses, Prisca (Priscilla) and Maximilla, went about prophesying in the name of the Spirit and foretelling the speedy second coming of Christ.
 - 4. They spoke in a state of ecstasy, as though their personalities were suspended while the Spirit spoke in them.
 - 5. He was also opposed to the growing importance of bishops in each congregation, but instead of appealing to the inspired writings of

the apostles, he claimed that the church was still guided by the Holy Spirit. (Mattox, p. 77)

6. They taught that marriage was permissible, but that it was a lower state of existence than celibacy. Under no condition could a person be married a second time after the first companion died.
 7. All worldly enjoyments were forbidden and a strict asceticism was enforced.
- E. Summary of the problems Montanists caused.
1. The major problem was disorder. There was a conflict between what was called “spirituality” promoted by Montanists, who claimed to speak by the power of the Spirit and cold formalism of accepting the Bible as sufficient. Many churches split over this confusion.
 2. The basic problem was, “has revelation ceased or is the Spirit continuing to reveal God’s will?”

V. How Was the Church Going to React? (Shelley)

- A. The church set about to establish the apostolic writings as uniquely authoritative which would require all later faith and action to be judged in the light of that central message.
- B. Because the bishops of Asia Minor felt that their authority was challenged several synods were called about 160 A.D. (these were the earliest synods on record). In these synods Montanism was condemned. (Walker, p. 56)
1. It was not stopped by the synod’s condemnation, nor was it stopped in 179 when one of the original prophets, Maximilla (prophetess), died.
 2. Soon after 170 it was represented in Rome and for years the Roman church was more or less troubled by it.
 3. In Carthage it won Tertullian in about 200 because of its ascetic demands.
 4. Tertullian became the most eminent proponent of Montanism.
 5. In Carthage the followers of Tertullian persisted till the time of Augustine.

- C. Lists of the New Testament books began to appear.
1. Muratorian Canon.
 - (a) Named for L. A. Muratori who discovered and first published this list in 1740.
 - (b) “The document is damaged at the beginning, and actually begins with Luke, but its list of books is as follows: Matthew, Mark, Luke, John, Acts, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, Galatians, 1 and 2 Thessalonians, Romans, Philemon, Titus, 1 & 2 Timothy, Jude, and 1 and 2 John, the Apocalypse of John (that is, the Revelation), the Apocalypse of Peter, and the Wisdom of Solomon. The last two, we know, did not remain on the approved list. But by A.D. 190 the churches clearly accepted the idea of Christian Scriptures alongside Jewish Scriptures, one fulfilling what the other promises.”
 - (c) By the early third century only a handful of books continued to create any question.
 2. At the outset of the fourth century Eusebius, the church historian, summed up the situation and indicates that James, 2 Peter, 2 and 3 John and Jude were the only books “spoken against” by some while recognized by others.
 3. The first complete list of books, as we have them today, came in an Easter letter written in 367 by bishop Athanasius from Alexandria.
 4. Shortly thereafter councils in North Africa at Hippo (393) and at Carthage (397) published the same list.

The Roman Emperors

(Information from Homer Hailey's Commentary on the Book of Revelation pp. 59-90)

Introduction:

- A. For more than 700 years Rome had been developing from several tribes and city-states in northern and central Italy – Etruscans, Sabines, Latins, Umbrian, Samnites.
- B. By the time of the New Testament Rome controlled the area around the Mediterranean Sea.
- C. Its territory extended from Britain and Spain in the west and present day France and Germany in the north to the Euphrates in the east and Egypt and North Africa in the south.
- D. Rome awed the world with her power which seemed unlimited.
- E. Many years before the coming of Christ the religions and philosophies of the east had been making inroads into Rome.
- F. Foreign deities were being accepted by the emperors as “allies” to the Roman world conquest and were being blended or fused with the Roman deities.
- G. Within the century before Christ's birth the growing acceptance of the emperors as divine was a religious force.
- H. Accepting emperors as divine and rendering homage to them sprang from a sense of patriotism and loyalty to Rome and the emperor. The state was personified in its head.
- I. Rome had built an empire based on force and whose rule was absolute. Loyalty was demanded and expressed in offerings or burning incense to the image of the emperor.
- J. Christians could not do that, yet they considered themselves loyal supporters of the emperor.

Body:

I. Julius Caesar.

- A. The century before the birth of Christ Rome was torn by civil strife which resulted in the collapse of the city-state governments.
- B. This was replaced by the development of the imperial form of government.
- C. Out of these civil wars Julius Caesar (102 ca. - 44 B.C.) emerged.
 - 1. He did not assume the title “king.”
 - 2. He maintained the title “imperator” which was usually reserved for generals in the field.
 - 3. He was assassinated March 15, 44 B.C.
 - 4. The imperial nature of Rome’s rule began with Julius.
 - 5. With the death of Julius civil war broke out again.

II. **Octavian (Augustus).**

- A. First, there was the struggle between Octavian Caesar and Mark Anthony against Brutus and Cassius.
- B. Octavian and Anthony defeated Brutus and Cassius in the battle of Philippi in 42 B.C.
- C. Anthony’s infatuation for Cleopatra, Queen of Egypt, led to war between Octavian and Anthony and Cleopatra.
- D. Anthony and Cleopatra were defeated and committed suicide in the battle of Actium in 31 B.C.
- E. Octavian now was the undisputed master of both east and west.
- F. Octavian ruled from 31 B.C. to 14 A.D.
- G. In 27 B.C. he became Augustus which “signified the possessor of super-human increase, the ‘augmented’ and sanctified. The same term had of old been applied to temples and sacred objects.”
- H. He was the first to use the term *Princeps* which meant “the leader.”
- I. At first he seemed to be reluctant to receive divine honors.

- J. However, he allowed temples to be built and altars erected in his honor in the provinces, but he discouraged this being done in Rome.
- K. But, the concept of worship of Rome and the emperor spread rapidly.
- L. Even while he lived the statue of Augustus was placed in the vestibule of the Pantheon of Agrippa, where it “was associated with the images of the supreme gods of the temple itself.”
- M. After his death he is referred to repeatedly by Tacitus as “the Divine Augustus.”
- N. At first one was not bound to worship the Emperor, but the worship of Rome and Augustus was a symbol of loyalty to the state.
- O. **With the deification of Julius Caesar and the acceptance of the title or name “Augustus” by Octavian, the groundwork for emperor worship was now solidly laid.**

III. Tiberius.

- A. He was a step-son (his mother was the fourth wife of Augustus) - the son by a previous marriage.
- B. He reigned from 14 to 37 A.D.
- C. Although hated, he proved to be the best of the four Julio-Claudian emperors who succeeded Augustus.

IV. Caligula.

- A. He ruled from 37 to 41 A.D.
- B. The first eight months the rule was good, but he became sick and unbalanced mentally.
- C. He assumed the role of a god and insisted on being treated as a god.
- D. He was one of the most cruel and debased of men.
- E. He was murdered by two guards.

V. Claudius.

- A. He was the uncle of Caligula.

- B. He ruled from 41-54 A.D.
- C. He restored the Jews' rights and privileges that had been granted by Augustus, but taken away by Caligula.
- D. He gave Agrippa, grandson of Herod the Great, the Palestinian kingdom formerly controlled by his grandfather.
- E. He removed the Jews from Rome, Acts 18:2.

VI. Nero.

- A. Claudius was his great-uncle and father by adoption.
- B. He ruled from 54 to 68 A.D.
- C. He was greatly influenced negatively by his mother, Agrippina.
- D. The first 5 years he was moderate and basically a good ruler.
- E. He enjoyed having people sacrifice to his image.
- F. He is known for the fire in Rome in 64 A.D.
- G. Because the people were blaming Nero, he shifted the blame to Christians and began persecuting them.
- H. The death of Nero brought to a close the Julio-Claudian line of emperors.

VII. Three Rulers Between 68-69.

- A. Galba, ruled six months and was killed.
- B. Otho, fought Vitellius, who also wanted to be emperor, lost and committed suicide.
- C. Vitellius was declared emperor by his soldiers, but within a year the soldiers revolted and killed him.

VIII. Vespasian.

- A. He was the first of the Flavian emperors and ruled from 69-79 A.D.
- B. He had proven to be a good general, appointed by Nero to conquer Judea.

- C. He began the attack against Jerusalem, but was called to Rome, and thus left his son Titus to finish the destruction.
- D. He restored peace to the empire.
- E. He seems not to have persecuted Christians.
- F. He died a natural death in June 79 A.D.

IX. Titus.

- A. A son of Vespasian.
- B. He ruled two years (79-81).

X. Domitian.

- A. A second son of Vespasian.
- B. He ruled from 81 to 96 A.D.
- C. He began as a good ruler, but because he was driven by greed he became evil.
- D. In Domitian the spirit of Nero was reincarnated and soon his cruelties and crimes knew no bounds.
- E. His arrogance is seen in the way he began his letters "Our Lord God instructs you to do."
- F. "Lord God" became his regular title both in writing and conversation.
- G. A conspiracy formed by the steward of his niece, Domitilla brought about his death at the age of 44, ending the Flavian rule.
- H. At his death the Senate had his image torn down and smashed "decreeing that all inscriptions referring to him must be effaced, and all records of his reign obliterated."
- I. Our knowledge of his persecution "rests chiefly on literary and archeological evidence."
- J. Evidence of his persecution of Christians is found in the catacombs.

K. Kidd says, “The worship for which Domitian thus hungered was nowhere rendered with such readiness as in Asia.”

1. Asia was one of the wealthiest provinces of the empire.
2. At the time of Domitian it had been a Roman province for more than 200 years.
3. Asia suffered much at Domitian’s hand as he tried to get their wealth.
4. Exile was a form of punishment under Domitian.

XI. Nerva.

- A. He ruled from 96-98.
- B. He was a good ruler who tried to “undo” what Domitian had done.
- C. He rejected or rescinded some of the intolerable laws of Domitian.
- D. He did not consider the Christian confession as a political crime.

XII. Trajan.

- A. He ruled from 98-117 and is recognized as one of the best and maybe the best ruler.
- B. He was wholly ignorant of the nature of Christianity.
- C. Correspondence between Trajan and Pliny, legate to Bithynia, gives insights into who the Romans thought the Christian were.
- D. In 115 there was a general Jewish uprising over most of the Hellenistic world.
- E. This rebellion was crushed in 117.

XIII. Hadrian.

- A. He ruled from 117-138.
- B. He decided to rebuild Jerusalem and make it a pagan city.
- C. This angered the Jews, who rebelled under the direction of Bar Kochba.

XIV. Antoninus Pius.

- A. He ruled from 138-161.
- B. He was a benign and humane spirit.
- C. But, he let law take its course.
- D. He had little sympathy for Christians.
- E. Christian communities remained illegal.
- F. Under his reign many Christians were martyred, among them was Polycarp, an aged bishop and teacher of the church in Smyrna. (Eusebius seems to place his martyrdom during the reign of Marcus Aurelius, but Stevenson defends the date (February 156) under the reign of Pius.

XV. Marcus Aurelius Antoninus.

- A. He ruled from 161-180.
- B. He persecuted Christians because he saw them as disloyal to the state.
- C. His policy departed from the somewhat tolerant attitude of Trajan and Hadrian.
- D. Christians were being sought out for persecution, especially between 166-178.

XVI. Commodus.

- A. He was the son of Aurelius, who reigned from 180-192.
- B. He is often described as “a second Nero or Domitian.”
- C. He was murdered December 31, 192.

XVII. Two Years of Civil War, 191-193.

XVIII. Septimus Severus.

- A. He ruled from 193-211.
- B. There was sporadic persecution during his reign.

- C. He passed an edict in 202 “under heavy penalties he forbade people to become Christians.”
- D. This was the first official persecution by edict.
- E. This was the first coordinated move against Christians.
- F. There was a lot of persecution in Carthage, Alexandria, Rome, Corinth and Antioch.
- G. Christians were burned, beaten and beheaded.

XIX. There Were Three Other Severus Rulers.

- A. Caracallo (211-217), known for his brutality.
- B. Heliogobulus (218-222), noted for his debauchery.
- C. Alexander (222-235), noted for his wisdom and justice in the affairs of government.

XX. Maximin (Maximinus).

- A. He ruled from 235-238.
- B. He hated his predecessor and persecuted anyone related to or favored by him.
- C. He was an enemy of the Senate.
- D. He began persecuting leaders of the church and then individual Christians.
- E. He promoted paganism by demanding everyone sacrifice to the gods.
- F. The persecution was particularly bad in Cappadocia.

XXI. Decius.

- A. He ruled from 249-251.
- B. He issued an edict against Christians. It was the signal for a persecution which in extent, consistency and cruelty, exceeded all before it and was the first which covered the whole empire. This first edict was against church leaders.

- C. The second edict called upon all Christians to taste meat offered in sacrifice and to pour out a libation to the gods. The penalty was death, and a commissioner was appointed in each city to enforce the emperor's decree.
- D. He tried to create apostates from the church.

XXII. Valerian.

- A. He had served under Decius.
- B. He ruled from 253-260.
- C. At first his reign was peaceful, but then he turned on Christians.
- D. His first edict (257) was mild, trying to avoid bloodshed.
- E. The second (258) was much more severe.
- F. He tried to destroy the church, its hierarchy, its worship and its property.
- G. His persecution was more severe in the west than in the east.

XXIII. Gallienus.

- A. He was a son of Valerian.
- B. He reigned from 253-268.
- C. He passed an edict to restrain persecution of Christians.
- D. Being a Christian was now declared to be neither outside the law nor against it.
- E. This peace lasted nearly 40 years during which time the church grew numerically, but compromised many doctrines.

XXIV. The Final Persecutions.

- A. Information about emperors between 268-286 is omitted because it was a period of peace.
- B. Diocletian began his reign April 1, 286.

- C. He and Maximian were appointed joint Augustus with Galerius and Constantius selected as Caesars to work with the two Augusti.
 - 1. The senate lost all power.
 - 2. The primacy of Italy ended.
 - 3. Milan became the headquarters of Maximian.
 - 4. Trier, in Germany, was the base for Constantius' rule in the west.
 - 5. Nicomedia, in Bithynia, was made the capital for Diocletian.
 - 6. Sermium in the province of Pannonia, was the administrative center for Galerius.
- D. Persecution did not begin until about 303 when an edict was passed. These were quickly followed by three other edicts of persecution (303 – 304).
- E. In May 305 Diocletian and Maximian abdicated as Augusti and Constantius and Galerius became Augusti with Severus and Maximin II being appointed Caesars.
- F. The fifth edict came in 306 which stated that everyone had to sacrifice at the temples under the supervision of magistrates.
- G. A sixth edict was passed in 308 which called for a rebuilding of pagan temples and altars.
- H. In 311 the Edict of Toleration was passed to allow people to be Christians. (This was probably due to Galerius' illness. He thought that Christians' prayers might help him.)
- I. Maximin ignored the edict of Toleration issued by Galerius and in the fall of 311 began a final effort to destroy Christianity.
- J. This was the most severe persecution.

XXV. The Edict of Milan.

- A. In 313 Maximin was defeated in battle against Licinius, the emperor of the east, and then committed suicide.

- B. Shortly before this, Maxentius was defeated by Constantine, the Son of Constantius, at a battle fought at the Milvian bridge just north of Rome.
- C. With the defeat of Maxentius in the west and Maximin in the east, Constantine and Licinius became the sole rulers of the Roman Empire.
- D. After Constantine's victory, the two men met at Milan and drew up what is known as "The Edict of Milan." It was the first document of its kind in the annals of human history.
- E. It had been a difficult ten-year period of persecution, but it ended with a declaration that basically outlawed pagan religion and made Christianity the "legal" - almost binding religion of the state.

XXVI. Summary:

- A. Coleman-Norton said, "Of the 249 years from the first persecution under Nero in 64 to the final peace under Constantine I in 313, it is estimated that Christians endured persecution about 129 years and enjoyed toleration about 120 years. But this calculation must be qualified by the circumstances that even in the periods of comparative peace Christians were ever exposed to pagan prejudice and hatred not only in Rome and in Italy, but also in the provinces, and that doubtless sporadic and spasmodic deletion of Christians occurred not seldom before magistrates, who, if conscientious officials obeyed the existing enactments and ordered the execution of Christians thus denounced."
- B. A list of the Caesars who persecuted Christians:
 1. Nero, 64.
 2. Domitian, 96.
 3. Trajan, 100-113.
 4. Aurelian and Commodus, c. 161-185.
 5. Septimius Severus and Caracalla, c. 202-213.
 6. Maximinus I, 235-238.
 7. Decius and Gallus, 249-252.
 8. Valerian, 251-260.

9. Aurelian, 274-275.
10. Diocletian, Maximian I, Galerius and Maximinus II, 303-313.

Early Departures in Organization and Doctrine of the Church (Ferguson, pp. 33- 39; Mattox, pp. 107-111, 115- 120)

Introduction:

- A. Since the death of Christ, the New Testament has been and continues to be the authority for all men.
- B. It is not difficult to see that through 2,000 years of church history there have been departures from New Testament authority.
- C. One ought not be surprised at this because throughout Old Testament history we have record of men departing from God's plan.
- D. Also, New Testament writers foretold that such would be the case.
 - 1. **Acts 20:28-32.**
 - 2. **II Thessalonians 2:1-12.**
 - 3. **I Timothy 4:1-5.**
 - 4. **II Timothy 4:1-5.**
 - 5. **II Peter 2:1-3.**
- E. These departures seem to have fallen into two categories.
 - 1. Government or Organization.
 - 2. Doctrinal subjects (Organization is a doctrine, but here I use "doctrine" to mean the teaching of certain Biblical topics).
- F. In this lesson we want to show how some of those departures occurred.

Body:

I. Departure in Church Organization.

- A. Mon-episcopacy (Monarchal bishop).
 - 1. This organization is when one man in a congregation is designated as "the bishop" and under him are elders and deacons.

2. One first finds this early in the second century in Asia Minor in the letters of Ignatius of Antioch.
3. It seems that as elders met to conduct business, one man became the chairman and soon this became a permanent position and he came to be called "the bishop" of that particular congregation.
4. Jerome tells us that in the church at Alexandria, until 233, the presbyters always chose one of their own and styled him "bishop." (Mattox, p. 109 who quotes *Letter 146: To Evangeius* "Library of Christian Classics" V., p. 387.)
5. The bishop, as chairman of the elders, took the lead in combating heresy and in time of danger or calamity was expected to take charge.
6. Cyprian (200-258 ?? See I. E. 2) worked to give greater prestige to the bishops and after 250 the monarchical bishopric was almost universally established.

B. Differentiation in the rank of bishops.

1. By the third and fourth centuries there were levels of bishops.
2. On the lowest level were the bishops of country churches called *chorepiscopi*.
3. Bishops of the capital cities of the provinces, known as metropolitans, presided at provincial synods of bishops and ordained other bishops in their province.
4. The prestige of the "apostolic churches" became the germ of the system of patriarchs, i.e. metropolitans whose influence extended over neighboring provinces as well as their own.
5. The power of conferring an ecclesiastical office through ordination was reserved for the bishop. Such is described in the *Apostolic Tradition* by Hippolytus in the early third century.
6. Rome, Constantinople, Alexandria, Antioch and Jerusalem became the great "sees" of the fourth century.

C. Apostolic succession.

1. By the time of Irenaeus (185) there was some interest in trying to establish a succession of bishops back to the Apostles. He used it as a successful argument against the Gnostics.
 2. The bishops of churches “founded by Apostles” were considered as “the depository of Apostolic tradition” and hence the teachers of true doctrine.
 3. Eusebius dedicates a part of his church history to this effort.
- D. Distinction between clergy and laity.
1. Biblical usage of the Greek word *kleros* (clergy).
 - a. It was first used to signify the lot by which an office was assigned (**Acts 1:17, 25**).
 - b. Later, it applied to the persons holding the offices.
 - c. It is used to refer to Christians generally as God’s chosen heritage (**I Peter 5:3**).
 2. By the time of Tertullian it came to stand exclusively for ministers.
- E. The priestly view of the ministry.
1. By the time of Cyprian (195-286 ?? See I. A. 6) certain jobs were done only by bishops who were thought of as priests.
 2. Some of the jobs which required a bishop to perform were: serving the Lord’s Supper since it was considered as a sacrifice and re-admitting penitents to communion were some of the jobs that only a bishop could accomplish.
 3. The bishop was regarded as the “bearer of the Holy Spirit.”
 4. The bishops, in a sense, were the church and “if anyone is not with the bishop he is not in the church.”

II. Departures in Church Doctrine

A. Worship.

Justin’s first *Apology*, chapter 67, from the middle of the second century.

“And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we afore said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fits; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in what, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all those who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.”

1. Division in the worship service occurred by the third century.
 - a. Parts that all could attend: (Scripture reading and preaching).
 - b. Part that only the faithful could attend (Lord's Supper) - this was called the *disciplina arcani* (rule of secrecy).
2. Ideas associated with the Lord's Supper.
 - a. The feature which is most prominent in ante-Nicene writings is that the prayers constitute a congregational thank-offering to the Lord, hence the usual designation was “eucharist” (thanksgiving).
 - b. In the future the idea was that the eucharist imparts divine life of itself, reflected in the phrase “medicine of immortality” (Ignatius).
 - c. The elements are a sacrifice offered by the priest (Cyprian).
 - d. There is a real presence of Christ (Irenaeus).
3. The observance of Easter (although this particular name is of later origin).

- a. It began early as Jewish Christians continued to observe Passover (Pascha), only with a new meaning as the season of Jesus' death and resurrection.
- b. The first recorded observance is about 155 in connection with a visit of Polycarp to Anicetus, bishop of Rome.
- c. The churches of Asia Minor observed Easter, like the Jewish Passover, on the day of the month regardless of the day of the week on which it fell.
- d. The Roman practice was to put the observance on the nearest Sunday.
- e. A sharp controversy was begun by the Roman bishop Victor (189-199).
- f. About 190 synods in the east and west decided in favor of the Roman practice.
- g. Victor excommunicated Christians from Asia Minor, but Polycrates bishop of Ephesus, refused conformity.
- h. Victor's action received a sharp rebuke from Irenaeus.
- i. The First General Council in 325 ruled in favor of Roman view.

B. Baptism.

- 1. Pouring was permitted by the *Didache* and practiced in regard to one on his sickbed (Cyprian), but the normal practice was immersion, in fact - trine (dipped three times) immersion (Tertullian).
- 2. The purpose of baptism in bringing the remission of sins was not questioned, hence many put off baptism as long as possible, lest such a powerful act be wasted before one's life of sin was over.
- 3. A great elaboration in the baptism ritual took place in Tertullian's *On Baptism* and Hippolytus' *Apostolic Tradition* and testified to the high regard in which the ceremony was held.
- 4. The earliest definite reference to infant baptism is in Tertullian, who opposed the practice, but it became common in the third century and was advocated by Cyprian.

5. During the third century baptism was made a ritualistic ceremony performed by the bishop or one of his appointed assistants and conducted twice a year (Mattox, p. 119).
 - a. The water took on magical power.
 - b. The candidates went through a long period of trial and preparation and just before baptism as he renounced the devil a group of people would gather around the candidate and with shouts and waving of arms drive the evil out of the one to be baptized.
 - c. Following the immersion the new Christian was ceremoniously fed milk and honey, dressed in a white robe and given a crown to wear in a procession of victory back home.
6. In the third century Cyprian insisted that heretical baptism (i.e. administered by one not a member of the catholic church) was not valid but bishop Stephen of Rome's view that it was valid (if performed with the trinitarian formula) prevailed.
7. Gregory of Nazianzus felt that infant baptism was of value, but that the child should be at least three years old.
8. Infant baptism did not become a general practice until the fifth century. It was the doctrine of original sin as taught by Augustine that brought about its general acceptance. He taught with persistence that because of inherited sin all infants needed baptism.

C. Millennial Theories. (Mattox, pp. 116-117)

1. The idea that Christ will return and establish an earthly kingdom which will last a thousand years came as early as the second century.
2. It seems to have come from Judaism, being thought that the messiah was going to establish an earthly kingdom.
3. Eusebius, on the authority of others, accused the heretic Cerinthus of being the first to bring this doctrine into the church.
4. Eusebius says that Papias taught the coming of the millennium in a material form on this earth.

a. He describes Papias as a man of very little intelligence who failed to understand mystical and symbolic language.

b. Irenaeus was carried away by Papias' teaching. He quotes Papias:

“The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and each true twig ten thousand shoots and in each one of the shoots ten thousand clusters, and in every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes (200 gallons) of wine.”

5. These millennial ideas are also found in the epistle of Barnabas, the Shepherd of Hermas and the Second Epistle of Clement - all of which are apocryphal works.

6. Justin Martyr also held this theory but said he did not consider it a necessary part of Christian faith (*Dialogue with Trypho*, chapter 80 “Ante-Nicene Fathers” I.).

D. Original Sin.

1. This is the doctrine that teaches that children are born with the guilt of sin and through inheritance are depraved in nature.

2. The idea is not found in any of the extant works of the Apostolic Fathers.

3. In Irenaeus there is the first trend in this direction when he discusses the consequences of the fall of Adam. He taught that this brought man under the control of Satan and cost mankind the “divine likeness.” There is, however, no indication that this cost man his freedom of will, which is an essential part of the doctrine.

4. In Origen (185-254) we see a basis for it, but not the theory itself. Origen taught that all souls were created in the beginning of time.

5. Tertullian (160-220) is the first to formulate the doctrine of original sin. He taught that the soul shares in Adam's guilt and every man therefore is under condemnation and is punishable for his inherited guilt quite apart from any actual sin he may commit.

6. Cyprian, while bishop of Carthage (248-258) enlarged upon Tertullian's conception and declared that even though an infant had committed no actual sin it needed forgiveness for the sin inherited from Adam and this was received in baptism. He was the first to approve infant baptism, but he did not urge it.
7. The doctrine of original sin, however, was not generally accepted at this time and accordingly infant baptism did not become common practice.

Events Leading to the Edict of Milan

- I. **Rest and Growth Period (260-303).** (Walker, pp. 96-97; Mattox, pp. 97-102)
 - A. The end of the period of persecution affected by the edict of Gallienus, in 260, was followed by more than forty years of practical peace.
 - B. The church had no more protection than before, but the state did not persecute it.
 1. Emperor Aurelian (270-275) is said to have intended a renewal of persecution, but died before it began.
 2. Even then, it did not reach the point of an edict against Christians.
 - C. The church grew rapidly during this period of time so that by 300 A.D. Christianity was effectively represented in all parts of the empire.
 1. Its distribution was very unequal, but it was influential in the central provinces of political importance, in Asia Minor, Macedonia, Syria, Egypt, northern Africa, central Italy, southern Gaul and Spain.
 2. It grew in the social realm also during this time.
 - a. Many officers of government and imperial servants became Christians.
 - b. Most important of all, it began now to penetrate the army on a considerable scale.
 - D. But, during this rapid period of growth there was a greatly increased conformity to worldly influences also.
 - E. There was little Christian literary productivity the last half of the third century as compared to the productivity of the first half of the century.
 1. Dionysius was the most significant person during this period.
 - a. He was bishop of Alexandria from 247-264.
 - b. He was a pupil of Origen and like him, for a time the head of the famous catechetical school there.

- c. Through his writings the influence of Origen was extended and his (Dionysius) influence dominated the East.
 - (1) He combated the wide-spread Eastern Sabellianism.
 - (2) He also began the practice of sending letters to his clergy, notifying them of the date of Easter – a custom soon largely developed by the greater bishoprics, and made the vehicle of admonition, doctrinal definition and controversy.
2. Paul of Samosata in Antioch until 272.
- a. He vigorously promoted “Dynamic Monarchianism.”
 - b. Paul’s opponents, being unable to deprive him of possession of the church building, appealed to Aurelian (the Emperor).
 - c. Aurelian decided that it rightfully belonged to “those to whom the bishops of Italy and the city of Rome should adjudge it.”
 - (1) Doubtless Aurelian was moved by political consideration in his decision.
 - (2) But, this Christian appeal to imperial authority and the Emperor’s deference to the judgment of Rome were significant.
3. Lucian of Antioch.
- a. He is connected with the foundation of a school of theology.
 - b. We know little about him except that he was a presbyter, held aloof from the party in Antioch which opposed and overcame Paul of Samosata.
 - c. He taught in Antioch from c. 275 to c. 303.
 - d. He died a martyr’s death in 312.
 - e. Arius and Eusebius of Nicomedia were his pupils and the supposition is probable that his views were largely reproduced in them.

- f. Like Origen, he busied himself with textual and exegetical labors in the Scriptures, but had little liking for the allegorizing methods of the great Alexandrian school. A simpler, more grammatical and historical method of treatment both of text and doctrine characterized his teaching.

II. The Final Struggle - From Diocletian to the Edict of Milan (284-313). (Walker, pp. 99-102; Mattox, pp. 97-102; Shelley, pp. 91-95)

A. Diocletian, the man.

- 1. A man of humble origin, probably of slave parentage in Dalmatia (today's Balkan area - Shelley, p. 92). He had a distinguished career in the army and was raised to imperial dignity by his fellow soldiers.
 - a. He became commander of the army before he was forty. (Shelley, p. 92)
 - b. Raised to the purple 'by the election of generals and officers,' he settled any possible competition for the imperial power by leaping on his nearest rival as he stood before the tribunal of the Senate and running him through. (Shelley, p. 92)
 - c. From that moment on, this rough-handed soldier proceeded to take the disintegrating empire as it were by the scruff of its neck and shake it into new life. (Shelley, p. 92)
 - d. He abolished the Senate that had had co-power since Augustus Caesar in 27 B.C. (Mattox, p. 97).
 - e. He not only turned back the retreat in Germany and along the Danube; he even reconquered most of distant Britain and Persia.
- 2. Although he was a soldier-emperor, he possessed a great ability as a civil administrator and was determined to reorganize the empire:
 - a. To provide more adequate military defense and to prevent army conspiracies aiming at a change of Emperors.
 - b. To render the internal administration more efficient.
- 3. He was Emperor from 284-305.

- a. "He has not enjoyed what is called a 'good press' in Christians circles because he was the most savage of the persecutors of the church." (Shelley, p. 92)
- b. "Judged by the anarchy he inherited, however, and by the revived empire he passed on to his successors, 'Diocletian deserves to be ranked among the truly great emperors.'" (Shelley, p. 92)

B. Diocletian's plan.

1. He appointed an old companion-in-arms, Maximian, regent of the West in 285 with the title of Augustus, which Diocletian himself bore.
2. In 293 he designated two "Caesars" - Constantius Chlorus on the Rhine frontier and the other, Galerius on the Danube. Each of whom ultimately ascended to the higher post of "Augustus."
3. He set aside the republican empire and senatorial influences.
4. He became an autocrat ruler.
5. He divided the imperial power with three others and established four imperial courts, none of them in Rome. (Shelley, p. 93)
6. Rome was practically abandoned as the capital with Diocletian making the more conveniently situated, Nicomedia, in the north-west corner of Asia Minor, his customary residence.
7. To such a man of organizing abilities, the closely knit, hierarchically ordered church presented a serious political problem. The church was a state within a state over which he had no control. He had two choices.
 - a. One choice was to force it into submission and break its power, which Diocletian with the help of Galerius tried.
 - b. A second choice was to enter an alliance with it and thus secure political control of the growing organism which is the method Constantine took. (More details later.)

C. Diocletian's actions.

1. The condition: The growth of Christianity was uniting all the forces of heathenism against the Roman Empire while Diocletian and Galerius were interested in promoting Emperor worship and the service of the old gods.
2. No one seems to know exactly why, but Diocletian, two years before the end of his highly effective reign, suddenly ordered the most vicious of all persecutions of the Christians. (Shelley, p. 93)
 - a. For eighteen years Diocletian, although himself a convinced and practicing pagan, paid no attention to the growing Christian power.
 - b. His court was full of Christian officials and his wife, Prisca, and his daughter, Valeria, were considered Christians.
 - c. Impressive church buildings appeared in the principal cities of the empire, the largest in his capital of Nicomedia.
3. He moved slowly at first, but then suddenly ordered the ridding of the army and the imperial palace service of Christians.
4. He took stronger actions by declaring, in rapid succession, three edicts of persecution. The first one came in February 303.
 - a. Church buildings were ordered destroyed.
 - b. Sacred books were confiscated.
 - c. The clergymen were imprisoned and forced to sacrifice to the emperor by torture.
5. In 304 a fourth edict required all Christians to offer sacrifices.
 - a. It was a time of fearful persecution where many were killed and many renounced the faith.
 - b. But, popular feeling was far less hostile than in previous persecutions.
 - c. The Christians had become better known.
 - d. The severity of the persecution varied with the attitude of the magistrates by whom its penalties were enforced.

- (1) It was cruel in Italy, North Africa and the Orient.
 - (2) But, friendly “Caesar” Constantius Chlorus, made apparent compliance in Gaul and Britain by destroying church buildings, but left the Christians themselves unharmed.
 - (3) This gained popularity with those thus spared that was to be to the advantage of his son.
6. The voluntary retirement of Diocletian, and the enforced abdication of his colleague, Maximian in 305, removed the strong hand of persecution.

D. Constantius and Galerius.

1. With the removal of Diocletian and Maximian, Constantius Chlorus and Galerius became “Augusti.”
2. But, in the appointment of “Caesars” the claims of the sons of Constantius Chlorus and Maximian were passed over in favor of two proteges of Galerius, Severus and Maximinus Daia.
3. Persecution had now practically ceased in the West.
4. Persecution continued in increased severity in the East.
5. Constantine Chlorus died in 306 and the garrison in York acclaimed his son Constantine as Emperor.
 - a. Constantine forced Galerius to recognize him (Constantine) as Caesar with charge of Gaul, Spain and Britain.
 - b. Soon Maximian’s son, Maxentius, defeated Severus and made himself master of Italy and North Africa.
 - c. There was coming a battle between Constantine and Maxentius. Its out-come would determine the mastery of the whole West.
6. Galerius, in conjunction with Constantine and Licinius (a protégé of Galerius), issued in April, 311, an Edict of Toleration to Christians “on condition that nothing is done by them contrary to discipline.”

- a. This was, at best, a grudging concession, though why it was granted at all by the persecuting Galerius, who was its main source, is not wholly evident.
- b. Perhaps he had become convinced of the futility of persecution.
- c. Perhaps the long and severe illness which was to cost him his life a few days later may have led him to believe that some help might come from the Christians' God. The latter supposition is given added probability because the edict exhorts Christians to pray for authorities.
- d. Galerius died in May, 311.
- e. At his death this left four contestants for the empire.
 - (1) Constantine and Licinius drew together by mutual interest.
 - (2) Maximinus Daia and Maxentius were united by similar bonds.

E. Constantine comes to power.

- 1. Daia promptly renewed persecution in Asia and Egypt.
- 2. Maxentius, while not a persecutor, was a pronounced partisan of heathenism.
- 3. Christian sympathy naturally flowed toward Constantine and Licinius.
 - a. Constantine availed himself to the fullest degree of this advantage.
 - b. Constantine had been part of the Edict of Toleration in 311.
 - c. To what extent he was now a personal Christian is impossible to say.
 - d. Constantine desired the aid of the Christians' God because he knew that he was going to face the much superior forces of Maxentius.

4. A brilliant march and several successful battles in northern Italy brought him face to face with Maxentius at Saxa Rubra, a little to the north of Rome, with the Mulvian (Also spelled Milvian) bridge across the Tiber between his foes and the city.
5. In a dream the night before the battle, Constantine saw a cross with the initial letters of the name of Christ with the words, "by this sign you will conquer."
6. Taking this as an omen, he had the monogram hastily painted on his helmet and on the shields of his soldiers, and so in some sense he entered the conflict as a "Christian."
7. On October 28, 313 (Shelley, p. 312) occurred one of the decisive struggles of history.
 - a. Maxentius lost the battle and his life.
 - b. The West was Constantine's.
 - c. The Christian God, he believed, had given him the victory and every Christian impulse was confirmed.
 - d. He was, thenceforth, in all practical respects a Christian, even though heathen emblems still appeared on coins, and he retained the title of Pontifex Maximus and he was not baptized until near his death.
 - e. He made no secret of his Christian convictions, he had his sons and daughters brought up as Christians and led a Christian family life. (Shelley, p. 95)
 - f. Bishop Eusebius of Nicomedia baptized him shortly before he died in 337. (Shelley, p. 95)
 - g. After his baptism, Constantine refused to wear again the imperial purple and thus left this life dressed in his white baptismal robes. (Shelley, p. 95)

III. The Edict of Milan - 313.

- A. Probably early in 313 Constantine and Licinius met at Milan and came to some mutual agreement permitting full freedom to Christianity. This has generally been known as the "Edict of Milan," though we have no evidence of the publication of an actual edict.

- B. What we do have is the rescript of Licinius, defining for the guidance of officials in Nicomedia the new regulations regarding Christianity.

A Statement of the Edict of Milan:

“We therefore, announce that, notwithstanding any provisions concerning the Christians in our former instructions, all who choose that religion are to be permitted to continue therein, without any let or hindrance, and are not to be in any way troubled or molested... Moreover, concerning the Christians, we before gave orders with respect to the places set apart for their worship. It is now our pleasure that all who have bought such places should restore them to the Christians, without any demand for payment.” (Mattox p. 99; Bettenson, p. 23)

- C. It would appear that local rescripts gave substance to revolutionary decisions reached by the two Emperors at their meeting in Milan.
- D. The new policy was no longer, as in 311, one merely of toleration; nor did it make Christianity the religion of the empire.
- E. It proclaimed absolute freedom of conscience, placed Christianity on a full legal equality with any religion of the Roman world and ordered the restoration of all church property confiscated in the recent persecution.
- F. A few months after the edict was issued in April, 313, Licinius decisively defeated the persecutor, Maximinus Daia, in a battle not far from Adrianople, which seemed to the Christians a second Mulvian bridge.
- G. Two Emperors were one too many.
1. Licinius, who held scarcely more than a quarter of the empire, was defeated by Constantine in 314.
 2. Estranged from Constantine, Licinius increasingly resented the favor shown by Constantine to Christianity.
 - a. His hostility grew to conflict.
 - b. Licinius' final defeat came in 323 at great satisfaction to Christians.
 3. Constantine was at last the sole ruler of the Roman world.
 - a. The church everywhere was free from persecution.

- b. Its steadfastness, its faith and its organization had carried it through its perils.
- c. In 321 AD Constantine made Sunday a public holiday. (Shelly, p. 94).
- d. But, in winning its freedom from its enemies, it had come largely under the control of the Roman imperial throne.
- e. A fateful union with the state had begun.
- f. Actually there was great danger ahead. With the removal of persecution and a growing popularity the church was to be perverted and polluted with growing heresy.

The Fourth Century

How the Church and State Became Connected

Part One

Religious Controversies Bring the Church and State Together

Introduction: (Shelley, pp. 99-107)

- A. Of all the things that Christians say about God the most distinctive is that God is three persons.
- B. No other major religion confesses or worships a three-in-one deity.
- C. Even religions that are polytheistic do not have a god with that description.
- D. Muslims and Jews, who claim to serve the one true God of heaven, find the doctrine offensive.
- E. Christians today are hard pressed to explain what they mean when they speak of the trinity.
- F. Most Christians today are content to treat the doctrine as a piece of sublime mystery.
- G. That attitude was not so in the early church.
- H. Fourth-century Christians felt a nagging restlessness about the doctrine.
- I. One bishop described Constantinople as seething with discussion: "If in this city you ask anyone for change, he will discuss with you whether God the Son is begotten or unbegotten. If you ask about the quality of bread, you will receive the answer that 'God the Father is greater, God the Son is less.' If you suggest that a bath is desirable, you will be told that 'there was nothing before God the Son was created.'" (Shelley, p. 99)
- J. Three in One and One in Three, each identical and yet different?
- K. With such mysteries to disagree upon, it wasn't long before everyone was calling somebody else a heretic.

- L. Therefore, as we study the fourth century, we must understand the religious controversies which occurred and the part that the civil rulers played in those controversies because in this way the church and state became tied together.

Body:

I. Summary Statement as to how the Church and State Became Tied Together.

- A. Although Constantine played a prominent part in the empire for several years, it was not until 313 (p. 312, Shelley) when he defeated Maxtienus at Saxa Rubra, a little to the north of Rome, at the Mulvian (also spelled Milvian) bridge across the Tiber that he became sole ruler of the Roman Empire.
- B. To Constantine's essentially political mind, Christianity was the completion of the process of unification which had long been in progress in the empire. The empire had one emperor, one law and one citizenship for all free men. Therefore it should have just one religion.
- C. But, to do that, the church itself had to be united. A quarreling, divided Christianity could not bind the crumbling empire together.
- D. That is why Constantine was troubled by reports from all quarters of the bitterness Christians were displaying over theological issues.
- E. The same believers who, while Diocletian and Galerius ruled, had been the victims of terrible persecution, were demanding now that their fellow Christians who differed from them on points of doctrine be suppressed or banished from their churches by the power of the state.
- F. Constantine had no choice but to intervene to stop this constant bickering and to make his Christian subjects agree on what their own beliefs were.
- G. This led to the writing of the Nicene Creed but even that did not fully end the religious controversies.
- H. This was the first and most significant step whereby civil leaders played a significant part in settling religious controversies.
- I. Thus, the religious controversies of the church played a part in tying the church and state together.

II. Events Leading to the Nicene Creed.

A. Arianism.

1. The most troublesome dispute in the East centered in Alexandria, where Arius, a preacher of the influential Baucalis Church, came into conflict with his bishop, Alexander.
2. Sometime around 318, Arius openly challenged teachers in Alexandria by asserting that the Word (Logos) who assumed flesh in Jesus Christ (John 1:14) was not the true God and that he had an entirely different nature, neither eternal nor omnipotent.
3. To Arius, when Christians called Christ God, they did not mean that he was deity except in a sort of approximate sense. He was a lesser being or half-God, not the eternal and changeless Creator. He was a created Being - the first created Being and the greatest, but nevertheless himself created.
4. In explaining his position to Ellsebuius, the bishop at the empire's capital of Nicomedia, Arius wrote, "The son has a beginning, but... God is without beginning."
5. This teaching appealed to many of the former pagans because it was so much like the religion of their youth.
6. Gnosticism, for example, taught that there is one supreme God, who dwells alone, and then a number of lesser beings, who do God's work and pass back and forth between heaven and earth.
7. Converts from paganism found it hard to grasp the Christian belief that the Word existed from all eternity and that He is equal with the Father. It seemed more reasonable to think of Christ as a kind of divine hero who was greater than an ordinary human being, but of a lower rank than the eternal God.
8. Arius' views were all the more popular because he combined an eloquent preaching style with a flair for public relations. In the opening stages of the conflict, he put ideas into jingles, which set to simple tunes like a radio commercial, were soon being sung by the dock-workers, the street-hawkers and the school children of the city.
9. Bishop Alexander would have none of it.

- a. He called a synod at Alexandria about 320 and the assembled churchmen condemned Arius' teaching and excommunicated the former preacher.
 - b. Arius turned to his friend, Eusebius, Bishop of Nicomedia, and won his backing.
 - c. Thus, the theological quarrel became a test of strength between the two most important churches in the East: Nicomedia, the political capital and Alexandria, the intellectual capital.
 - d. With the backing of his friends, Arius returned to Alexandria, and riots erupted in the streets.
- B. Constantine recognized that the explosive issue had to be defused, so in 325 he called for a council to meet at Nicea which was not far from Nicomedia in Asia Minor.
- 1. Here is a vivid picture of that first imperial synod.
 - a. Most of the 318 bishops who attended had fresh memories of the days of persecution.
 - b. Many could show scars of suffering and prison – one had lost an eye, another had lost the use of his hand, etc.
 - c. These bishops did not set out in secret, in fear and in pain as they traveled to Nicea as they had done in the past.
 - d. They rode in comfort with all their expenses paid because they were going as guests of the emperor.
 - 2. The events at Nicea.
 - a. In the center of the conference hall at Nicea sat Constantine.
 - b. Presiding over the early sessions, he appeared as a glittering figure in his imperial robes, which were no longer the austere purple garment worn by the emperors in Rome, but were the jewel-encrusted, multicolored brocades thought proper to an Eastern monarch.

- c. He spoke briefly to the churchmen, reminding them that they must come to some agreement on the questions that divided them. Division in the church, he said, was worse than war.
- d. Having made his point, he stepped aside, committing the resolution of the conflict into the hands of the church leaders.

III. The Nicene Creed.

A. The decision.

- 1. The struggle with Arianism itself was settled quickly.
- 2. The main question was whether Bishop Alexander's condemnation of Arius would stand.
- 3. Arius was called in as defendant, and although he had little support, he was courageous enough to state his views in the most uncompromising terms.
 - a. He said that the Son of God was a created being, made from nothing; there was a time when he had no existence and he was capable of change and of alternating between good and evil.
 - b. This was denounced by the assembly as blasphemy.
- 4. In the course of the debate that followed, the most learned bishop present, the church historian Eusebius of Caesarea, a personal friend and admirer of the emperor and a somewhat half-hearted supporter of Arius, put forward his own creed - perhaps as evidence of his own questioned orthodoxy.
- 5. Most bishops recognized that something more specific was needed to exclude the possibility of Arian heresy.
- 6. They produced another creed and into it they inserted an extremely important series of phrases, "True God of true God, begotten not made, of one substance with the Father."
 - a. The expression *homo ousion*, "one substance," was probably introduced by bishop Hosius of Cordova (in today's Spain).

- b. Since he had great influence with Constantine, the imperial weight was thrown to that side of the scales.
- c. After more days of inconclusive debate the impatient emperor intervened to demand that this statement be adopted.

B. The Nicene Creed.

“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 sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.”

C. At the conclusion of the council.

- 1. All but two of the bishops signed the creed.
- 2. These two along with Arius were soon afterward sent into exile.
- 3. Constantine was joyful thinking that they settled all controversies.
- 4. He held a great banquet which defied the Christian imagination. Here, the head of the empire and the bishops of the church sitting together, celebrating the coming happy days of the church.
- 5. Eusebius of Caesarea wrote:
 - a. “No bishop was absent from the table of the emperor.”

- b. “Bodyguards and soldiers stood guard, with sharp swords drawn, around the outer court of the palace, but among them the men of God could walk fearlessly and enter the deepest parts of the palace.”
 - c. “At dinner some of them lay on the same couch as the emperor, while others rested on cushions on both sides of him.”
 - 6. Bishop Paphnutius, from Egypt, who had lost one eye under the emperor Diocletian, was singled out for special honor by the new emperor. As a sign of friendship between the empire and the church, Constantine kissed the bishop’s eyeless cheek.
- D. Demonstrations of the tie between the church and state.
 - 1. After Nicea, first Constantine and then his successors stepped in again and again to banish this churchman or exile that one.
 - 2. Control of church offices too often depended on control of the emperor’s favor.
 - 3. The court was overrun by spokesmen for some Christian party. As a result, the imperial power was forever ordering bishops into banishment and almost as often bringing them back again when some new group of ecclesiastical advisers got the upper hand in the palace.
 - a. No career better illustrates the way in which imperial power took over actual control of the church than that of Athanasius.
 - b. As a young advisor to Alexander, he had won a resounding victory at Nicea over his elderly opponent, Arius.
 - c. Soon after that, at age of 33, he succeeded Alexander as bishop of the great see of Alexandria.
 - d. For the next 50 years no one could predict who would win in the struggle with Arianism.
 - e. During these decades, Athanasius was banished no less than five times, each banishment and return to Alexandria representing either a change in emperors or a shift in the

makeup of the palace ecclesiastical clique that had the emperor's ear.

IV. Other Religious Controversies.

A. *Homoiousios or homoousios.*

1. Not long after the Council of Nicea a moderate group, sometimes called Semi-Arians, broke away from the strict Arians and attempted to give a new interpretation to the "one substance" statement.
2. Semi-Arians defended the use of *homoios*, meaning "similar or like," to describe the Word's relation to the Father.
3. Athanasius' group insisted upon using *homoousios* because they believed that the Word (Christ) was of the "same" nature as the Father.
 - a. They argued that the Word was not just "similar" or "like" the Father, but was the same in nature.
 - b. They argued that if the Word was not fully God, he could not have fully saved men.
4. Edward Gibbon, in his memorable history of the fall of the Roman Empire, passed on a sneer that, in this struggle, Christians fought each other over a diphthong. So it was, but that diphthong carried an immense meaning.
 - a. In one of his books, William Hordem tells a story about a woman touring in Europe, who cabled her husband: "Have found wonderful bracelet. Price seventy-five thousand dollars. May I buy it?" The husband promptly cabled back, "No, price too high." The cable operator in transmitting the message, missed the signal for the comma. The woman received a message which read, "No price too high." She bought the bracelet. Her husband sued the telegraphy company and won.
 - b. The anecdote reminds us that the importance of a message cannot be weighed by the size of the punctuation or the number of letters used. Although only an iota (in English the letter "i") divided the parties after Nicea, the issues involved represented two sharply different interpretations of the

Christian faith. At stake was the full deity of Jesus Christ and the essence of the doctrine of the Trinity.

- c. Had the Semi-Arians succeeded in getting their iota into the creed, their point of view would have become orthodox Christianity. It would have meant that Christianity had degenerated to a form of paganism.

B. The three in one person controversy:

1. As the decades passed between 325 and 381, when the second general council of the church met, leaders in the Arian debate slowly clarified their use of "person."
2. Three so-called Cappadocian Fathers - Gregory of Nazianzus, Gregory of Nyssa and Basil the Great - led in this achievement.
 - a. They used the social analogy, but they saw that the distinctions between the three divine "persons" were solely in their inner divine relations.
 - b. There are not three gods. God is one divine Being with three carriers: One Godhead in three "persons."
 - (1) The word "person" did not mean to the early Christians what it means today. To us, a person means someone like Tom, Dick or Harry.
 - (2) But the Latin word *persona* originally meant a mask worn by an actor on the stage.
 - (3) In Trinitarian thought the "mask" is not worn by God to hide, but to reveal His true character.
 - (4) When we think of the Trinity, we should not try to think of three persons in our sense of the term, but three personal disclosures of God that correspond to what He is really like.

C. The Christology Discussions.

1. The next major discussion had to do with the incarnation of Christ.
2. Although this controversy began in the fourth century its major affect was in the fifth century.

3. Therefore, this controversy is going to be studied in the material relating to the fifth century.

The Fourth Century

How the Church and State Became Connected

Part Two

The Political Historical Side

- I. **The Conditions of the Church under Constantine.** (Walker, pp. 105-106; Mattox, pp. 125-133)
 - A. To Constantine's essentially political mind, Christianity was the completion of the process of unification which had long been in progress in the empire.
 - B. The empire had one emperor, one law and one citizenship for all free men. Therefore it should have just one religion.
 - C. Constantine moved slowly because Christians were but a fraction of the population when the agreements at Milan granted them equal rights.
 - D. The number of Christians were very unequally distributed and were much more numerous in the East than in the West.
 - E. By a law in 319 clergymen were exempted from the public obligations that weighed so heavily on the well-to-do portion of the population and in that year private heathen sacrifices were prohibited.
 - F. In 321 the right to receive legacies was granted and thereby the privileges of the church as a corporation acknowledged.
 - G. That same year Sunday work was forbidden to the people of the cities.
 - H. Gifts were made to the clergy and great church buildings were built in Rome, Jerusalem, Bethlehem and elsewhere under the auspices of the government.
- II. **A New Capital Was Established.** (Walker, pp. 105-106; Shelley, pp. 95-96)
 - A. Reasons for moving the capital from Rome to Byzantium:

1. The empire's enemies tended to gather in the east and now the official religion was eastern. Therefore a move to the east was natural.
 2. It established the seat of the empire in a city of few heathen traditions or influences, situated in the most strongly Christianized portion of the world.
 3. The site could hardly have been more perfect for a city that would grow rich through trade.
 - a. The narrow neck of the Bosphorus, the waterway between the Black Sea and the Mediterranean, is a natural crossroads between Asia and Europe, either by land or by water.
 - b. Neatly placed to one side of the strait is an ideal natural harbor narrow enough for a chain to be stretched across it in the old days to keep out intruders.
 - c. The city of Byzantium had been there for centuries.
 - d. In 324 Constantine began to make Byzantium his new capital. (Mattox, p. 133)
- B. The city's name was changed to Constantinople in 330 when Constantine officially made it his capital.
1. It became the capital of the Byzantine Empire (or Eastern Roman Empire).
 2. Eusebius from Caesarea, the church historian, probably spoke for the majority of Christians when he represented the emperor as the ideal Christian ruler and envisioned the beginning of a new age of salvation.
 3. The church felt that the divinely ordained time had arrived for the infusion of public life with the spirit of Christianity.
 4. The church felt that the conversion of the world seemed near.
 5. The advantages of the church were real, but there was a price to be paid.
 6. Interestingly, exactly 1600 years later, in 1930, the Turks changed the name of the city from Constantinople, to Istanbul.

III. The Kingdom Was Divided at Constantine's Death. (Walker, pp. 110-123; Shelley, pp. 96-98)

- A. Constantine died on May 22, 337.
- B. Rule of the empire was divided between Constantine's three sons.
 - 1. Constantine II, the eldest, received Britain, Gaul and Spain.
 - 2. Constantius received Asia Minor, Syria and Egypt.
 - 3. Constans, the youngest, received the portion between those two areas.
- C. Constantine II died in 340, therefore the empire was divided between Constans in the West and Constantius in the East.
 - 1. Both Emperors showed from the beginning of their reigns that they were more partisan to religious matters than even their father had been.
 - 2. A joint edict of the two in 346 ordered temples closed and forbade sacrifice with the threat of death, even though the law was slightly enforced.
 - 3. The Donatist controversy in North Africa had greatly extended, therefore the Donatists were attacked in force by Constans, and though not wholly crushed, were largely rooted out.
 - 4. **The New Nicea Controversy:** The most important relationship of the sons of Constantine to the religious questions of the age was to the continuing Nicene controversy.
 - a. Under their rule it extended from a dispute practically involving only the East to an empire-wide contest.
 - b. At the beginning of their joint reigns the Emperors permitted the exiled bishops to return.
 - c. The two brother-Emperors thought that the bitter quarrel could best be adjusted by a new General Council, and accordingly such a body gathered in Sardica, the modern Sofia, in the autumn of 343.

- (1) It turned out not to be a General Council because the eastern bishops, finding themselves outnumbered by those of the west, and seeing Athanasius and Marcellus in company with them, withdrew.
- (2) It came close to separating east and west ecclesiastically.
- (3) The westerners once more approved of Athanasius and Marcellus.
- (4) That council, under the influence of Hosius of Cordova, also passed several canons that are of great importance in the development of the judicial authority of the bishop of Rome.
- (5) It was decided that in case a bishop was deposed, as these had been, he might appeal to Bishop Julius of Rome, who could cause the case to be retried by new judges and no successor should be appointed till the decision of Rome was known.

D. Magnentius, a rival Emperor, arose in the west.

1. Constans was murdered in 350.
2. After a three-year struggle, Constantius defeated Magnentius which left him the sole ruler of the empire.

E. Constantius' sole rule.

1. He determined to end the controversy.
2. In his thinking Athanasius was the chief enemy.
3. At synods held in Arles in 353, and in Milan in 355, Constantius forced the western bishops to abandon Athanasius and to resume communion with their eastern opponents.
4. Because of resistance to these demands, Liberius, Bishop of Rome, Hilary of Poitiers, the most learned Bishop of Gaul and the aged Hosius of Cordova were sent into banishment.

5. Athanasius, driven from Alexandria by military force in February 356, began his third exile, finding refuge for the next six years largely among the Egyptian monks.
6. At a synod held in Sirmium, the Emperor's residence, in 357, *ousia* (substance) in any of its combinations was forbidden as unscriptural. This, so far as the influence of the synod went, was an abolition of the Nicene formula.
7. This seemed to throw out the ruling of the Nicene Creed and for a time it appeared that the Arian view had succeeded.
8. Semi-Arian: During this time a "middle of the road" view appeared at the synod of Ancyra in 358. (They really are more appropriately called "conservatives.")

IV. The Reign of Julian.

- A. Constantius died in 361 just as he was preparing to go to battle with his cousin Julian, who had been declared Emperor by the soldiers in Paris.
- B. He had come to hate the church and through his reign manifested his love of heathenism and attempted to revive it.
- C. Various factions of Christianity rallied together to fight against Julian.
 1. Athanasius was once more, in 362, returned to Alexandria, but in less than a year was exiled again, this time by Julian, because he was converting too many heathens to Christianity.
 2. But, Julian died in a campaign against the Persians in 363 and when that happened Rome had its last heathen Emperor.
- D. The reign of Julian showed the real weakness of the Arianizing elements which Constantius had supported.
- E. Furthermore, the Nicene debate was broadening out to include a discussion of the relations of the Holy Spirit to the Godhead.

V. The Reign of Jovian.

- A. This was a brief reign.
- B. The empire once more had a Christian ruler and, happily, one who interfered little in ecclesiastical politics.

- C. Jovian died in 364.

VI. The Reign of Valentinian I.

- A. He ruled from 364 to 375.
- B. But, finding the imperial defense too great a task, he took charge of the west giving to his brother, Valens, the rule of the east, and he ruled from 364-378.
- C. Valentinian interfered little with church affairs.
- D. Valens came under the influence of the Arian clergy of Constantinople and he condemned Athanasius to a fifth and final exile in 365.
 - 1. The aged bishop (Athanasius) did not have to go far from the city.
 - 2. There Athanasius died in 373.

VII. The Reigns of Gratian and Theodosius.

- A. The death of Valens in the great Roman defeat by the West Goths, near Adrianople, in 378 left his nephew, Gratian, the sole surviving ruler.
- B. Gratian preferred the care of the west and wisely appointed as Emperor for the east an able general and administrator, Theodosius, who became ultimately, for a brief period, the last sole ruler of the Roman Empire.

VIII. The Church Comes to Power.

- A. Constantine ruled Christian bishops as he did his civil servants and demanded unconditional obedience to official pronouncements, even when they interfered with purely church matters.
- B. Also, now masses of people streamed into the officially favored church.
 - 1. Prior to Constantine's conversion, the church consisted of convinced believers.
 - 2. Now many came who were politically ambitious, religiously disinterested and still half-rooted in paganism.
 - 3. This threatened to produce not only shallowness and permeation by pagan superstitions, but also the secularization and misuse of religion for political purposes.

- C. It was also during this time that the church came to be thought of as “catholic” which means “universal.”
1. This “catholic” church came to be the church which the civil Roman Empire promoted and to whom it gave special blessings.
 2. But, during this time there were numerous religious controversies which produced several splits in the “catholic” church.

The Seven General or Ecumenical Councils

(Mattox, pp. 141-148; Ferguson p. 53)

Introduction:

- A. The term “ecumenical” means universal or worldwide in extent.
- B. To most Protestant historians and theologians there have been seven ecumenical councils.
 - 1. Some Protestant scholars do not count as ecumenical any council after Chalcedon in 451.
 - 2. Some scholars consider that there were eight ecumenical councils conducted with the eighth one conducted at Constantinople in 869, but it is not generally considered to be such.
- C. Roman Catholics count many others, but Protestant scholars reject the councils when the Pope became so powerful that the council could only come to the conclusions that the Pope desired.
- D. For a long while the basic conflict was over who had the final authority - the council or the Pope?
- E. General information about the seven councils:
 - 1. All ecumenical councils were called by the emperor.
 - 2. Four of the seven councils dealt directly with the nature of Christ.
 - a. There were two great schools of thought in the East, one at Alexandria and the other at Antioch.
 - b. There was a fundamental split between these two schools with regard to the subject of Christ.
 - (1) Alexandria tended to emphasize the unity of Christ’s person to the point that the humanity was “absorbed in” the divinity.
 - (2) Antioch took the humanity more seriously, almost to the point of saying that in Christ there were two separate persons.
 - 3. Influence upon Constantinople and Rome.

- a. “Constantinople largely depended on the scholarly tradition of one of the other sees during the fourth-and fifth-century controversies.” (Ferguson, p. 48)
 - b. “Rome avoided active involvement, and the West, although lacking the depth of thought of the East, remained united upon the definitions of traditional belief handed down from Tertullian — in this case simply affirming that Christ was ‘two natures in one person.’” (Ferguson, p. 48).
4. Political power became even more prominent in the fifth century controversies than had been the case in the Arian dispute. Certain patriarchs struggled for the leading position of influence in the church.

F. Below is a summary of each of the seven councils.

Body:

I. The Council of Nicea 325.

- A. Emperor Constantine called this council together in Nicea in Asia Minor, June 19, 325.
- B. There were 318 bishops who gathered.
- C. Its purpose was to settle the controversy over the nature of Christ.
 - 1. Arius, a popular preacher of Alexandria, contended that Christ was not eternal and that His substance was not the same as that of God the Father.
 - 2. Athanasius opposed Arius saying that the substance of Christ was the same as the Father.
 - 3. Constantine thought the differences were unimportant, too subtle for the average man and confusing to the people of the Empire.
- D. During the council popular feeling supported Alexander, bishop of Alexandria, and Athanasius who was the chief spokesman against Arius.
- E. The council excommunicated Arius and drew up the first creed.
- F. It also settled a difference between East and West over the time to observe Easter, decreeing that it must always be observed on Sunday.

- G. The council also created the office of Metropolitan or Patriarch by exalting the bishops of Rome, Alexandria and Antioch.
- H. The council and its creed did not remove Arianism.
 - 1. Although only two bishops stood with Arius in his condemnation, many of the bishops had signed the creed without agreeing to it.
 - 2. These bishops began to work for a reversal of the decision.
 - 3. Soon they gained the ear of Constantine, changed his thinking and through false charges had Athanasius sent into exile.
 - 4. After the death of Constantine the Empire fell into the hands of his three sons and during their lives the Arians were able to keep imperial support.
 - 5. In 359 the council of Ariminum accepted an Arian creed, and even the bishop of Rome, Liberius (352-366), after defending Athanasius at last gave way to the Arian views and the entire church seemed to be in the hands of the Arians.
 - 6. This Arian ascendancy was not to last.
 - 7. Strong men arose to oppose this doctrine because it tended to lessen the divinity of Christ.
 - 8. Many Synods were held and the Arians seemed to lose all sense of integrity.
 - 9. In their efforts to bring discredit upon Athanasius many false charges were brought against his moral character.
 - 10. From 325 to 381 contention over which party would control the church was characterized by extreme bitterness.
 - 11. Even though Arius was rejected in later councils that doctrine has continued in the world today by people who say that true deity is only found in God the Father and that Jesus was purely human or a created being.

II. The Council of Constantinople 381.

- A. The emperor Theodosius convened the second general council in Constantinople in May, 381.

- B. One hundred fifty bishops attended.
- C. Their first decision was that the position taken by the 318 bishops of Nicea was the truth and that this doctrine “shall not be set aside but shall remain dominant.”
- D. A second important decision had to do with the nature of the Holy Spirit.
 - 1. Macdonius, a bishop of Constantinople from 341-360 had taught that the Holy Spirit was subordinate to both the Father and the Son and was on the level of the angels.
 - 2. The council condemned this teaching and stated its faith in the “Holy Spirit, the Lord and the Life-giver, that proceedeth from the Father, who with Father and Son is worshipped together and glorified together...” (Bettenson, p. 37)
- E. The council also decreed that Christ was human as well as divine.
 - 1. This was necessary to counteract those who opposed Arianism to such an extent that they emphasized the divinity of Christ to the extent that it constituted a denial of His humanity.
 - 2. Apollinaris, bishop of Laodicea, had strongly opposed Arianism, but he began to philosophize as to how Jesus could be both human and divine, concluding that He was born with a natural body and soul, but that instead of having a human spirit He had the divine logos.
 - a. The logos dominated the body and the soul and made Him divine.
 - b. This view was condemned by the council because it minimized the manhood of Christ.

III. The Council of Ephesus 431.

- A. This council was called by Theodosius, the emperor in the city of Ephesus.
- B. The doctrine that Christ had two natures which were distinct had continued to be taught.
- C. In order to emphasize that Jesus was truly divine at the time of birth the theologians began to call Mary the mother of God (*Theotokos*).

- D. This was not done to exalt Mary, but to emphasize the divinity of her child.
- E. Nestorius denied that the divine nature was truly united with the body of Jesus.
 - 1. He taught that Mary gave birth to the human body only.
 - 2. Therefore, she should not be called the “mother of God.”
 - 3. He was immediately opposed by Cyril of Alexandria (Bishop 412-44) who had political as well as religious motives to humble Nestorius and so destroy the Antiochian influence at the capital. (Ferguson, p. 49)
 - 4. Cyril won the support of Celestine I, Bishop of Rome, and secured the condemnation of Nestorius at the third ecumenical council at Ephesus.
 - 5. Cyril’s doctrine was later judged to be in harmony with the “orthodox” view that there were two natures, divine and human, in Christ, but only one person since the humanity had its individuality in the divine Logos. (Ferguson, p. 49)
 - 6. “Recently discovered writings of Nestorius indicate that much of the problem had to do with misunderstanding due to using words in different senses, and that Nestorius did not really hold the extreme position for which he was condemned. Celestine was in some respects nearer to Nestorius than to Cyril, and Nestorius could have better agreed to the final Creed of Union than Cyril could.” (Ferguson, p. 49)
 - 7. “A separate Nestorian Church continued in eastern Syria and Persia and during the middle ages conducted extensive mission work as far as China.” (Ferguson, p.49)
- F. The council decreed that Christ had perfect unity in His being and personality and that He was not of two different parts joined together in some mechanical way as Nestorius had taught.
- G. From that time on the statement “Mary, the mother of God,” was commonly used, not to exalt Mary, but rather to exalt Jesus.
- H. The statement was soon removed from the controversy that called it forth. The divinity of Christ became generally accepted.

- I. Then the emphasis in the statement was changed and Mary began to be exalted as though she were the source of Christ's divine nature.

IV. The Council of Chalcedon 451.

- A. Marsian, who became emperor upon the death of Theodosius in 450, called the council of Chalcedon because Eutyches, a popular monk, said that after the incarnation the two natures of Christ were fused into one – the divine. This again minimized the humanity of Christ.
 1. Eutyches had previously been condemned by a synod at Constantinople under Flavian for the confession that “our Lord was of two natures before the union, but after the union one nature,” a position which minimized the real humanity of Jesus' earthly life. (Ferguson, p. 50)
 2. Dioscorus of Alexandria, even more ambitious and less religious than Cyril, dominated a council at Ephesus in 449 which condemned Flavian and rehabilitated Eutyches.
 3. Dioscorus' high-handed refusal to read a communication (known as the Tome) from Leo I of Rome (440-61) broke the Alexandrian-Roman alliance and led Leo to term the council the “Robber Synod.” (Ferguson, p. 50)
- B. A changed imperial viewpoint, with the accession of Pulcheria and Marcian to the throne, led to the fourth ecumenical council at Chalcedon in 451. (Ferguson, p. 50)
 1. This was the largest of the ancient councils, with six hundred bishops in attendance.
 2. Upon the basis of the *Tome* of Leo this council settled the terminology of Christology by defining Christ as one person subsisting in two natures (1 persona in 2 naturae or 1 hypostasis in 2 physes). (Ferguson, p. 50)
- C. The council was important for other decisions. (Ferguson, p. 50)
 1. It defined which preceding councils were ecumenical.
 2. It “codified” the canon law of the church in disciplinary and organizational matters.

3. Its twenty-eighth canon made Constantinople next to Rome in honor.
 4. Leo I, who is the first Roman bishop styled the "Great," protested this canon because it based ecclesiastical rank on political considerations rather than on contact with the apostles.
 5. He elaborated the theory of the bishops of Rome as successors to the position of Peter.
 - a. With statesman-like ability he secured the adoption of his Christological views at Chalcedon.
 - b. He won wide recognition for his authority in the West and impressed the Barbarian invaders.
 - c. Leo perhaps first deserves the title "Pope" in something of its later connotations for his claims and influence.
- D. The decree said that Christ is "At once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; as of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood...begotten...of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation..." (Bettenson, p. 72)
- E. In the council's effort to make everyone conform to this creed, Theodoret, bishop of Cyrus, was required to say, "Anathema to all who do not confess that the Virgin Mary is the mother of God."

V. The Council of Constantinople 553.

- A. The doctrine of Eutyches, that after the incarnation Christ had only one nature, continued after its official condemnation.
1. This is true of all of the decisions of councils.
 2. It is impossible to change ideas through legislation.
 3. The councils accomplished nothing except to draw up a statement that might help in clarifying thinking.

- B. The doctrine of Eutyches was called Monophysitism – (*Mono*, one; *Physis*, nature).
- C. This theory so disturbed the churches in the East and persisted to such a degree that the Emperor Justinian called a council to meet in Constantinople in 553.

VI. Council of Constantinople 680.

- A. As Monophysitism had declared that the divine nature of Christ made inactive His human nature, there arose a companion theory that Christ had only a divine will. This is known as Monotheletism (*Mono*, one; *Thelema*, will). Those holding this view taught that although Christ had two natures, He had only one personality and only one will. If He had two wills He would have been two persons.
- B. The ideas expressed by the orthodox party failed to explain the real unity of the two natures in Christ. Monotheletism was an effort to explain this by subjecting the human will to the divine.
- C. This could hardly be accepted, for if Christ had only a divine will His human nature would be repudiated and His overcoming human weaknesses would be ascribed to a lack of real temptation.
- D. The strife grew bitter. The Emperor took a position in favor of the Monotheletes and sent the leading opponents into exile.
- E. Finally in 678 the new emperor, Constantine Pogonatus, entered into negotiations with Domnus, bishop of Rome, and they agreed that a settlement should be reached by a general council.
- F. The Emperor called the council to meet in Constantinople in 680.
- G. The Emperor presided as chairman of the council.
- H. The idea that Christ had two wills was sustained by the council and those who said Christ had only one will were condemned.

VII. Council of Nicea 787. (Mattox, pp. 146-147)

- A. Explanation of this council.
 - 1. The chief reason for the Nicean council of 787 was to settle a disturbance over the use of images in the church.

2. This is known as the “iconoclastic controversy.”
 3. An “icon” was a representation of a true historical person.
 4. It is believed that this type of Christian art began in Syria.
 5. One of the favorite subjects was the crucified Christ.
 6. Constantia, the sister of Constantine, wrote Eusebius and asked that he send her an “image of Christ.” Eusebius was shocked at this and wrote back that images were forbidden by the Law, that they were unknown in the churches and that to have such would be to follow pagan idolatry.
 7. From the fourth century, images and pictures came into use as teaching aids. Pictures or images were arranged to portray the life of Christ from His birth to the ascension.
 8. The crucifix came into use as an aid to worship and as superstition developed these icons took on a special significance for the ignorant.
 9. People began to fondle and kiss them and bow down before them in the same way that pagans were doing before their idols.
 10. The emperors were alarmed at this situation, but the bishops of the West, especially the pope, favored the use of the icons.
 11. In the East Islam became a threat to the Empire and to the church. Islam reproached the Christians as idolaters.
 12. Images were a stumbling block to efforts to convert these non-Christian people.
- B. In 730 the emperor, Leo the Isaurian, issued a decree that all images and pictures must be removed from the churches.
1. This decree was opposed by the Patriarch of Constantinople.
 2. John, bishop of Damascus, defended the use of images and said that God was in the images in the same way that Christ was in the Lord’s Supper and that the image is an actual representation of the invisible. He believed that the common people could not visualize Christ apart from a material representation.

3. The emperor had the Patriarch of Constantinople removed from office.
4. The emperor, by edict, cleared the churches in the East of their images.
5. This was no sooner done than word of it reached Pope Gregory III in Rome.
6. The pope took immediate action and in 731 excommunicated the emperor and all church officials who would not restore the images.
7. In 754 there was a council which condemned the use of images, but the pope rejected this council.

C. The solution.

1. To end the confusion, the emperor Constantine VI called a world council to settle the question.
2. The council restored the images to the churches, but said worship should be given to God alone and the images could receive no more than veneration.
3. Since veneration is the first step to worship it was not long before worship was again being offered to the images as well as through them.
4. As was to be expected this council did not solve the problem and it was another one hundred years before the pope and his assistants could persuade the emperors to cease opposing the use of images.
5. Finally, in 860, a Council of Constantinople decreed that the images should be "worshipped with the same honor as the books of the holy gospels."

VIII. Conclusions and Summations about the Councils. (Mattox, pp. 147-148; Ferguson, p. 52)

- A. The ecumenical councils were called by the Roman Emperors, not the popes or the church.
1. The emperors were chiefly interested in the unity of the empire.

2. They looked upon themselves as theologians and wanted to have a part in directing the course of the church.
- B. They caused Rome to be seen as the rock of orthodoxy. (Ferguson, p. 52)
1. Except for certain vacillations by Pope Vigilius (537-555) in the "Three Chapters" controversy and some unfortunate terminology by Pope Honorius (which do not help the reputation of the papacy as a safe guide in theological matters), the general effects of these controversies was to increase the prestige of Rome as the rock of orthodoxy.
 2. Political expediency and secular considerations are all too prominent in these controversies so that it is surprising that the doctrinal decisions came out as well as they did.
- C. The councils reflect the confusion which arose when men tried to harmonize human philosophy and Christianity. (Mattox, pp. 47-148)
1. The councils settled no problems and each controversy had to wear itself out in time.
 2. The writing of creeds, which was meant to bring unity, forced open division and crystallized the differences.
 3. At times the decision was adopted by a very small majority which was obtained by the power of eloquence in one individual.
 4. With the same eloquence on the opposite side of the question the decision, condemned as heresy, might have been praised as orthodoxy.
 5. If the controversy over images had come to the front while emperors dominated the councils rather than later after the pope had gained power one wonders how much difference it would have made in the development of Romanism.

Significant Leaders in Early Church History

The period between the first ecumenical council, Nicea - 325 and the fourth, Chalcedon - 451. (Ferguson pp. 46-61)

Introduction:

- A. The period between the first ecumenical council, Nicea - 325 and the fourth, Chalcedon - 451, has been called “the great patristic age,” or the age of the great church fathers.
- B. The most outstanding names of the ancient church were active during this time.
- C. This was the golden age of ancient Christian literature.
- D. The Roman Catholic Church recognizes eight, what they call, “great doctors of the Church,” all but the last one were active during this period of time.
 - 1. Athanasius
 - 2. Basil
 - 3. Gregory Nazianzus
 - 4. John Chrysostom
 - 5. Ambrose
 - 6. Jerome
 - 7. Augustine
 - 8. Gregory the Great
- E. In this lesson I want to give you some information about some of these men.

Body:

- I. **Athanasius.** (Shelley, pp. 66, 87, 103-104)
 - A. He was an advisor to Alexander who was bishop of Alexandria. At the age of 33 he succeeded Alexander as bishop of the see of Alexandria.

- B. He gave the first complete list of the New Testament books in an Easter letter written in 367.
- C. Earlier, he had won a resounding victory at Nicea over his elderly opponent, Arius.
- D. Soon after this victory, at the age of 33, he succeeded Alexander as bishop of the see of Alexandria.
- E. He served the next 50 years, but was banished by the Roman Emperor no less than five times.
- F. During these years he was battling the views of Arian which denied the deity of Christ.
- G. He was the first to introduce monasticism to the West.
 - 1. In 335, when he was banished to Trier (in modern Germany), he was accompanied by two monks.
 - 2. The circulation of his *Life of Saint Anthony* also spread the idea in the West.

II. Basil (330-379). (Shelley, pp. 116-120)

- A. Hermit life before Basil. (Monasticism)

One night, early in the fourth century, Anthony, the revered Egyptian monk, was standing in the desert engaged in earnest prayer. Satan seized the opportunity to rally the wild beasts of the area and to send them against Anthony. As they surrounded him on every side, and with threatening looks were ready to leap upon him, he looked at them boldly and said unto them. "If ye have received power over me from the Lord, draw nigh, and delay not, for I am ready for you; but if ye have made ready and come at the command of Satan, get ye back to your places and tarry not, for I am a servant of Jesus the Conqueror. And when the blessed man had spoken these words, Satan was straightway driven away by the mention of the Name of Christ like a sparrow before a hawk." – These are the stuff ideals are made of. The words are from Athanasius' *Life of Saint Anthony*, but the vision of greatness could be from a thousand fourth-century preachers of righteousness. (Shelley, p. 116)

- 1. The model Christian was no longer the courageous bishop dragged before wild beasts in a Roman arena. He was now a lonely hermit in the forsaken Egyptian desert defying the devil. The moral of the

scene was as clear as a Hollywood western shoot-out in Dodge City. There was Satan and there was Christ, struggling for a man's soul. (Shelley, p. 116)

2. Modern men are not sure what to make of the monks. If there is any axiom of modern times it is this: The good life is found in a spacious home well stocked with all the latest labor-saving conveniences.
3. Catholic and Protestants disagree over the pros and cons of monasticism.
 - a. Catholics are inclined to argue that the church is big enough for both ascetics, who strive for spiritual perfection and weak and sinful members, who show few signs of grace. The church, they say, must be for all, regardless of moral attainments or spiritual failures.
 - b. Protestants have felt differently. The reformation of the sixteenth century struck a heavy blow against monasticism. Martin Luther, who had himself been a monk, declared war on the cloister. Monasticism, said Luther and the other Reformers, encourages the idea of two roads to God, a higher and a lower, but the gospel knows only one way to salvation.
4. As early as *The Shepherd of Hermas*, written in 140, there was a thought that celibacy was better than married life and withdrawal from society than living in society.
5. Soon other Christians sang the praises of self-denial, especially of celibacy – the renunciation of marriage.
6. Once it was introduced the practice of penance encouraged acts of exceptional virtue as a means of removing sin.
7. Thus Tertullian, Origen, Cyprian and other leaders threw their support behind the idea of a higher level of sanctity.
8. The first form of monasticism was the lonely hermit. The word hermit comes from the Greek word for “desert” and is a reminder that the monastic flight from the world began in Egypt, where a short journey either east or west from the narrow ribbon of Nile fertility would put the monk in a rigorous desert.

9. Anthony, whom many regard as the first monk, was born about 250 in the village of Koma. Under the impulse of Christ's words to the rich young ruler - ***"go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."*** Anthony, then twenty years of age, gave away his wealth and soon took up the life of solitude in a tomb.
 10. The reputations of some hermits attracted vast crowds of people from the cities. One, Simeon Stylites, was so troubled by crowds around the mouth of the cave where he lived, that he put up a pillar and made his home on the top of it for over thirty years. Disciples sent up food to him in a basket, and from time to time, so we are told, he preached to the multitudes below, converting thousands to Christianity.
 11. The monastic movement took a significant step forward when, around the year 320, a former soldier named Pachomius instituted the first Christian monastery. Instead of permitting the monks to live singly or in groups of hermits, each a law to himself, Pachomius established a regulated common life, in which the monks ate, labored and worshiped. His plan called for fixed hours, manual work, dress in uniform garb and strict discipline. It is called coenobitic monasticism from the Greek terms for "common life" – *koinos bios*.
 - a. The reform was an immense improvement over the hermit's life with its dangers of idleness and eccentricity.
 - b. It made the monastic life easy for women, for whom the isolated life of a hermit was all but impossible.
 12. From these beginnings in Egypt the ascetic movement spread to Syria, to Asia Minor and eventually throughout Western Europe.
 13. Asia Minor was won to the monastic ideal especially through the influence of Basil, Gregory of Nazianzus and Gregory of Nyssa, the champions of the Nicene faith, in the generation that succeeded Athanasius.
- B. Basil, who died in 379, was especially important as the designer of the Rule of Discipline under which the monasticism of Greek Orthodoxy is organized to this day.

- C. The monastic ideal struck imperial Christianity with unprecedented power and during the fourth and fifth centuries it swelled into a movement affecting all levels of the Christian population.
- D. Many found the ascetic way an acceptable substitute for the spiritual heroism required during the days of persecution.
- E. The monks transformed the spirit of martyrdom into the final full commitment to God and the ascetic imitation of Christ.
 - 1. The aim of this was to exist only for God and to live from the strength of His grace alone.
 - 2. To reach this goal and not be hindered on their way, the monks assumed a threefold-vow: poverty, chastity and obedience.
 - 3. Thus, the true spiritual warriors tried to divest themselves of their possessions, their marital happiness and their freedom to choose.
- F. Once the early extravagances had subsided and monks began to live under stable and livable rules, the monastery began to assume tasks of enormous benefit to the church and to the world.
- G. In the fifth and sixth centuries practically every leader in the church was either a monk himself or was closely linked to monasticism.
- H. The monastic cell became a study and the monks became scholars.

III. Gregory Nazianzus (329?-389?). (Walker, pp. 116-119)

- A. At the death of Athanasius the struggle was passed on to three great Cappadocians, Basil of Caesarea in Cappadocia, Gregory of Nazianzus and Gregory of Nyssa.
- B. He had his title from the town of his birth where his father was bishop.
- C. His ability as a preacher was greater than that of either of his associates.
- D. As a priest he aided his father from about 361.
- E. He was made a bishop of the village of Sasima by Basil.
- F. About 378 he went to Constantinople to oppose the Arianism which was the faith of the vast majority of its inhabitants.

- G. The accession of the zealously Nicene Emperor, Theodosius, in 379, gave him the needed support and he preached with such success that he gained the reputation of having turned the city to the Nicene faith.
- H. He was made bishop of Constantinople in 381 by Theodosius.
- I. The frictions of party strife and the inclination to ascetic retirement which had several times before driven him from the world caused him speedily to relinquish this most exalted ecclesiastical post.
- J. As a writer he ranked with Gregory of Nyssa, though he was more of a rhetorician and preacher and less of a profound thinker than his namesake.
- K. He is reckoned as one of the Eastern Fathers and later was given the title of "Theologian."
- L. To the three Cappadocians, more than to any others, the intellectual victory of the New-Nicene faith was due.

- A side note: Gregory of Nyssa was Basil's younger brother. An orator of ability, and a writer of even greater skill, and more of a theologian than Basil, but he did not have the organizing and administrative gifts that Basil had. Significantly he developed the mystical theology of the Eastern Church; and more successfully than his great "master" Origen, brought Hellenistic philosophy to the support of Christian truth. His title was derived from the little Cappadocian town – Nyssa – of which he became bishop in 371 or 372. He lived till after 394 and ranks among the four great Fathers of the Eastern Church. (Walker, p. 116)

IV. John Chrysostom (345 or 347- 407). (Walker, pp. 129-130)

- A. Chrysostom, which means "golden-mouthed" was given to him long after his death.
- B. He was born of noble and well-to-do parents in Antioch about 345-347.
- C. Losing his father shortly after his birth, he was brought up by his religious-minded mother, Anthusa, and early distinguished himself in scholarship and eloquence.
- D. About 370 he was baptized and probably ordained a "reader."
- E. He practiced extreme asceticism and pursued theological studies under Diodorus of Tarsus, one of the leaders of the later Antiochian school.

- F. Not satisfied with his austerities he became a hermit about 375 and remained there until ill health compelled his return to Antioch where he was ordained a deacon about 381.
- G. In 386 he was advanced to the priesthood.
- H. For twelve years he was the great preacher of Antioch - the ablest that the Eastern Church probably ever possessed.
 - 1. His sermons were exegetical and eminently practical.
 - 2. He was a pioneer and accomplished master of the practice of preaching through biblical books. (*A Critical and Exegetical Commentary on the Epistle to the Romans* by C. E. B. Cranfield, p. 33)
 - a. He has left us expositions of all Paul's epistles.
 - b. That of Galatians being in the form of a commentary, the others being sequences of sermons.
 - c. His custom was to give in the earlier part of a sermon a careful exegesis of the passage with which he was concerned, discussing matters of grammar, exact meanings of words and different possible interpretations of clauses and sentences and then to follow up his exegesis with a forceful and pointed application of the passage, or of some part or aspect of it.
 - 3. The simple, grammatical understanding of the Scriptures, always preferred in Antioch to the allegorical interpretation beloved in Alexandria, appealed to him.
 - 4. His themes were eminently social - the Christian conduct of life and he soon had an enormous following.
 - 5. Chrysostom was so famous that when the see of Constantinople became vacant, he was practically forced to accept the bishopric of the capital in 398.
- I. He was opposed.
 - 1. The patriarch of Alexandria, Theophilus, who desired to bring Constantinople into practical subjection, opposed him on the ground that he was too partial to Origen.

2. Chrysostom's strict discipline was opposed by the loose-living clergy of Constantinople.
 3. Worst of all, he won the hostility of the vigorous Empress Eudoxia, by reasons of denunciation of feminine extravagance in dress, which she thought aimed at herself.
 4. Theophilus and Chrysostom's other enemies were able to call a synod at an imperial estate near Constantinople known as "The Oak," which, under the leadership of Theophilus, condemned and deposed Chrysostom in 403.
 5. He was soon recalled but when a silver statue of the Empress, was erected next to his cathedral, he denounced it and the ceremonies of its dedication - he was exiled again.
 6. He was banished to the miserable town of Cucusus on the edge of Armenia, but even from exile Chrysostom continued to influence his friends by letters.
 7. They determined to send him deeper into obscurity so in 407 he was ordered to Pityus, but he died on the journey.
- J. The fate of this most deserving preacher of righteousness illustrates the seamy side of imperial interference in ecclesiastical affairs, and the rising jealousies of the great sees of the East, from whose mutual hostility the church and the empire were greatly to suffer.

V. Ambrose (339-397). (Ferguson, p. 47; Shelley pp. 97-98, 126; Walker, pp. 128-129)

*The contrast between East and West is in many ways illustrated by the unlike qualities and experiences of Chrysostom and Ambrose.

- A. Ambrose was born in Trier, now in western Germany, where his father held the high civil office of praetorian prefect of Gaul about 337-340.
- B. Educated in Rome for a civil career, his talents, integrity and likableness led to his appointment, about 374, as governor of a considerable part of northern Italy, with his residence in Milan which was then practically an imperial capital.
- C. The death of the Arian bishop Auxentius, in 374, left the Milanese see vacant.

- D. The two factions were soon in bitter struggle as to the theological complexion of his successor.
- E. The young governor entered the church to quiet the throng, when the cry arose, "Ambrose Bishop!" and he found himself, though unbaptized, elected bishop of Milan.
- F. To Ambrose, this was a call of God.
 - 1. He gave up his wealth to the poor and the church.
 - 2. He studied theology.
 - 3. He became a most acceptable preacher.
 - 4. Above all, he possessed to the full the Roman talent for administration and he soon became the first ecclesiastic of the West.
- G. He was strongly attached to the Nicene faith and would make no compromise with the Arians even to the point of resisting all their attempts to secure places of worship in Milan.
- H. In the same spirit he opposed successfully the efforts of the heathen party in Rome to obtain from Valentinian II the restoration of the Altar of Victory in the Senate chamber and other privileges for the older worship.
- I. His greatest triumph was in the case of the Emperor Theodosius. (Walker, p. 129; Shelley, p. 97-98)
 - 1. By 380, rewards for Christians had given way to penalties for non-Christians. In that year the Emperor Theodosius made belief in Christianity a matter of imperial command.

"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."

2. Theodosius took for granted the close link between his own will and God's. It was a connection implicit in the Christian empire.
3. In the west, farther from the imperial courts, some churchmen, Ambrose, Bishop of Milan for one, dared to challenge him. Here are the details which led to the clash:
 - a. In the year 390 a charioteer in a Greek city was accused of homosexual practices.
 - b. The governor of the area threw him into prison but did not count on the reaction of the people.
 - c. With the chariot races about to begin, the people asked for the charioteer's freedom, but the governor refused.
 - d. The people rose in arms, murdered the governor and freed their hero.
 - e. Theodosius, then in Milan, was angered.
 - f. He ordered that the people be punished, so at another chariot race in the circus at Thessalonica the gates were closed and the soldiers of Theodosius were stationed at the entrances. At a signal they fell upon the people. In three hours 7,000 Thessalonians were killed.
4. A cry of horror rose throughout the empire.
5. Ambrose, who regarded himself as the imperial conscience, felt utterly ashamed.
6. Ambrose said that Theodosius would have to admit he had committed a crime and would have to repent.
7. Ambrose refused to allow the emperor to take communion until he had confessed his sin.
8. For a while Theodosius stayed away from church, but in the end he accepted Ambrose's terms.
 - a. In front of a crowded congregation he took off his splendid imperial robes and asked pardon for his sins.

- b. He had to do so on several occasions until at last, on Christmas Day, Ambrose gave him the sacrament.
- 9. It required unusual courage to humiliate a Byzantine Emperor.
- 10. Ambrose had hit upon the weapon - the threat of excommunication - which the Western church would soon use again and again to humble princes.
- 11. But at the center of the Christian Empire, in Constantinople, no bishop ever stepped so far out of line.
- 12. Today, as Bamber Gascoigne points out, "In the Milan church named after St. Ambrose, the services are Roman Catholic – recognizably different from the form of worship associated with the Byzantine Emperors, which we now know as Greek Orthodox. But orthodox merely means correct; catholic is a word for universal. We might equally well refer to them as Greek Catholic and Roman Orthodox." It was just a case of each side, East and West, claiming to have the right form of Christianity. In their contrasting attitudes toward the Christian emperors, however, we have a symbol of their diverging destinies.
- J. He was a theological writer with such a reputation that the Roman Church counts him as one of its "Doctors" – or authoritative teachers.
- K. His work, in this field was largely a reproduction of the thoughts of Greek theologians, though with a deeper sense of sin and grace.
 - 1. In his Biblical expositions he brought much of the thought of the Cappadocians to the attention of the West. (Ferguson, p. 47).
 - 2. He gave a Christian interpretation to the best of pagan ethics.
 - 3. He was a great champion of the independence of the church which was seen in forcing Theodosius to do penance for his sin.
- L. He was known more for his writing than for his preaching.
- M. He wrote on practical Christian ethics in full sympathy with the ascetic movement.
- N. He contributed much to the development of Christian hymnology in the West.

- O. Forceful and sometimes overbearing, he was a man of the highest personal character and zeal.
 - P. Such men were needed in the shock of the collapsing empire if the church was to survive in power.
 - Q. He died in 397.
- VI. Jerome (342-420).** (Ferguson, pp. 63-64; Shelley, pp. 78-85; Walker, pp. 158-159)
- A. He was the ablest scholar that the ancient Western Church could boast.
 - B. He was born about 340 in Strido in Dalmatia and studied in Rome where he was baptized in 360.
 - C. He lived in Aquilea for a while where he became friends with Rufinus (? - 340) who was the translator of Origen, but he quarreled with him over Origen's orthodoxy.
 - D. Jerome had a restless desire to know the scholarly and religious world.
 - E. From 366 to 370 he visited the cities of Gaul.
 - F. The next three years he was back in Aquilea.
 - G. He then traveled to Antioch where he became sick, but believed that Jesus rebuked him for his devotion to the classics.
 - H. He then turned to the Scriptures, studying Hebrew, and living as a hermit from 373 to 379 not far from Antioch.
 - I. He was ordained a presbyter in Antioch in 379.
 - J. He studied in Constantinople under Gregory Nazianzus.
 - K. In 382 he came to Rome where he preached the merits of monastic life which was not as popular in the West at this time.
 - L. When Damasus, bishop of Rome died he moved in 385 with a number of his followers to Antioch.
 - M. With them he journeyed through Palestine and to the chief monastic establishments of Egypt, returning to Bethlehem in 386 where Paula built

nunneries and a monastery for men. Here, as head of the monastery, Jerome made his headquarters till his death in 420.

- N. The best use of his learning was as a translator of the Scriptures.
 - 1. The older Latin versions were crude and had fallen into much corruption.
 - 2. He completed translating the New Testament in 388.
 - 3. The Old Testament he then translated in Bethlehem with the aid of Jewish friends.
 - 4. It is a proof of Jerome's soundness of scholarship that, in spite even of the wishes of Augustine, he went beyond the Septuagint to the Hebrew.
- O. The result of Jerome's work was the *Vulgate*, which is still in use in the Roman Church.
- P. He was also a church historian continuing the *Chronicle* of Eusebius.
- Q. His *De Viris Inlustribus* is a biographical dictionary of Christian writers to and including himself.
- R. He was an abundant commentator on the Scriptures.
- S. He urged, by treatise and by letter, the advantages of celibacy and the monastic life.
- T. As a theologian he had little that was original to offer.
- U. He was an impassioned defender of tradition and of Western popular usage.
- V. He attacked very strongly things he opposed such as:
 - 1. Those who opposed asceticism.
 - 2. Critics of relic-reverence.
 - 3. Those who held that Mary had other children.
 - 4. He condemned Origen, whom he once admired.

5. He wrote in support of Augustine who opposed Pelagians.
 6. In his writings Jerome's littleness of spirit is often painfully manifest.
- W. Though deserving to be reckoned as he is by the Roman church as one of its "Doctors," by reason of the greatness of his learning and the use which he made of it, the title "saint" seems more a tribute to the scholar than to the man. (Walker, p. 159).
- VII. Augustine (November 13, 354-430).** (Walker, pp. 160-168; Ferguson, pp. 54-59)
- A. He was born in Tagaste in North Africa to a heathen father and a Christian mother.
 1. His mother was superstitious and ambitious for her son.
 2. At seventeen he took a concubine, but his mother persuaded him not to marry her so that she could arrange a marriage for him with someone of wealth.
 3. Augustine later wrote that he was willing to pray, "Grant me chastity and continence, but not yet."
 4. His baptism had been delayed so that its virtue would not be offset by the lusts of his youth.
 - B. He became interested in philosophy at the age of nineteen by reading Cicero.
 - C. He first became a Manichaeian.
 1. Manichaeism had been founded by Mani in Persia in the third century.
 2. It was a radically dualistic faith belonging to the same tradition as Gnosticism.
 - D. Augustine was trained in rhetoric and came to Italy for teaching and further study.
 - E. He became dissatisfied with Manichaeism.
 1. He went through a period of skepticism.

2. He was rescued from this by the philosophy of Neo-Platonism which served as a bridge to a Christian view of the world.
- F. Christianity had been in the background throughout his life, but it seemed to lack the moral power and intellectual respectability which Augustine sought.
- G. But, under the preaching of Ambrose of Milan, and haunted by the moral example of monks, Augustine was converted to Catholicism in 386 in a dramatic conversion experience.
1. While alone in his garden a voice from children at play said, "Take up the book and read."
 2. Picking up the New Testament from the bench he read the words of Romans 13:12ff which seemed to describe his situation so exactly that he took it as a direct message of God to his needs.
 3. He was baptized by Ambrose and undertook preparations for a life as a Christian.
 4. Later he wrote, "I should not believe the Gospel except as moved by the authority of the Catholic Church." The authority of the Catholic Church gave him assurance.
- H. Returning to North Africa he was ordained to the priesthood in 391.
- I. He became Bishop of Hippo in 395 and served in this capacity until his death in 430.
- J. Augustine has been the father of a large part of both Roman Catholic and Protestant theology.
1. In a diluted form his teachings were the dominant philosophy and theology of the Middle Ages.
 2. It was to Augustine that Luther and Calvin appealed in the Reformation.
 3. They looked at scripture through his eyes.
- K. Augustine's controversies and characteristic teachings.
1. Writing against the views of Manichaeism he taught his view of God and evil.

- a. God is the only real being and the only real God.
 - b. Evil has no real existence; it is non-being.
 - c. Evil in the world is the tendency of all created things to lapse again into the nothingness from which they came.
 - d. God permits this evil, but overrules it for good.
 - e. Augustine's treatise *On the Trinity* climaxed Western thought on this subject.
2. Against Pelagius, Augustine elaborated his views on sin, grace and free will.
- a. The original sin of Adam is inherited by all of his descendants through a corrupted human nature which is the reason for human guilt.
 - b. Augustine summarized the history of humanity in three stages:
 - (1) Able not to sin (Adam).
 - (2) Not able not to sin (men since Adam).
 - (3) Able not to sin (redeemed humanity after the judgment).
 - c. He taught that man could not help sinning until God gives him grace.
 - d. Man has freedom of the will in the ordinary sense of the phrase, but one thing he cannot do - he cannot choose God and live for Him without divine help.
 - e. This divine help is grace, which for Augustine is not just the kindness and favor of God, but a definite "spiritual" substance infused into men.
 - f. This substance is communicated through the sacraments of the Church.
 - g. Uniting this framework was a doctrine of double predestination.

- (1) One does not know if he is one of the “elect” (the exact number of the elect has been determined by God to replace the number of the fallen angels), but to the “elect” God gives the grace of perseverance.
 - (2) Augustine appears to have universalized his own experience and used predestination to explain his own life.
 - h. Pelagius was scandalized by this doctrine which seemed to remove any necessity for human endeavor.
 - i. Pelagius’ views were these:
 - (1) Adam was created mortal and would have died regardless.
 - (2) The sin of Adam injured himself alone and not the human race.
 - (3) Man can live without sin and even before the coming of the Lord there were men without sin.
 - (4) Pelagius was condemned at the council of Ephesus in 431.
- 3. In dealing with the Donatists Augustine presented his views of the church which were important in the Middle Ages.
 - a. The Donatists had stood mid-way between the primitive conception of all Christians as saints and the medieval view that the holiness of the church was in its sacraments.
 - b. Continuing the “rigorist” tradition, they said that the validity of the sacraments depended upon the personal character of the minister.
 - (1) Augustine denied this.
 - (2) He taught that since God works in the sacraments then the action is valid even when performed by heretics or schismatics.

- c. Augustine upheld Catholicity by saying that this validity becomes actually effective only if the person is in communion with the Catholic Church.
 - d. Hence, one baptized by a heretic does not have to be rebaptized, but in order to be saved he must be reconciled to the Catholic Church.
 - e. By accepting the theory of the sacraments as the channels of divine grace, the church understandably could not have their effectiveness to be dependent on the administrators.
 - f. Augustine is also responsible for the idea of a sacrament as a “visible sign of an invisible grace.”
 - g. For Augustine the four marks of the church were unity, sanctity, apostolicity and catholicity.
4. *The City of God* was Augustine’s grandest work.
- a. When the Visigoths sacked Rome in 410 the pagan populace blamed Christianity for the calamities in the empire.
 - b. In response, Augustine produced this grand work.
 - c. It is the most comprehensive defense of Christianity but goes beyond the apologetically purpose to present a total Christian philosophy of history.
 - d. As such it inspired the theory and practice of the Medieval Church.
- L. Shortly after Augustine’s death (430) another barbarian people, the Vandals, captured Hippo.
- M. Augustine transitioned the Catholic Church into the Medieval or Middle Ages.
- 1. The cycle of people out of Central Asia brought increasing pressure on the frontiers of the Roman Empire after the second century.
 - 2. A process of civilization went on at the frontiers.
 - 3. Many Germanic tribes fought on the side of Rome against more uncivilized tribes.

4. But, by the sixth century, most of the old Roman Empire in the West had been overrun by the semi-civilized Germanic tribes.
5. The Empire continued in the East.
 - a. Thus, a different future was being shaped for the two parts of the old Roman Empire.
 - b. The East never had a "Middle Ages," but became the Byzantine Empire (from Byzantium, the earlier name of Constantinople).
 - c. The East continued the cultural tradition of the late Roman Empire had built on Greek and eastern foundations and transformed by Christianity.
 - d. The settlement of Germanic invaders in Western Europe to some extent broke the link with the classical civilization and introduced a new factor, producing a new civilization, long known as "Medieval."

VIII. Gregory the Great. (Ferguson, p. 59; Shelley, pp. 163-171)

- A. The background of his reign.
 1. Early in 590 Rome was in agony.
 - a. The city suffered through the tragedies of floods and the atrocities of war only to be smitten by the relentless spread of the plague.
 - b. Men felt hardly more than a little soreness of the throat; afterward came the black eruptions and a swift death.
 - c. The carts were piled high with corpses.
 - d. Rome became a desert and the "pope" himself, Palagius II, died, screaming in agony.
 2. For six months no pope ruled.
 3. When church leaders decided to elect a monk named Gregory, he refused the office and even fled from the city, hiding in the forest, until he was found and dragged back to Rome.

4. He was consecrated on September 3, 590.
- B. Gregory, the person.
1. He was a most unlikely candidate for greatness.
 2. He was fifty, balding, frail and had no craving for the papal office.
 3. He complained that he was “so stricken with sorrow that he could scarcely speak.”
 4. He began his administration with a public act of humiliation because the plague had taken the life of his predecessor.
- C. He was “pope” from 590-604 and was the strongest figure in Italy.
- D. He laid the foundations of medieval Catholicism.
- E. He resided in Ravenna and was more important in the West than in the Byzantine Empire.
- F. He defended Italy against the Lombard invasion and supervised the administration of the city of Rome.
- G. From the large papal estates he provided food for the populace.
- H. He furthered monasticism and was the first monk to become pope.
- I. He initiated missionary activity into northern Europe. His motto was, “Take down their idols and consecrate their temples.”
- J. He also furthered belief in purgatory and the intercession of the saints.
- K. Augustine’s teachings were transmitted to the Middle Ages through Gregory’s modifications.

Transition from Early to Medieval Church History

(Ferguson, pp. 54-61; Walker, pp. 119-123; Shelley, pp. 130-131)

Introduction:

- A. What we have covered to this point falls into the time designated “Early Church History.”
- B. The next large section of time is called “The Medieval Period” or “The Middle Ages” or sometimes “The Dark Ages.”
- C. Like most dates designating specific ages in history, determining exactly when the Middle Ages began and ended is difficult.
- D. But, roughly, “The Middle Ages” began about 500 A.D. and lasted until 1500 A.D.
- E. In this lesson I want to deal with events which formed the transition between “Early Church History” and “The Middle Ages.”
- F. The cycle of peoples out of Central Asia brought increasing pressure on the frontiers of the Roman Empire after the second century. (Ferguson, p. 57)
- G. A process of civilization went on at the frontiers which led to many Germanic tribes fighting on the side of Rome against more uncivilized tribes.
- H. But, by the sixth century most of the old Roman Empire in the West had been overrun by the semi-civilized Germanic tribes.
- I. The empire continued in the East.
 - a. Thus a different future was being shaped for the two parts of the old Roman Empire.
 - b. The East never had a “Middle Ages,” but became the Byzantine Empire (from Byzantium, the earlier name of Constantinople), continuing the cultural tradition of the late Roman Empire built on Greek and eastern foundations and transformed by Christianity.
 - c. The settlement of Germanic invaders in Western Europe to some extent broke the link with the classical civilization and introduced a new civilization called “Medieval” civilization.

Body:

I. Events Leading to the Fall of Rome.

- A. Identifying and locating the Barbarian Tribes.
 - 1. The settlement of Britain.
 - a. The Jutes, Saxons and Angles came to the British isle from the Denmark area.
 - b. They drove the Celts farther west.
 - 2. The Goths.
 - a. From the third century onward the Goths had been making raids on the Danube frontier of the Roman Empire.
 - b. In the fourth century the Goths were divided:
 - (1) Visigoths west of the River Dniester.
 - (2) Ostrogoths east of the River Dniester. (Control of Russia.)
 - (3) Both were driven southward and westward by the Huns in 376.
 - (4) The Visigoths at first settled in the Balkan area, but later moved west to the point of occupying what is now Spain and southern France.
 - 3. The Vandals settled in Northern Africa.
 - 4. The Franks settled in Northern France and Germany.
 - 5. Burgundians settled in Southern France between the Franks and Northern Italy.
 - 6. The Lombards were in Russia.
- B. The movement of the Barbarian Tribes. (Walker, pp. 119-123)

1. The Goths made up the Germanic tribes and had a good bit of interaction with the Romans because of traders and some served in the Roman armies.
2. Pressed by an invasion of Huns from western Central Asia, the Visigoths sought shelter across the frontier of the lower Danube in 376. Angered by ill-treatment from Roman officials, they crossed the Balkans and annihilated the Roman army near Adrianople in 378, in a battle in which the Emperor Valens lost his life.
 - a. The strong hand of Theodosius (379-395) restrained their further attacks; but on his death the empire, divided between his son of eighteen, Arcadius, in the East, and his eleven year-old son, Honorius, in the West. Neither of whom was able to resist very long.
 - b. Under Alaric, the Visigoths plundered almost to the walls of Constantinople and then into Greece. By 401 they were pressing into northern Italy, but were resisted for the next few years by Theodosius' able Vandal general, Stilicho, whom he had left as guardian for the young Honorius. Stilicho's murder in 408, opened the road to Rome and Alaric promptly marched to Rome. But it was not until 410 that the Visigothic chieftain actually captured the city.
 - c. Alaric, desirous of establishing a kingdom for himself and of securing Roman Africa, the granary of Italy, marched at once for southern Italy and there died before the close of 410.
 - d. Ataulf the Visigothic new leader marched northward, invading southern Gaul in 412. Here the Goths settled by 419, developing ultimately a kingdom that included half of modern France, to which they added most of Spain by conquest during the course of the century.
 - e. The Roman inhabitants were not driven out, but they were subjected to their Germanic conquerors, who appropriated much of the land and placed its older occupants in a distinctly inferior position.
3. The movement of other tribes.
 - a. While the events described above were taking place, the tribes across the Rhine had seen their opportunity. The

Arian Vandals and heather Alans and Suevi invaded Gaul at the close of 406, ultimately pushing their way into Spain, where they arrived before the Visigoths.

- b. The Franks had pressed into northern Gaul and the Burgundians conquered the region around Strassburg and thus gradually the territory of eastern Gaul which still bears the name.
 - c. The Vandals from Spain, having entered Africa by 425, invaded it in full force in 429 under Gaiseric. They soon established there the most powerful of the early Germanic kingdoms, whose piratical ships speedily dominated the western Mediterranean.
 - d. A Vandal raid sacked Rome in 455.
4. The Emperors and the Barbarian Tribes.
- a. By this time (350's to 400's) even though one was called an Emperor, in reality he was a tool of the army chief.
 - b. On the death of Honorius, in 423, the empire passed to Valentinian III who reigned until 455, but his reign was marked by quarrels with leaders in other parts of the empire.
 - c. The last victory by a Roman leader was by Aetius who joined with the Visigoths to defeat Attila the Hun in 451.
 - d. Between 455 and 476 no less than nine Emperors were set up and deposed in the West.
 - e. The real ruler of Italy was the head of the army which between 456 and 472 was held by Ricimer, of Suevic, a Visigoth descendent.
 - f. After his death a man named Orestes took command. He bestowed on his son, Romulus, the imperial title. The army demanded one-third of the land and when Orestes refused, the army rose in mutiny in 476 under the Germanic general Odovakar, whom it made King.
 - g. The date 476 is usually used as the date for the fall of Rome.

- h. There would not be another Emperor in the West until Charlemagne.
 - (1) He lived from 742-814.
 - (2) He was king of the Franks from 768-814.
 - (3) He was emperor of Rome from 800-814.
 - (4) His name means "Charles the Great."
 - (5) He became a key figure in the development of western Europe's medieval civilization.
 - (6) By his almost constant military campaigns he created a vast empire in the West which included much of the western part of the old Roman Empire as well as some new territory.
 - (7) He was the first Germanic ruler to assume the title of emperor.
 - (8) The empire that he revived lasted in one form or another for a thousand years.
 - (9) Culturally, and politically, he left his mark on the newly rising civilization of the West.
 - (10) Probably no ruler of the early Middle Ages better deserved the title of "The Great."
- i. Jumping ahead between 568 and 572 a new Germanic invasion, that of the Lombards, founded a kingdom that was to last for two centuries. They mastered the northern part of Italy, to which region they gave their name, but they did not conquer Rome and the southern part of the peninsula.
- j. Rome remained connected with the empire which had its seat in Constantinople, but so distant and so close to the Lombard frontier that effective control from Constantinople was impossible - a condition extremely favorable for the growth of the political power of its bishop.

C. Christianizing the Barbarian Tribes.

1. By the close of the third century the germs of Christianity among the Visigoths had been planted.
2. But the nation as a whole was not converted until Ulfila (Wulfila) worked among them.
 - a. Ulfila was born about 310 and was from a Christian background.
 - b. In 341 he accompanied a Gothic embassy, and was ordained bishop by the Arian Eusebius of Nicomedia, then bishop of Constantinople.
 - c. He was against the Nicene position.
 - d. He translated the New Testament into the Gothic tongue.
 - e. He died in 383 while visiting Constantinople.
3. The Visigoth rapidly accepted Arian Christianity as did the Ostrogoths, the Vandals in part, and even the remoter Germanic tribes such as the Burgundians and Lombards, and thus for the biggest part when they invaded Rome, for the most part they were Christians.
4. The Franks had long been pressing into the northern part of the ancient provinces.
 - a. From about 481 Clovis was the ruler.
 - b. Even though he was still heathen he treated the church with respect.
 - c. In 493 he married Clotilda, a Burgundian, but unlike most of her fellow countrymen, she was a "Catholic," not an Arian.
 - d. After he won a great victory over the Alemans in 496 he declared for Christianity and was baptized along with 3,000 of his followers in Rheims on Christmas day.
 - e. His was the first Germanic tribe to be converted to the orthodox faith.
 - f. This agreement in belief won for Clovis not only the good-will of the old Roman population and the support of the bishops

whom he, in turn favored but, added to his own abilities, enabled him before his death in 511, to take from the Visigoths most of their possessions north of the Pyrenees and to become so extensive a ruler that he may well be called the founder of France, his territories stretching even beyond the Rhine.

- g. That the Franks were “Catholic” was ultimately, though not immediately, to bring connections between them and the papacy of most far-reaching consequences.
 - h. The conversion of the Franks had also much influence on the other Germanic invaders.
 - i. The Burgundians abandoned Arianism in 517 and in 532 became part of the Frankish kingdom.
 - j. The imperial conquests of Justinian ended the Arian kingdoms of the Vandals and Ostrogoths.
 - k. The rivalry of the creeds was terminated in Spain by the renunciation of Arianism by the Visigothic King, Recared, in 587 and confirmed at the Third Council of Toledo, in 589.
- 1. About 590 the gradual conversion of the Lombards to Catholicism began - a process not completed until about 660. Thus, all Arianism ultimately disappeared.

II. The Fall of Rome.

- A. Rome had been called the “Eternal City.”

“They called Rome the Eternal City. For 620 years, since the days of Hannibal, Rome had seen no foreign invader outside its walls. Then suddenly in 410 Alaric, the Visigoth leader, with his Arian hordes was besieging the city.” (Shelley, p. 124)

- B. The sack of Rome in 410 by Alaric and the Visigoths. (See I. B. 2 for summary statements.)
 - 1. With Alaric and the Visigoth outside the walls of Rome, the first peace party ventured beyond the walls to talk with Alaric.
 - 2. They begged for mercy and asked for terms of peace.

3. Alaric demanded all their gold, silver and German slaves.
4. Finally, the Visigoths charged through the gates and plundered the city, temple by temple, palace by palace.
5. Devastation and ruin were everywhere except church buildings.
6. When Alaric, proclaiming himself a Christian, inspected the booty and separated the church treasures from the rest and had his soldiers carry the sacred vessels through the streets to the churches dedicated to Peter and to Paul and leave them there.
7. A short time later the Visigoth and his troops withdrew from Rome, but the world would never be the same. The glory of “the queen of cities” was gone. Eternal Rome was not eternal.
8. Jerome said, “My voice sticks in my throat....The City that took the whole world captive is itself taken.”
9. He uttered the sentiments of all, Christians and heathen.
10. Shocked Romans pointed to the spots where statues of the ancient gods had stood.
11. They had made Rome great.
12. Perhaps they would have saved the city. Were they angry because the emperors had so recently turned to the Christian God?
13. Would the ruin of the Eternal City mean the collapse of Christianity? Was the end of the world at hand?
14. Augustine’s answer to these questions was his book *The City of God*. (Shelley, pp.130-131).
 - a. Augustine lived in Hippo and was 56 when Rome was sacked. (He was born in 354.)
 - b. It was a dramatic moment in his life when he learned of the sack of Rome.
 - c. He welcomed the first refugees from Rome and set about to find them housing and to encourage his enlarged flock.

- d. In a sermon delivered at the time he compared the capture of Rome with the judgment of Sodom.
- e. There had been a great deal of destruction, but cities, he said, consist of men, not walls. Unlike Sodom, Rome had been chastised but not destroyed.
- f. Soon he turned to the deeper questions of the relations between earthly cities, like Rome, which have their day, rising and falling like everything in time, and the Heavenly City or City of God, which is everlasting.
- g. This question occupied him for sixteen years, almost to the end of his life, and resulted in his great work, *The City of God*, which directly or indirectly influenced the thought of Christians on what they owed to God and what they owed to Caesar through the succeeding fifteen centuries.
- h. Augustine wrote that from Adam to the end of time, humanity falls into two cities: the mass of the godless, who live the life of earthly men; and the company of spiritual men, born of grace and called to the City of God for all eternity.
- i. The Worldly City, said Augustine, is united by the common love for temporal things. The City of God is bound together by the love of God.
- j. Augustine asked, "What drove the Romans to their great achievements except the praise of men? What else was there for them to love save glory? For, through glory, they desired to have a kind of life after death on the lips of those who praised them..."
- k. "The Heavenly City outshines Rome, beyond comparison. There, instead of victory, is truth; instead of high rank, holiness; instead of peace, felicity; instead of life, eternity..."
- l. What about the church and state? Augustine considered the church the only human community that worked for the building of the City of God. The state had its place in suppressing crime and preserving peace, but since the state was based on the power of sin, it must submit to the laws of the Christian church.

- m. The grandeur of this spiritual vision made *The City of God* the most beloved of Augustine's works throughout the early Middle Ages. It gave a spiritual interpretation to the woes the world was suffering. The present might be bad, but better things are to come. The golden age - the Kingdom of God - is in the future, not in the fading splendors of a worldly kingdom that could only crumble and fall.
- n. The older Augustine became, the more difficult his life became. In his seventy-sixth year (430), the barbarian Vandals had crossed the Straits of Gibraltar and were sweeping east toward Hippo. In his closing days he had the penitential psalms copied on parchment and fixed to the wall of his room so he could read them in bed.
- o. He believed that the end of the world was at hand. He died August 28, 430.
- p. The Vandal siege of Hippo lasted fourteen months. When they finally breached the walls in August, 431, they found most of the people dying or dead from hunger.

C. Confrontation with Attila the Hun. (Shelley, pp. 132-133)

“‘You are the scourge of God,’ cried a hermit as Attila the Hun led his cavalry and well-armed foot soldiers out of the endless pastures of central Asia to invade the western half of the Roman Empire. The Hun’s march up the Danube in the fifth century forced inhabitants on both sides of the valley to flee, until he confronted Roman legions and their Gothic allies in central Europe. ‘Yes, you are the scourge of God,’ the hermit had prophesied, ‘but God will break the tool of his revenge. Know that you will suffer defeat!’”

1. In June 452 the “Scourge of God” advanced on Rome. A sudden raid over the Alps brought him into northern Italy, where he met with resistance at only a few places. The weakened Roman army kept out of range and the population fled.
2. In spite of pestilence and mutiny Attila drove his horses and men on.
3. At a fordable spot on the Po River, Attila met an embassy from Rome, the usual peace delegation. He was about to send them away when he heard that Bishop Leo was there, as emissary for the Roman emperor.

4. Leo was commissioned to negotiate with one of the mighty men of the panic-stricken world, in the hope of avoiding chaos. He must save what there was to save.
5. The Roman Emperor was doing nothing to preserve the ancient capital of the empire and its surrounding territories from devastation.
6. Face to face, Leo against Attila, the contest seemed unequal.
 - a. On the one side, the law of conquest; on the other, the law of faith.
 - b. On the one side, triumph over the wounded, the ravaged, the dying; on the other, submission to the divine mysteries of the church.
 - c. A foreign king and a ruling pope.
7. Long before the arrival of the embassy from Rome, Attila had probably made up his mind about further military thrusts.
 - a. Epidemics in his army added to widespread famine were forcing him to break off the advance. But nobody knew it.
 - b. So he willingly granted an interview to the imperial envoy and in the course of it he granted Leo's plea that the capital should be spared.
 - c. He even promised to withdraw from Italy and he kept his word.
 - d. The Bishop of Rome had assumed a new role and staked a fresh claim on the future.
 - e. All sides (Catholic and Protestant) agree that Leo represents an important stage in the history of this unique institution.
 - f. He demonstrated the papacy's capacity to adapt to different environments in its long history.

D. The Vandals sacked Rome in 455. (Shelley, pp. 139-140)

1. The Western Empire was a shadow of its former self. Three years after Leo's successful negotiations with Attila, he faced another test of his diplomacy. A fresh enemy threatened Rome.
2. This time it was the Vandals, a migrating tribe from Scandinavia, driven south-westward by the Goths advancing from Hungary through Gaul and Spain. The Vandals, expelled for a time from Europe, settled down in the weakest corner of the Roman Empire, in North Africa, and for years they waited for the right moment to strike at Rome.
3. At the end of March 455, Gaiseric, King of the Vandals, set sail with a hundred ships, manned by Carthaginian sailors.
4. His army landed north of the Tiber, creating panic in Rome. Rumors swirled about that Gaiseric intended to burn the city. Many tried to flee. The imperial troops mutinied.
5. While attempting to escape, the Emperor Maximus was slain by one of his own bodyguards and his body was dragged through the streets, torn to pieces and thrown in the river.
6. No general took over the defense; the troops were disorganized.
7. On June 2, 455 the Vandals entered Rome, meeting no resistance.
8. At the city gate, Leo met Gaiseric. He was leading not soldiers but priests.
9. The Vandal king was about sixty-five and so was Leo.
 - a. Gaiseric was an illegitimate offspring of an old Germanic family and a nobleman's son from Tuscany.
 - b. He had been lamed by a fall from his horse, but his reputation as master of the western Mediterranean preceded him.
 - c. Leo begged for mercy. He urged the king to restrain his troops; he implored him not to burn the city. He offered money.
 - d. Gaiseric nodded silently, then, spurring his horse away, he called out to Leo, "Fourteen days looting!"
10. The Vandals plundered the city systematically, palace by palace.

- a. Insignia, gold and silver plate, anything belonging to the emperor was fair game. Temple after temple was sacked. The gilded roof of the Capitol was carried off and the sacred vessels from the Temple of Solomon, brought from Jerusalem. Equestrian figures, marble and bronze columns, images of the gods - everything was loaded on the Vandals ships.
 - b. They also took human booty - political prisoners, like the empress and her daughter. Senators and members of the Roman aristocracy to be held for ransom.
 - 11. After the Vandals were gone, the Romans held a solemn service of thanksgiving.
 - 12. Rome had not been burned down, massacre had been avoided and only a few Christian churches had been plundered, but not a single house had been spared.
 - 13. All the Romans knew what their bishop had done for them.
 - 14. Though he had saved Rome for a second time, Leo made no reference to himself. It wasn't really necessary.
 - 15. He had assumed the old heathen title, *Pontifex Maximus*, the high priest of religion throughout the empire. Everyone understood what had happened.
 - 16. Peter had come to power.
- E. The Fall of Rome - 476. (See I. B. 4. D, e, f, g.)
- 1. Between 455 and 476 Rome had nine emperors.
 - 2. The real power was the army.
 - 3. From 456 until 472 that army leader was Ricimer.
 - 4. When Ricimer died, Orestes became the ruler of the army and he named his son Romulus as emperor, but the army rebelled and demanded one-third of the land.
 - 5. The army rebelled, demanded one-third of the land, but when Orestes refused they removed his son from being emperor and named Odovakar as their king.

6. This was in 476 and is the date that most use as the fall of Rome.
7. There was not another emperor until Charlemagne (800-814).

III. The Forming of the Papacy. (Shelley, pp. 132-140)

- A. The term “pope” itself is not crucial in the emergence of the doctrine of papal primacy.
 1. The title “papa” originally expressed the fatherly care of any and every bishop of his flock.
 2. It only began to be reserved for the bishop of Rome in the sixth century, long after the claim of primacy.
- B. We also must separate the honor of the church of Rome from the authority of the church at Rome. It had received much honor.
 1. First, Rome was the imperial capital, the Eternal City, and the church of Rome was the largest and wealthiest church, with a reputation for orthodoxy and charity. It stood without rival in the West.
 2. Second, despite persecutions of all kinds, the Roman congregation quickly grew in numbers and significance. By the middle of the third century its membership probably approached 30,000; it counted 150 clerics, and 1,500 widows and poor people. Size meant influence.
 3. Third, several early Christian writers, beginning with Irenaeus in the second century, referred to Peter and Paul as founders of the church in Rome and to subsequent bishops as successors of the apostles. These roots were important in the days of the Gnostics who appealed to secret revelations.
 - a. The respect for Rome’s traditions, did not prohibit able men like Irenaeus and Cyprian from disagreeing with Rome when they felt the church or her bishop was in error.
 - b. Up to the time of Constantine history offers no conclusive evidence that the bishop of Rome exercised jurisdiction outside of Rome.
- C. Rome’s growing influence was a part of the increasingly complex church structure emerging in the third and fourth centuries. Church Organizations developed in two ways.

1. The authority of church councils.
 - a. During the third century provincial councils began to meet annually.
 - b. In theory, the bishops from the churches were all equal, but in practice this was seldom the case. Churches established by the apostles possessed an informal spiritual prestige and the bishops from the larger cities exercised authority in certain matters over the bishops from smaller towns.
2. The authority of certain bishops over other bishops.
3. As the church grew it adopted, quite naturally, the structure of the empire. This meant that the provincial town of the empire became the episcopal town of the church. Finally, the empire was divided into several major areas – sees.
 - a. Churches within the province were usually established by a preaching tour of the bishop.
 - b. At first these churches were cared for by clergy sent out from the city.
 - c. Ministers who served them, were not bishops, but were called priests who were consecrated and controlled by the city bishop, but they could administer the sacraments.
4. The year after the Nicene Council, a synod in Rome was called.
 - a. Bishops of the West argued, “the Holy Roman Church takes precedence over the other churches, not on the ground of any synodal decisions, but because it was given the primacy by the words of our Lord and Redeemer in the gospel, when he said, ‘Thou art Peter, and upon this rock I will build my church.’” Thus, we have the first mention of the “primacy of the Roman Church.”
 - b. The church at Constantinople and the church at Rome were headed in different directions.
5. Constantinople relied more and more on its political position and was drawn into the orbit of eastern imperial politics. The more religion and politics became intertwined in the East, the less independent became the patriarch of the capital.

6. In Rome the conditions were markedly different.
 - a. The weakness of the Roman Empire in the West led to a growing independence of the bishop of Rome, the patriarch of the West. The pope had no strong rival.
 - b. Old Rome relied more heavily upon an argument from Scripture and tradition, the primacy of Peter.
- D. Leo's part in forming the papacy.
1. Twice Leo saved the city by meeting and talking with those who were ready to destroy it.
 - a. By doing that, he got people to look to the church as their savior, even in the realm of the physical.
 - b. The church, not the state, saved them.
 2. He argued for the supremacy of Peter.
 - a. In the sermon Leo preached on the day of his entrance into office he extolled the "glory of the blessed Apostle Peter in whose chair his power lives on and his authority shines forth."
 - b. Leo made his entrance into world history as the Supreme Head of all Christendom and appealed to scripture proving that Jesus built the church on Peter (Matthew 16:13-19; Luke 22:31-32; John 21:15-17).
 - (1) This was a complete reversal of the policy of Constantine who used Christianity as a tool.
 - (2) He had put political and religious pressure on the bishops at the Council of Nicea to preserve the unity of the church which he considered the cement of the empire.
 - (3) A hundred years later Leo raised the status of the office of the Bishop of Rome once and for all.
 - c. Leo's argument seemed to have come at an uncertain hour in the church of Rome.

- (1) The barbarian attacks in Italy made the imperial court at Ravenna desperate for the support of any authority that might help to hold the empire in the West together.
- (2) Thus, in 445, the Emperor Valentinian III issued a decree instructing Aetius, the Roman commander in Gaul, to compel the attendance at the papal court of any bishop who refused to come voluntarily. The emperor's edict turned Leo's claim into law.
 - (a) The imperial document said: "As the primacy of the Apostolic See is based on the title of the blessed Peter, prince of the episcopal dignity, on the dignity of the city of Rome, and on the decision of the Holy Synod, no illicit steps may be taken against the See to usurp its authority. For the only way to safeguard peace among the churches everywhere is to acknowledge its leadership universally."
 - (b) Peter's title was clear; the dignity of the city was history. But just which "Holy Synod" the emperor had in mind is not at all clear.
- (3) Leo's vision of the papacy seemed to have the support not only of the emperor but also of the sacred fathers meeting at Chalcedon.
 - (a) A year before the encounter with Attila, in October 451, at the city of Chalcedon, a suburb of Constantinople, the emperor had called together 350 bishops to defend the true faith against false interpretations of the life of Jesus Christ.
 - (b) Even though the emperor had called the council to Chalcedon and visited it personally, the spirit of Pope Leo was dominant.
 - (c) His letters, decisions and actions were quoted so frequently that sometimes a mere reference to him sufficed for the majority of the bishops to shout jubilantly: "That was the faith of the Fa-

thers, that was the faith of the Apostles... Peter has spoken through Leo.”

- (d) On October 30, 451, however, the same council gave the bishop of Constantinople, as bishop of New Rome, authority equal to Leo’s.

[1] Constantinople became for the East what Rome was for the West.

[2] The sole and independent leadership of the Eastern church by the patriarch of Constantinople was confirmed.

[3] Leo’s representative to the council immediately protested, but the council would not alter their decision.

[4] It was an obvious reversal for Leo.

[5] Christianity acquired not one, but two heads: the Roman Church of the Western Empire and the Greek Church of the Eastern Empire.

E. Events following Leo’s rise to power. (Walker, p. 124)

1. The bishops of Rome resisted the efforts of the Eastern Emperor Zeno (474-491) and the Patriarch Acacius to modify the results of Chalcedon with the result that Pope Felix III (483-492) excommunicated Acacius.
2. Then a schism began between East and West which ended in 519 in a papal triumph.
3. During this controversy Pope Gelasius (492-496) wrote a letter to Zeno’s successor, the Eastern Emperor Anastasius, in which he declared “there are...two by whom principally this world is ruled: the sacred authority of the pontiffs and the royal power. Of these the importance of the priests is so much the greater, as even for Kings of men they will have to give an account in the divine judgment.”
4. In 502 Bishop Ennodius of Pavia urged that the Pope can be judged by God alone.

5. The later claims of the medieval papacy were sketched by the beginning of the sixth century.
6. Circumstances prevented their development in full practice in the period immediately following.
 - a. The rise of the Ostrogothic kingdom in Italy and the reconquest of Italy by the Eastern empire, diminished the independence of the papacy.
 - b. Outside of Italy the growth of a new Catholic power, the Franks, and the gradual conversion of Arian Germanic rulers, brought about a harmony between the new sovereigns and their bishops that gave to the bishops extensive independence of Roman claims, though accompanied by great dependence on the Germanic sovereigns.
 - c. The full realization of the papal ideal, thus early established, was to be a task of centuries.

Christianizing the World

(Walker, pp. 179-187; Shelley, pp. 155-172)

Introduction:

- A. We have looked at the transition from “Early Church History to Medieval or the Middle Ages.”
- B. In this lecture I want us to look at the spread of Christianity from Rome through Ireland and Great Britain into Europe between the years of 500 and 800.
- C. We have noted some details as to how that occurred, but we will review it again.

Body:

I. Review Material on Christianizing the Barbarians.

- A. Arian Christianity evangelized the Barbarians. (The Romans had called them “barbarians” because during early contact with the Romans they spoke no Greek and no Latin. But for the most part they were tribes from the north, originally in or near Scandinavia – Vandals, Franks, Angles, Saxons, Goths, Lombards, Burgundians and others. (Shelley, p.153)
 - 1. By the close of the third century the germ of Christianity among the Visigoths had been planted.
 - 2. The main work in converting the nation of the Visigoths was done by Ulfila (Wulfila).
 - 3. Most of the Barbarian world had become Arian Christians.
- B. Clovis turned the Franks to “Orthodox Christianity” – “Catholicism.”
 - 1. Clovis ruled from about 481.
 - 2. In 493 he married Clotilda, a Burgundian who was an “orthodox” (Catholic) rather than an Arian.
 - 3. After his victory over the Alemans in 496 he and 3,000 others, were baptized on Christmas Day.
 - 4. His was the first of the Germanic tribes to be converted to the orthodox faith.

5. Gradually one Germanic tribe after another was converted to Catholicism (Orthodoxy) until by 660 Arianism disappears.

II. Other Parts of the World Were Christianized.

A. Evangelization of Ireland by "Saint" Patrick.

1. He was born in 389 in the village of Bonnaventa, in western England, of a middle class family. (*The Age of Faith* by Will Durant pp. 83,84)
2. He was the son of a deacon, the grandson of a priest and thus "grew up" a Christian. (Walker, p. 179).
3. As the son of a Roman citizen he was given a Roman name, Patricius.
4. He received only a modest education, which caused some church leaders to be reluctant to send him as a missionary, but later he studied the Bible so faithfully that he could quote it from memory.
5. At the age of sixteen (405) he was captured by "Scot" (Irish) raiders (Pirates) and taken to Ireland, where for six years he served as a herder of pigs. (Roman forces had withdrawn from England back to the continent which left England susceptible to such raids.)
6. It was during these six years that he was really "converted" and went from indifference to intense piety. He spoke about getting up each morning before dawn to go out and pray in whatever weather - hail or rain or snow.
7. Finally he was able to escape and made his way back home.
8. He would have gladly remained in England had he not had a dream one night in which the babies of Ireland pleaded with him to come back to their country and tell them about Christ.
9. But first he had to learn more so he went to the monastery in Lerins, off the southern coast of France.
10. Next he went to Auxerre, France and studied religion under Saint Germanus, a French bishop.
11. Because of his lack of earlier education some of his religious superiors were reluctant to send him as a missionary, but in 431 when

Palladius, the first Irish missionary bishop, died Pope Celestine I then sent Patrick to Ireland.

12. In 432 he was ordained a missionary bishop by Bishop Germanus of Auxerre and began the work in Ireland which ended with his death in 461. (Walker, p. 179)
 - a. Ireland was a very pagan world when Patrick arrived.
 - b. He did not convert the king at Tara, but he won full freedom for his mission.
 - c. There were many battles between him and the Druids, magicians and wizards.
 - d. In the *Confessions* that he wrote in his old age Patrick tells of the periods he encountered in his work: twelve times his life was in danger; once he and his companions were seized, held captive for fourteen days and threatened with death. Numerous traditions tell a hundred different fascinating stories of his miracles. (Durant, p. 84)
 - e. But, it was probably his character and devoted life that converted the nation rather than the supposed miracles.
 - f. Patrick is said to have founded more than 300 churches and baptized more than 120,000 people.
13. Most of Patrick's work was in the northeastern Ireland, but some in the south and west.
14. He brought the Island into association with the Continent and with Rome.
15. He favored monasticism, but the great developer of the peculiar Irish monasticism was Finian of Clonard (470?-548).
 - a. He developed a strong missionary and a notable learned group of monasteries.
 - b. They became famous in the sixth and seventh centuries, particularly for their missionary zeal.
 - c. Ireland became the base for the evangelization of Britain.

16. When Patrick died it could be said of him, as of no other, that one man had converted a nation.
17. Today, the world celebrates Saint Patrick's Day on March 17 which is his feast day.

B. Evangelization of Scotland by Columba (521-597).

1. Ninian is said to have labored there in the fourth century and the early years of the fifth century, but little is known of his work.
2. Kentigern, or Mungo (527?-612?), spread Christianity in the neighborhood of Glasgow, but again, little is known of that work.
3. There were Christian churches in Britain before Patrick's day, but a century after Patrick's time an Irish monk named Columba led in the founding of a monastery on Iona, an island off the coast of Scotland.
 - a. Columba was a pupil of Finian of Clonard in Ireland.
 - b. He came to Iona in 563 with twelve companions.
 - c. From Iona they sent missionaries to work among the Picts who occupied the northern two-thirds of Scotland.
4. As in Ireland they formed a monastic system. There were no dioceses and even the bishops were under the authority of Columba, who was a presbyter. They served as abbots of Iona.
5. From here they evangelized and established monasteries in Britain, on the Continent in Germany, Switzerland and even in northern Italy where they established, in 614, the monastery of Bobbio.

C. Evangelization of England by Augustine in 596.

1. Pope Gregory the Great (590-604) who had a great passion for mission work sent a party of Benedictine monks with his friend Augustine to distant and barbaric England to work among the Anglo-Saxons in 596. (They arrived in the spring of 597.) (This Augustine became known as St. Augustine of Canterbury.)
2. They began their ministry in Kent, in southeastern England which was one of the twelve areas controlled by the Anglo-Saxon invaders of England.

3. The king of this area, at this time, was Ethelbert who was a pagan, but whose wife was a Christian lady named Bertha. (She was in hopes that Augustine would convert her husband.)
 - a. Augustine obtained a hearing with King Ethelbert, but it had to be outside where Augustine would be less able to exercise his magical powers.
 - b. Rumor had it that Augustine was able to make tails grow on the backs of those who displeased him.
 - c. The king was so persuaded by Augustine that he granted land for the foundation of a monastery at Canterbury which was ever after to be the seat of the English religious leader.
 - d. Ethelbert and many of his followers were converted.
4. Augustine received episcopal consecration from Vergilius of Arles in November 597 and by 601 Gregory appointed Augustine metropolitan with authority to establish twelve bishops under his jurisdiction.
5. Gregory later appointed Augustine the first archbishop of Canterbury.
6. Missionaries who followed Augustine worked north as the Columba missionaries from Ireland were working south.
7. From the first coming of the Roman missionaries there had been controversy between them and their Irish or Old British fellow Christians.
 - a. They differed over the date of Easter.
 - b. They differed over the way the hair was to be worn by the priests. ("Tonsure" - the way hair is cut.)
 - c. There was some difference over baptism, but it is not clear what the difference was.
 - d. Roman Christianity was firmly organized and diocesan, while that of the Old British Church (Ireland - Columba) was monastic and tribal.
 - e. While the Old British missionaries looked upon the Pope as the highest dignitary in Christendom, the Roman representa-

tives ascribed to him a judicial authority which the Old British did not fully admit. (Southern Ireland accepted the Roman authority about 630.) In England the decision came at a synod held under King Oswy at Whitby in 663.

- f. The Roman custom regarding Easter was approved and with it the Roman cause in England won the day. (By 703 northern Ireland had followed the same path, and by 718, Scotland. In Wales the process of accommodation was much slower and was not completed till the twelfth century.)
- g. In England this strengthening of the Roman connection was furthered by the appointment in 668, by Pope Vitalian, of a Roman monk, Theodore, a native of Tarsus in Cilicia as archbishop of Canterbury. Because of his great organizing ability, he did much to make permanent the work begun by his predecessors.
- h. If from Rome the contribution was order, the Old British gave missionary zeal and the love of learning.
 - (1) The scholarship of the Irish monasteries was transplanted to England and was there strengthened by frequent Anglo-Saxon pilgrimages to Rome.
 - (2) From this intellectual movement a conspicuous illustration was Bede, generally called the "Venerable" (672? p. 735).
 - (3) He was almost a life-long member of the joint monastery of Wearmouth and Jarrow in Northumbria.
 - (4) His learning embraced the full round of knowledge of his age and made him a teacher of generations to come.
 - (5) He wrote on chronology, natural phenomena, the Scriptures and theology.
 - (6) He is remembered for his *Ecclesiastical History of the English Nation*, a work of great merit and the chief source of information regarding the Christianization of the British Islands.

8. From England came the greatest missionary of the Middle Ages, Winfrid, better known as Boniface.
 - a. He was born in Devonshire.
 - b. He was commissioned by Pope Gregory II in 729 to evangelize Germany.
 - c. His primary task was to convert the pagan population and in this he had great success.
 - d. Besides that, he brought the British and Irish missionary monks and their converts into closer relations with the Bishop of Rome.
 - e. He became Archbishop of Mainz and could have ended his splendid career there in peace.
 - f. But, his early failure in his efforts to evangelize Frisia (The Netherlands) drew him back to that still pagan field.
 - g. There he died as a martyr in what is believed to be 754.
 - h. If that date is correct, as it is generally accepted, the young Frankish prince Charles, who was destined to become the Emperor Charlemagne and architect of a new-Christian Europe, was twelve years old at the time.

The Uniting of Church and State

(Shelley, pp. 173-178; Walker, pp. 183-195; Ferguson, pp. 71-77; Mattox, pp. 177,188)

Introduction:

- A. During the Middle Ages the church and state became united so that in reality they were one government.
- B. In the lecture on the “Transition from Early to Medieval Church History” we looked at the part Leo, the Bishop of Rome, played.
- C. Leo was Bishop of Rome from 440-461.
 - 1. It was during this time Barbarian tribes invaded Italy and threatened Rome.
 - 2. Twice Leo saved the city from total destruction from the Barbarian tribes.
 - a. In 452 he met Attila the Hun and saved Rome.
 - b. In 455 he met Gaiseric, leader of the Vandals, saving Rome again.
 - 3. Besides saving the city from total destruction, Leo promoted the idea that the Bishop of Rome was the successor to the apostle Peter.
- D. Between 455 and 476, the date used by most as the official fall of the Roman Empire, there were nine emperors, but the real power lay in the armies.
- E. Clovis became ruler of the Germanic tribe of the Franks in 481 and ruled until his death in 511.
 - 1. We remember him mainly because he married Clotilda and became an orthodox Christian rather than an Arian Christian.
 - 2. He and his descendants formed the Merovingian rulers or house of the Merovingians.
- F. Centuries after its fall to the Barbarians, the Roman Empire in the West continued its sway over the imaginations of men.
 - 1. The Barbarians had many kingdoms and were often at war with one another.
 - 2. But, men still longed for the unity that had once marked the empire and they looked for the day when a new Roman Empire would appear.

3. As the Greeks believed that Rome had passed over to Constantinople, so the Roman people and their German neighbors thought that the empire would live again among them.
- G. In the blending of Roman and Germanic peoples and cultures, the Franks ascended above the others and seemed destined to restore the imperial authority.
 - H. Clovis, with the active support of the Catholic Church, had made the kingdom of the Franks a dominant power among the German tribes.
 - I. After the death of Clovis, however, his dynasty began to decay from inner weakness.
 - J. The Germanic practice of treating the kingdom as personal property and dividing it among the king's sons resulted in constant and bitter civil war.
 - K. At the same time a new center of power arose from the landed aristocrats so that more and more power shifted into their hands.
 - L. Among these powerful landowners, one emerged as the most influential figure in the kingdom and he was called "mayor of the palace."
 1. When the "mayor of the palace" comes to power the Merovingian kings are ruling, but they do not have the power and influence that the "mayor of the palace" has.
 2. The descendants of the "mayor of the palace" become the Carolingian house.
 - M. An important part of the history of how the Church and State became united is found in the details of the story of the exchange of power from the house of the Merovingians.
 - N. In between the lectures on the transition from the Early to Medieval Church History and this one we looked at the Christianizing of the world from between the 300's to the 800's.
 - O. We also looked at the life of Gregory the Great who lived from 540 to 604 because he played an important part in the rise of the power of the Catholic Church.
 - P. This lecture will cover the period between the late 600's (seventh century) and into the ninth century.

Body:

I. Pepin.

- A. The “mayor of the palace” came about during the reign of Pepin in the mid-seventh century.
- B. It happened when Pepin won the battle of Tertry in 687.
- C. He came to be called the “Duke of the Franks.”
- D. After his death in 714 his illegitimate son Charles Martel exercised all the powers of a king.

II. Charles Martel (688-741).

- A. Upon his father’s death in 714 he became the “mayor of the palace.”
- B. He ruled over the Merovingian Franks from A. D. 719-741, but he wore only the title of “mayor of the palace.” He had the power of a king because the Merovingian kings were very weak at this time. (*World Book Encyclopedia*, “Charles Martel”.)
- C. How he earned the title “Martel.”
 - 1. In 711 the Muslims entered the European continent through Spain from North Africa.
 - 2. By 718 the weak kingdom of the Visigoths had collapsed.
 - 3. With most of the Spanish peninsula under the control of the Muslims, they began to make raids over the Pyrenees Mountains.
 - 4. In 732 Charles Martel met them near Tours, deep within the Frankish kingdom.
 - a. He inflicted heavy losses upon them, so during the night they retreated toward Spain and were never again a major threat to central Europe.
 - b. “For repeatedly attacking the Muslims, Charles later received the title of Martel, meaning *the hammer*.” (*World Book Encyclopedia*, “Charles Martel”.)

- D. Even though he exploited the church for political reasons, confiscated its lands and did little to check its disorders he did promote missionary work in large sections of western Germany. (Walker, p. 183)
- E. Through his rule he brought the papacy and the Franks into a relationship which were beneficial to both the church and state (Walker, pp. 183,184).

III. **Pepin the Short (He ruled between 741-768).**

- A. He had been “mayor of the palace” during the reign of the Merovingian kings.
- B. In 751 an assembly of the Franks deposed Childeric, the last of the weak Merovingian kings, and proclaimed Pepin king.
 - 1. With Pope Zacharias’ (741-752) approval, Boniface, the great English missionary among the Germans, crowned Pepin king of the Franks in 751.
 - 2. When Childeric, the last of the Merovingian rulers, was banished to a monastery the end of the Merovingians came.
 - 3. With the beginning of Pepin the Short’s reign came the dynasty of the Carolingian house.
 - 4. In 754 the Pope (Stephen II or III) blessed this *coup d’etat* by crossing the Alps and personally anointing Pepin, in the Old Testament manner, as the Chosen of the Lord in the church of St. Denis near Paris.
 - a. In some ways this was the most important event of Medieval History.
 - b. It had far-reaching consequences because from this it might be drawn that it was within the Pope’s power to give and withhold kingdoms.
 - c. Basically, wrapped up in this was the establishment of the Holy Roman Empire.
 - d. The interplay between the papacy and the empire became significant.
- C. Help against the Lombards.

1. In 751 Aistulf, the leader of the Lombards, had conquered the imperial territory at Ravenna which was the seat of the Byzantine government in Italy.
2. They were now demanding tribute from the Pope and threatening to take Rome.
3. Following Pepin's coronation, the pope secured his promise of armed intervention in Italy against the Lombards.
4. In late 754 or 755 Pepin made good his promise and crossed the Alps in order to fight against the Lombards.
5. With a second campaign in 756 he had completely driven the Lombards out and had captured all the territory around Ravenna.
6. With this victory he made the Pope a temporal ruler over what came to be called the "Papal States" which was a strip of territory that extended diagonally across Italy from coast to coast. (Peter had regained his sword.)
7. This came to be known as the "Donation of Pepin."
8. The Roman Catholic Church was the secular ruler over these Papal States until 1870.

D. The significance of Pepin and the Pope's relationships.

1. By the Pope anointing Pepin as king over the Franks, it appears that Popes can give and withhold kingdoms.
2. It accelerated the separation of the Latin from the Greek Church by providing the papacy with a dependable western ally in place of the Byzantines.
3. It created the Papal States which played a major role in Italian politics until the late nineteenth century (1870).
4. By the ritual anointing it provided western kingship with a religious sanction that would in time contribute to the rivalry between pope and emperor.
5. Only one significant step remained to restore the Christian Empire to the West (Holy Roman Empire) and that happened when Pepin's

illustrious son, Charles came to power. We know him as Charlemagne, Charles the Great.

- a. When he succeeded his father in 768 his mind was set on three goals.
 - (1) Military power to crush his enemies.
 - (2) Religious power to direct his people's souls.
 - (3) Intellectual power to instruct both souls and minds.
- b. Charlemagne's success in these areas made Europe the new political order - nominally Christian, for better or for worse, for a thousand years.

E. At Pepin's death.

1. He had arranged that at his death his kingdom would be divided between his two sons: Charles and Caroloman.
2. Ill will existed between the brothers, but the situation was relieved by the death of Caroloman in 771.
3. With Caroloman's death, the sole rule of Charlemagne began.

IV. Charlemagne (he ruled between 768-814).

A. The Man.

1. He lived from 742-814.
2. He was king of the Franks from 768-814.
3. He was emperor of Rome from 800-814.
4. His name means "Charles the Great."
5. He became a key figure in the development of western Europe's medieval civilization.
6. By his almost constant military campaigns he created a vast empire in the West which included much of the western part of the old Roman Empire as well as some new territory.

7. He was the first Germanic ruler to assume the title of emperor.
 8. The empire that he revived lasted in one form or another for a thousand years.
 9. Culturally and politically he left his mark on the newly rising civilization of the West.
 10. Probably no ruler of the early Middle Ages better deserved the title of "The Great."
- B. The Conqueror – Four areas were successfully annexed to his kingdom by military might.
1. First, was his southern border.
 - a. In 778 he crossed the Pyrenees with only minor success.
 - b. On later expeditions he drove the Muslims back to the Ebro River and established a frontier area known as the Spanish Mark (or March) centered around Barcelona.
 2. Second, he conquered the Bavarians and the Saxons, the last of the independent Germanic tribes.
 - a. It took 32 campaigns to subdue the pagan Saxons who lived between the Rhine and Elba Rivers.
 - b. He divided Saxony into bishoprics, built monasteries and proclaimed harsh laws against paganism.
 - (1) Eating meat during Lent, cremating the dead (an old pagan practice) and pretending to be baptized were forbidden.
 - (2) Violation of these laws was punishable by death.
 3. Third, the trouble spot was on the eastern frontier.
 - a. They were constantly being threatened by the Slavs and the Avars who were Asiatic nomads related to the Huns.
 - b. In six campaigns Charlemagne decimated the Avars and then set up his own military province in the valley of the Danube to guard against any possible future plundering by

eastern nomads. This was called the East Mark and later became Austria.

4. Fourth, he intervened in Italian politics.
 - a. The Lombard king invaded again into the Papal territories.
 - b. At the request of the pope, Charlemagne defeated the Lombards in 774 and proclaimed himself their king.
 - c. While in Italy, he cemented his father's alliance with the Church of Rome by confirming the "Donation of Pepin."
 - (1) That first incursion into Italy proved to be the prelude to the one in 800 that resulted in his coronation as emperor.
 - (2) The Pope needed protection and Charlemagne needed divine sanction.

C. The Emperor.

1. Because of what Charlemagne did for the church in driving out the Lombards Pope Leo III (795-816) placed the Roman imperial crown on his head as Charlemagne knelt before him in St. Peter's Church on Christmas 800 AD.
2. After his Christmas coronation Charlemagne said that he did not know it had been planned, but he lived up to it.
3. He wrote in his dispatches: "Charles, by the will of God, Roman emperor, Augustus...in the year of our consulship I."
4. He had an oath taken to him as Caesar by all officers, lay or ecclesiastical.
5. He sent ambassadors to soothe the anger of the emperor in Constantinople and in 812 the Eastern court acknowledged him.
6. The ceremony in St. Peter's demonstrated that the memory of the Roman Empire survived as a vital tradition in Europe since Rome had fallen in 476 and that there was a strong desire to reestablish political unity.

7. The coronation also inaugurated a long-standing struggle between the revived empire and the papacy.

D. The Conflict.

1. In Medieval theory church and state were but two aspects of Christendom.
 - a. The one represented Christian society organized to secure spiritual blessings.
 - b. The other, the same society, united to safeguard justice and human welfare.
 - c. Theoretically church and state were in harmonious interplay, each aiming to secure the good of mankind.
2. In reality, the pope and the emperor were contestants.
 - a. The ever-present question was, should the church rule the state or the state control the church?
 - b. This contest was illustrated on countless fields, large and small, throughout the Middle Ages.
 - c. Since time depended upon eternity the papal party held that the emperor depended on the pope.
 - d. But since Constantine and Charlemagne revealed that God also ordained the Christian state the imperial party argued that the emperor was independent of the pope and if the Holy Father neglected his eternal office in time the emperor might even correct or control the pope.

E. The Ruler.

1. In his lifetime Charlemagne left no doubts about sovereignty in his empire.
2. He gave Europe a dominating father figure – everyone within the realm was answerable to him.
3. To solve the problem of supervising local officials, a concern that plagued all German rulers, Charlemagne issued an ordinance creating the *missi dominici*, the king's envoys.

4. Pairs of these itinerant officials, usually a bishop and a lay noble, traveled throughout the realm to check on the local administration. Even the pope could not hide from Charles' watchful eyes.

F. The Educator.

1. He also fostered a revival of learning and the arts.
2. His efforts have prompted historians to speak of this period as a "cultural rebirth."
3. In 789 Charlemagne decreed that every monastery must have a school for the education of boys in "singing, arithmetic and grammar."
4. At Aix-la-Chapelle, his capital, the emperor sponsored a palace school for the education of the royal household and the stimulation of learning throughout the realm.
 - a. Alcuin, an Anglo-Saxon scholar in charge of the school, began the arduous task of reviving learning by undertaking the first step of writing textbooks on grammar, spelling, rhetoric and logic.
 - b. Alcuin exhorted his students, "Ye lads whose age is fitted for reading, learn! The years go by like running water. Waste not the teachable days in idleness!"
5. There were other educators from various parts of the empire which showed the care Charlemagne exhibited to secure and raise the intellectual standards of his empire. (Walker, p. 189-190)
 - a. Paul the Deacon (720?-795) a Lombard.
 - b. The Frank, Einhard (770?-840).
 - c. The Visigoth, Theodulf (760?-821).
6. Under Charlemagne, preaching was encouraged and books of sermons prepared.
7. Confession was favored, though not yet obligatory.
8. Every Christian was expected to be able to repeat the Lord's Prayer and the Apostles' Creed.

9. He renewed and extended the metropolitan system which had been neglected.
 - a. At the beginning of his reign there was only one metropolitan in the Frankish kingdom.
 - b. At the end of his reign there were twenty-two.
 - c. These were now generally known as archbishops, a title which goes back to the time of Athanasius, though long loosely used.
 - d. In Carolingian theory the archbishop was the judge and disciplinary officer of the bishops of his province, possessed of powers which the growth of papal jurisdiction was soon to curtail. It was also his duty to call frequent synods to consider the religious problems of the archdiocese, or as it was usually styled, the province.

G. The Evaluation.

1. Few historians challenge Charlemagne's claim to greatness as a major constructive figure of world history.
2. From the new center in the north, rather than on the Mediterranean, he extended Christian civilization in Europe.
3. After three centuries of disorder he restored a measure of law and order.
4. His patronage of learning left a cultural heritage that later generations could build upon.
5. And the imperial ideal that he revived persisted as a political force in Europe until 1806, when the Holy Roman Empire was terminated by another self-styled emperor, Napoleon Bonaparte.

Gregory the Great

(Shelley, p. 163-171; Ferguson, p. 59)

I. Setting the Scene.

- A. Early in 590 Rome was in agony.
 - 1. The city suffered through the tragedies of floods and the atrocities of war only to be smitten by the relentless spread of the plague.
 - 2. Men felt hardly more than a little soreness of the throat; afterward came the black eruptions and a swift death.
 - 3. The carts were piled high with corpses.
 - 4. People went insane.
 - 5. Rome became a desert and the pope himself, Pelagius II, died, screaming in agony.
 - 6. For six months no pope ruled in St. Peter's basilica.
- B. Rome was a symbol of the continent.
 - 1. It was Christianity that brought life and order out of the chaos.
 - 2. How? What did Christianity bring to the devastation to erect a new order called Christian Europe?
 - 3. That is the story of Gregory the Great.

II. Gregory, the Man.

- A. He was born in 540 from an old and wealthy senatorial family of Rome.
- B. He was educated for government service.
- C. He could hardly have stepped on the pages of history at a more angry time.
- D. In his childhood Rome changed hands over and over again.

- E. He was fourteen in the year 554 when Narses became Viceroy of Italy under the Emperor Justinian in Constantinople.
- F. With the Visigoth rule over, Italy destroyed, a few brief years of peace followed before the savage Lombards began their campaign of burning churches, slaying bishops, robbing monasteries and reducing cultivated fields to a wilderness.
- G. Rome was clearly no longer the metropolis Ambrose and Augustine had known.
- H. The city of the Caesars was fast becoming the city of the popes; and it was Gregory's fate to appear at the hour of transition.
- I. Suddenly, at the age of 33 (573), Gregory found that the Emperor Justin had appointed him Prefect (or mayor) of Rome, the highest civil position in the city and its surrounding territory.
- J. The whole economy of Rome – the grain supplies, the welfare program for the poor, the construction of buildings, baths, sewers and riverbanks rested on Gregory's shoulders.
- K. To make the burden even heavier his appointment in 573 came just as both the pope and Narses died.
- L. Gregory was never comfortable with worldly power. He preferred the solitude of a monastic cell.
- M. Within a few years he stepped down from public office and broke with the world.
- N. Upon the death of his father, he spent the greater part of his personal fortune in founding seven monasteries. He distributed the rest in alms for the poor, then laid aside all vestiges of rank and transformed his father's palace into a monastery dedicated to St. Andrew.
- O. He exchanged the purple toga for the coarse robe of a monk and began to live with extraordinary asceticism, eating only raw fruit and vegetables, praying most of the night, wearing a hair shirt, throwing himself into the many duties of a Benedictine.
- P. He had never been strong and now unceasing fasting ruined his digestion and played havoc with his heart. Yet Gregory looked upon these years as the happiest of his life.

- Q. In 579 Pope Pelagius II made him one of the seven deacons of the Roman church and sent him as ambassador to the imperial court in Constantinople.
- R. He returned in 585 and was appointed abbot of his convent, St. Andrew, but remained available for important public business.
- S. When Gregory died in 604, worn out after thirty years of prayers on the mountains and miracles in the cities, his epitaph proclaimed him "God's Consul."
- T. Not long after his death the churches came to speak of him as "Gregory the Great."
- U. In time the Catholic Church added his name to those of Augustine, Ambrose and Jerome to speak of the "Latin Fathers of the Church."

III. **Gregory, the Savior.**

- A. When church leaders decided to elect this monk as bishop of Rome, he refused the office and even fled from the city, hiding in the forest until he was found and dragged back to Rome.
- B. He was consecrated for the position of pope September 3, 590.
- C. He complained that he was "so stricken with sorrow that he could scarcely speak."
- D. He began his administration with a public act of humiliation because the plague had taken the life of his predecessor.
- E. Seven processions filed through the streets for three days. Prayers were said and hymns were sung.
- F. The papal office was looked to to provide some stable structure for a new way of life.
- G. The church read and recounted the ideals of Augustine's theology to maintain a framework of spiritual meaning.
- H. No man mastered these instruments of the future better than Gregory.
- I. In his book *Pastoral Care* Gregory stressed that the spiritual leader should never be so absorbed in external cares as to forget the inner life of the soul, nor neglect external things in the care for his inner life.

- J. Gregory wrote, "Our Lord continued in prayer on the mountain, but wrought miracles in the cities; showing to pastors that while aspiring to the highest, they should mingle in sympathy with the necessities of the infirm. The more kindly charity descends to the lowest, the more vigorously it recurs to the highest." The words were autobiographical.
- K. Soon after his election the Lombards laid siege to Rome. Serious men, including Gregory, thought that the end of the world had come.
- L. As soon as he began to serve he wrote urgent letters to the bishops and to the managers of his estates in Sicily.
- M. The prestige of the papacy in the Middle Ages rests in large part on the practical government maintained by Gregory through those troubled times.
- N. He was incessantly busy. Nothing seemed too great, nothing too little for his personal care.
1. His labors are all the more astonishing when we consider that he was in poor health and often confined to bed.
 2. "For a long time," he wrote to a friend in 601, "I have been unable to rise from my bed. I am tormented by the pains of gout; a kind of fire seems to pervade my whole body: to live is pain; and I look forward to death as the only remedy." In another letter he said, "I am daily dying, but never die."
- O. During Gregory's time the Church of Rome controlled extensive lands around Rome, in the toe and heel of Italy and on Sicily.
1. These were called the "Patrimony of St. Peter."
 2. Taken together these estates - something like 1,800 square miles - made the Church the richest landowner in Italy.
 3. Quite naturally, then, when the Lombards invaded central Italy, destroying the imperial administration in the process, officials of the "patrimony" stepped in to feed the population and to collect the land taxes, just as imperial officers had once done. The head of this tax and welfare system was Gregory.
- P. When the Lombard attacks moved closer and closer to Rome, Gregory undertook the defense of central Italy. He appointed a military governor and arranged peace with two Lombard leaders. As a result, after 595, the

pope was more important in Lombard politics than any imperial representative.

- Q. This participation in the political fortunes of Italy became a significant element for the papal office in the centuries that followed. Gregory, the pope was no longer only a Christian leader, he was also an important political figure in European politics – God’s Consul.
- R. Gregory’s vigorous leadership magnified the authority of the papal chair.

IV. Gregory, the Missionary Statesman.

- A. With Gregory monasticism, for the first time, ascended the papal throne.
- B. He continued the austere simplicity of monastic life, surrounded himself with monks, made them bishops and legates, confirmed the rule of St. Benedict at a council of Rome, guaranteed the liberty and property of convents and by his example and influence rendered the highest service to the monastic life.
- C. Before becoming “pope” he attempted to go to England himself as a missionary monk, but was prevented.
- D. He sent Benedictine Augustine and forty monks to replant the gospel on English soil.

V. Gregory, Defender of Orthodoxy.

- A. Gregory not only yearned to advance the faith in distant places but he took seriously his calling as defender of orthodoxy.
- B. His teachers in the faith were Ambrose, Augustine and Jerome, but he lacked their intellectual abilities.
- C. He contributed no new ideas and created no epoch in theology, but he formulated the common faith of his day and handed it on to the Catholic Church of the Middle Ages.
- D. In his doctrine of man Gregory stressed that Adam’s fall affected all his descendants, weakening but not destroying their freedom of will. Thus, once man has been moved by grace, he may cooperate with it and win merit for himself by his good works, which are the joint product of divine grace and human will.
- E. In baptism, God grants forgiving grace freely without any merit on man’s part, but for sins committed after baptism man must make atonement by

penance, which is simply a form of punishment inflicted by the man himself instead of by God.

1. The meritorious works, without which penance is not complete, are deeds involving sacrifice or suffering, such as almsgiving, ascetic practices and prayers at all hours of the day.
 2. The greater their sins the more they must do to make up for them and the more careful they must be to avoid them in the future.
- F. He promoted the idea that intercession of the saints, and the custom of appealing to them, was to use their influence with Christ.
- G. Gregory encouraged the collection and veneration of holy remains of the saints and martyrs - locks of hair, finger nails, toes and pieces of clothing. He believed that there was great power in such.
- H. He promoted the idea of paying for one's sins in purgatory.
- I. He promoted the idea that the supreme miracle, the key to all the other expressions of divine power was the Holy Eucharist. According to Gregory, the Eucharist is a communion with Christ whose body and blood are really present in the bread and wine. Feeding upon them we nourish and strengthen our spiritual life.
- J. He taught that the Eucharist was sacrificial in character, but not like Christ's death, where it was good for all men, this is just for those who were partaking of it.
- K. These doctrines were widely accepted in the Western Church from Gregory's time on and helped to give its peculiar tone to the Christianity of the Middle Ages.

Feudalism

(Shelley, pp. 178-180; Walker, pp. 191-195)

I. What Brought about Feudalism?

- A. Charlemagne died in 814 and left his kingdom to his son Louis the Pious (814-840).
 - 1. Louis was of excellent character, but wholly unequal to the task left by Charlemagne.
 - 2. He could not control his own sons who plotted against him and quarreled with one another.

- B. After Louis' death they divided the empire between his three sons by the Treaty of Verdun in 843.
 - 1. To Lothair (843-855) came Frankish Italy and a strip of territory including the valley of the Rhine and the region lying immediately west of the Rhine together with the imperial title.
 - 2. To Louis (843-875) was given the region east of the Rhine from which he acquired the nickname "The German."
 - 3. To Charles the Bald (843-877) came most of modern France and ultimately the imperial crown.
 - 4. This Treaty of Verdun is usually regarded as the point at which France and Germany go their separate ways.

- C. These rulers proved utterly inadequate for unity or defense.
 - 1. France suffered grievously from attacks by the Scandinavian Normans, who pushed their way up the rivers and burned towns. Ultimately (911) they established themselves permanently in Normandy.
 - 2. Italy was a prey to Saracen raids, in one of which (841) St. Peter's Basilica itself, in Rome, was plundered.
 - 3. A little later, with the beginning of the tenth century, the raids of the Hungarians brought devastation to Germany and Italy.

4. Under these circumstances, when national unity or defense was impossible, feudalism developed with great rapidity.

II. How Feudalism Worked.

- A. Feudalism was a type of government in which political power was exercised locally by private individuals rather than by the agents of a centralized state.
- B. Explanation of feudalism:
 1. The word *feudal* came from *feodum*, the Latin term for *fief*. In the Middle Ages, a fief was an estate granted by a lord in return for military or political service. (*World Book Encyclopedia*, "Feudalism.")
 2. The personal element, called lordship or vassalage, by which one nobleman, the vassal, became the loyal follower of a stronger nobleman, the lord (or suzerain).
 3. The property element, called the fief (usually land) which the vassal received from his lord, enabled him to fulfill the obligations of vassalage.
 4. The governmental element - meaning the private exercise of governmental functions over vassals and fiefs (*World Book Encyclopedia*).
 - a. "Fief" was an estate granted by a lord in return for military or political service.
 - b. "Vassals" comes from the Latin *vassallus*, meaning *military retainer*.
 5. Feudalism began to appear in the AD 700's.
 6. During the 1000's and 1100, it spread from northern Europe into England and southern Europe.
 7. The crusaders also introduced feudalism into Syria.
 8. Feudalism developed most fully in England and in the region between the Pyrenees and the Rhine River.
 9. It reached its height in the period from the 800's to the 1200's.

10. During the 1400's, it rapidly disappeared from Europe.
- C. Central to feudalism was the personal bond between lord and vassal.
1. In the ceremony known as the act of *homage*, the vassal knelt before his lord and promised to be his "man."
 2. In the oath of fealty that followed the vassal swore on the Bible, or some other sacred object, that he would remain true to his lord.
 3. Next, in the ritual of *investiture*, a lance, a glove or even a bit of straw was handed the vassal to signify his jurisdiction (not ownership) over the fief.
 4. The feudal contract thus entered into by lord and vassal was considered sacred and binding upon both parties. Breaking this tie of mutual obligations was considered a felony.
 5. The lord for his part was obliged to give his vassal protection and justice.
 6. The vassal's primary duty was military service. He was expected to devote forty days' service each year to the lord without pay.

III. The Church and Feudalism.

- A. Church officials had assumed civil functions in the collapse of the western empire.
- B. Moreover, many people had willed their land to the church or to monasteries with the result that bishops and abbots became great feudal lords with serfs working their lands. Greedy men wanted to control the great church holdings.
- C. With the lack of a strong central government feudalism naturally proved divisive and issued, in constant, local struggles for power.
- D. Often churches and monasteries became largely the prey of local nobles or defended their rights with difficulty as parts of the feudal system with armies of their own.
- E. Abbeys and bishoprics, no less than local parish churches, came under secular control and lay investiture became common.

1. In some cases a nobleman's private chapel had become the village church and the nobleman wanted to keep on selecting his priest.
2. In every case, the secular rulers were dependent on the resources and personnel of the church. Income from church lands was a significant source of revenue and all administrative and secretarial departments were staffed by churchmen who constituted the only educated class.
3. Therefore, many church officials found themselves in a dual relationship with duties to civil rulers and also with ecclesiastical responsibilities.
4. "Lay Investiture" is the technical term for the conferring of the symbols of ecclesiastical office (as the bishop's ring and staff) by secular rulers (laymen). The twofold duties of churchmen made a struggle inevitable and at the same time insoluble since neither the church nor the state could afford to lose their services.
5. In the ninth and tenth centuries the invasion of the Vikings from the north and the Magyars from Asia forced church officials to enter into close relations with the only power able to offer them protection - the feudal barons in France and the kings in Germany. Bishops and abbots thus became vassals, receiving fiefs for which they were obligated to provide the usual feudal services.
6. In the eleventh century the papacy was dominated by local nobles and fell victim to several warring factions in Rome and its vicinity.
7. Simony (buying a church office), clerical marriage and nepotism (favoring relatives) were common in the church at large.

F. The church tried to improve on the feudal system.

1. In addition to attempting to add Christian virtues to the code of knightly conduct called chivalry the church tried to impose limitations on feudal warfare.
2. In the eleventh century bishops inaugurated the "Peace of God" and "Truce of God" movements.
 - a. The "Peace of God" banned from the sacraments all persons who pillaged sacred places or refused to spare noncombatants.

- b. The “Truce of God” established “closed seasons” on fighting - from sunset on Wednesday to sunrise on Monday and certain longer periods, such as Lent.
 - c. Unfortunately, both movements were generally ineffective.
- 3. During the eleventh century the controversy between church and state centered on the problem of lay investiture.
 - a. Theoretically, on assuming office, a bishop or abbot was subject to two investitures - his spiritual authority was bestowed by a church official and his feudal or civil authority by the king or a noble.
 - b. In actual fact, however, feudal lords and kings came to control both the appointment and the installation of churchmen.
 - c. This practice was most pronounced in Germany, where control of the church was the foundation of the king’s power. The German church was in essence a state church.

G. Controversy during feudalism.

- 1. The impulse given to learning by Charlemagne did not immediately die, but the renewed study of Augustine, which this intellectual revival effected, led to two doctrinal controversies.
 - a. The doctrine of “transubstantiation.”
 - (1) About 831 Paschasius Radbertus, a monk of the monastery of Corbie near Amiens, of remarkable learning in Greek as well as in Latin theology, set forth the first thorough going treatise on the Lord’s Supper, *De corpore et sanguine Domini*.
 - (2) Basically, he took the position that the bread and fruit of the vine become the literal body of Christ.
 - (3) He was opposed by Ratramnus but, in the end, the church accepted Radbertus’ view even though it was not officially accepted for some time.
 - b. The second controversy was aroused by Gottschalk (808?-868?).

- (1) He took the view of a double divine predestination – to life or to death.
 - (2) He was condemned at a synod in Mainz in 848 and spent the next twenty years in monastic imprisonment, persecuted by Hincmar, but refused to retract.
- c. As the collapse of Charlemagne’s empire grew more complete these controversies and the intellectual life out of which they sprang faded.

IV. The Papacy During Feudalism.

- A. With the decline of imperial power the independence of the papacy rapidly rose.
- B. The popes showed themselves the strongest men in Italy.
 - 1. Leo IV (847-855), aided by south Italian cities, defeated the Saracens and surrounded the quarter of St. Peter’s in Rome with a wall - the “Leonine City.”
 - 2. In Nicholas I (858-867) the Roman See had its ablest and most assertive occupant between Gregory the Great and Hildebrand.
 - a. He sketched out a program of papal claims, hardly surpassed later, which the papacy was to be centuries in achieving.
 - b. Nicholas attempted to realize the ideals of Augustine’s *City of God*.
 - c. In his thought, the church is superior to all earthly powers, the ruler of the whole church is the pope and the bishops are his agents. Two examples of his power are:
 - (1) Thietberga, the injured wife of Lothair II of Lorraine was divorced by King Lothair so that he might marry his concubine, Waldrada. Thietberga appealed to Nicholas, who declared void the sanctioning decision of a synod held in Merz, in 863 and excommunicated the archbishops of Trier and Coigne who had supported Lothair. The Pope had defended helpless womanhood. He none-the-less humbled two of the most powerful German church leaders and thwarted a German ruler.

- (2) In the second case, Nicholas received the appeal of the deposed Bishop Rothad of Soissons, who had been removed by the overbearing Archbishop Hinemar of Rheims and forced his restoration. Here Nicholas appeared as the protector of the bishops against their metropolitans and the defender of their right to appeal to the Pope as the final judge.

V. The Holy Roman Empire Restored.

- A. The line of Charlegagne came to an end in Germany in 911 with the death of Louis the Child.
- B. With the disintegration of the Carolingian Empire and the growth of feudalism Germany threatened to fall into its tribal divisions. The most powerful men were the tribal dukes.
- C. When Otto, who served from 936-973, was appointed his first work was the consolidation of his kingdom. He made the semi-independent dukes effectively his vassals. In this work he used above all the aid of the bishops and great abbots. By doing this he formed a powerful force.
- D. When Otto won a victory on January 2, 962 he was crowned in Rome by John XII as Emperor. This was a restoration of the Holy Roman Empire which had lapsed during the time of the descendants of Charlemagne. It was to continue in name until 1806.
- E. But soon Pope John XII tired of Otto's practical control and plotted against him.
- F. The battle between Pope and Emperor, as to who was the head, continued for many years.

VI. The Cluny Reforms.

- A. The church was ill-prepared to challenge kings and emperors, it needed to set its own house in spiritual order.
- B. This began with a far-reaching revival within the reformed Benedictine order of Cluny founded in 910.
- C. From the original monastery in Burgundy a powerful impulse radiated for the reform of the feudalized church.

- D. The Clunias program began as a movement for monastic reform, but in time it called for the enforcement of clerical celibacy and the abolition of simony.
- E. The ultimate goal of the Clunic reformers was to free the entire church from secular control and subject it to papal authority.
- F. Some 300 Cluniac houses were freed from lay control and in 1059 the papacy itself was removed from secular interference by the creation of the College of Cardinals, which from that time forward elected the popes.
- G. Jumping ahead, the man behind the reform of the papacy was an arch-deacon named Hildebrand.
 - 1. In 1073 he was elected pope and as Gregory VII (1073-1085) he claimed unprecedented power for the papacy.
 - 2. Instead of conceding equality between the church and the state he insisted that the spiritual power was supreme over the temporal.
 - 3. In 1075 he formally prohibited lay investiture and threatened to excommunicate any layman who performed it and any churchman who submitted to it.
 - 4. This drastic act virtually declared war against Europe's rulers since most of them practiced lay investiture. The climax to the struggle occurred in Gregory's clash with the Emperor Henry IV.
 - a. The pope accused Henry of simony and lay investiture in appointing his own choice to be the archbishop of Milan.
 - b. Gregory summoned Henry to Rome to explain his conduct.
 - c. Henry's answer was to convene in 1076 a synod of German bishops that declared Gregory a usurper and unfit to occupy the Roman See - "Wherefore henceforth we renounce, now and for the future, all obedience unto thee."
 - d. In retaliation Gregory excommunicated Henry and deposed him absolving his subjects from their oaths of allegiance.
 - e. At last, driven to make peace with the Pope by a revolt among the German nobles, Henry appeared before Gregory in January 1077 at Canossa, a castle in the mountains of Italy. Dressed as a penitent, the emperor stood barefoot in

the snow for three days and begged forgiveness until, in Gregory's words, "We loosed the chain of the anathema and at length received him into the lap of the Holy Mother Church."

- f. This did not solve the problem between the Emperors and Popes, but it did go a long way toward freeing the church from interference by laymen and toward increasing the power and prestige of the papacy.
 - g. The problem of lay investiture was settled in 1122 by the compromise known as the Concordat of Worms. The church maintained the right to elect the holder of an ecclesiastical office, but only in the presence of the emperor or his representative.
- 5. Later popes added little to Gregory's theories of the office.
 - 6. Through Gregory the church attained a level of power and influence over the lives of men such as it has never known since that time.

Understanding Eastern Orthodox Christianity -The Split in 1054

The Iconoclastic Controversy and the Seventh Ecumenical Council

(Shelley, pp. 141-151; Walker, pp. 140-158; Ferguson, pp. 69-71)

Introduction:

- A. *“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth”* (Exodus 20:4).
- B. The earliest Christian feelings were strongly set against the use of images.
- C. Pictorial representations of Christ and New Testament scenes are found in catacomb art beginning in the third century.
- D. But it was a long time before such representations found any place in worship and devotion.
- E. Gradually, in connection with what one historian has called the “Christianity of the lower order,” pictures followed along with the growing reverence for the martyrs, the invocation of saints, the superstitious beliefs attached to relics, worship of angels, exaltation of Mary and pilgrimages.
- F. No three-dimensional representations were allowed inside church buildings, at least in the East.
- G. The pictures were known as “icons,” hence the effort to eliminate them was called “iconoclastic” – “image-breaking.”
- H. The controversy over the use of icons in worship was the primary cause which led to the final and official split in Christianity. The Eastern Orthodox Church or as it is sometime known, the Greek Orthodox Church, came into being.
- I. Christianity in its broadest sense is broken into three large groups.
 - a. Roman Catholicism.
 - b. Protestantism.
 - c. Eastern Orthodox Christianity.

- J. Most of the “Christian” world in the west knows very little about the Eastern or Greek Orthodox Church.
- K. At best, most people think that the Eastern Orthodox Church is just a kind of Roman Catholicism without a pope.

Body:

I. Understanding the Eastern Orthodox Church.

- A. Most people begin with the wrong question.
 - 1. In the West both Protestant and Catholic generally start by asking the same questions: “How is a person saved?” or “What is the Church?” or “Where does religious authority rest?”
 - 2. Protestants and Catholics simply disagree about the answers.
 - 3. In Eastern Orthodoxy it is not merely the answers that are different, it is the questions themselves that are different.
 - 4. Eastern Orthodoxy reflects a distinctive history and a unique culture.
- B. Today the Eastern Orthodox Church consists of about fifteen distinct churches, mostly in Eastern Europe, bound together by a common faith and a common history.
- C. The best starting point for understanding Orthodoxy is probably not its basic doctrines but its holy images called icons.
 - 1. Most Westerners can recall those characteristic pictures of the saints with the golden haloes (nimbus) encircling their heads.
 - 2. These are basic to understanding Orthodoxy.
 - 3. “The Orthodox believer who enters his church to attend services, for example, goes first to the iconostasis, the wall of paintings that separates the sanctuary from the nave.” (Shelley, p. 142)

A Side-Bar:

I am not exactly sure where this “iconostasis” (wall with icons on it) is according to the words Shelley uses. His usage of the words “sanctuary” and “nave” do not seem to match the dictionary or at least do not convey where this wall stands.

According to Thron-dike and Barnhart Dictionary they give the following information on those words:

Iconostasis – a screen or partition in the Eastern Orthodox Church on which icons are placed, separating the sanctuary from the main part of the church. (Greek: *eikon* image + *stasis* a standing position.)

Sanctuary – a sacred place; holy spot; place where sacred things are kept. A church is a sanctuary. 2a - the part of a church around the altar. 2b - the most sacred part of any place of worship.

Nave – the main part of a church or cathedral between the side aisles. The nave extends from the main entrance to the transepts.

Transept – the shorter part of a cross-shaped church

- a. There he kisses the icons before taking his place in the congregation.
 - b. Or a guest who enters an Orthodox home finds an icon hanging in the eastern corner of the living room and bedroom.
 - c. If he is himself an Orthodox believer he will, upon entering a room, greet the icons first by crossing himself and bowing.
 - d. Only then will he greet his host.
4. An Orthodox believer does not consider these images of Jesus and the saints the works of men, but as manifestations of the heavenly ideal.
 5. They are a kind of window between the earthly and the celestial worlds.
 6. Through the icons the heavenly beings manifest themselves to the worshiping congregation and unite with it.
 7. Thus, it is impossible to understand Orthodox worship apart from the icons.
 8. In Orthodoxy the idea of image is the key to understanding the ways of God with man.
 - a. Man is created “*in the image of God*” and he carries the icon of God within himself.

- b. The Eastern Orthodox Church stresses what happens to that image of God which each person has within him or with the icon of God which he has within him.
 - c. There is a sharp difference between Eastern Christianity (Eastern Orthodox Church or Greek Orthodox Church) and Western Christianity (Roman Catholicism and Protestantism to some degree) as to how they see man's relationship with God.
- D. Western Christianity sees man's relationship with God based in legal terms.
 - 1. Western Christianity (Catholicism and Protestantism) is inclined to understand the fundamental relationship between God and man in legal terms.
 - 2. Man is required to meet the demands of a just God.
 - 3. Catholicism, particularly, stresses this legal works-system of justification.
 - a. In Catholicism when a believer sins a priest determines what payment he owes to God.
 - b. In case of inadequate payment in this life purgatory appears, as an afterlife, where adequate restitution can be made.
 - c. The same Roman sense of legal order is reflected in Roman Catholicism's view of the papacy.
 - d. According to Rome Jesus Christ established, on Peter, a jurisdictional supremacy for the whole church.
 - e. At its height, and as Catholics would like for it to be permanently, the theory made the pope the supreme ruler of the world!
 - 4. Protestantism sees man's relationship with God also based on a legal system, but one in which the payment is made by God through the death of Jesus.
- E. The theme of Eastern Orthodoxy theology is the incarnation of God and the recreation of man.

1. According to Eastern Orthodox Christianity when man sins he does not violate the divinely established legal relationship between God and man, he reduces the divine likeness – he inflicts a wound in the original image of God which that man has.
 2. Salvation to the Eastern Orthodox consists of the restoration of the full image of Christ.
 3. Christ, the incarnate God, came to earth to restore the icon of God in man.
 4. The major themes of Orthodoxy, then, are rebirth, recreation and the transfiguration of man.
 5. The church is not a formalized institution, it is the mystical body of Christ constantly renewed by the life of the Holy spirit flowing through it.
 6. And, it is within this community of love that man is restored to the likeness of God.
 7. The distinctively Eastern Christian faith appeared first under Constantine.
- F. The Eastern Orthodox Church sees the emperor as the supreme ruler of the church and the world.

II. Understanding Constantine's Part in the History of the Eastern Orthodox Church.

- A. Constantine's conversion was vital for the development of Orthodoxy because he created, for the first time, an alliance between state and church. Also, he made purity of Christian doctrine a central concern of the empire.
- B. Few events have introduced greater change in the church.
- C. Western Christians often regard these changes as the beginning of an enslavement of the church by the state or even the "fall" of the church from the heights of primitive Christian freedom.
- D. For the Eastern Orthodox Christians Constantine remains the holy initiator of the Christian world, the hero of that victory of light over darkness that crowned the courageous struggle of the martyrs.

- E. Eastern Orthodoxy tends to view Constantine's reign as the climax of the evolution of the Roman Empire.
- F. Rome had gradually become a religious monarchy.
- G. The emperor served as the connecting link between God and the world, while the state was the earthly reflection of divine law.
- H. The emperor in the world was the same as the sun in heaven; he was a participant in its glory and its representative on earth.
- I. Then came Constantine's victory over his rivals - after he turned for help to the Christian God.
- J. God himself placed the emperor under the protection of the Cross and in direct dependence upon Christ.
- K. This meant that Constantine was converted, not as a man, but as an emperor.
- L. As the Eastern Orthodox Church sees it, Christ himself had sanctioned his power and made him the divine representative and through Constantine's person the God of heaven bound the empire to himself by special ties.
- M. Constantine believed in the state as the "bearer" of religion because it directly reflected and expressed the divine will for the world in human society.
- N. Long after Constantine that conviction remained a hallmark of Eastern Christianity.
- O. You remember that Constantine moved the capital of the empire from Rome to Byzantium and renamed it Constantinople.
- P. Constantinople became the symbol of the new era for the church in society.
- Q. During its long and illustrious history, as the center of a thriving civilization and the seat of economic and political power, Constantinople was the home of the Eastern Christian tradition and the hub of the new Byzantine civilization.
- R. Through the centuries this mystical vision of Constantinople as a holy city broadened and deepened, but it undoubtedly originated with its first emperor.

- S. From the first it was to be the Christian center of the empire.
- T. In the Church of the Twelve Apostles, which he had built, Constantine prepared in the midst of the twelve symbolic tombs of the apostles a thirteenth, for himself.
 - 1. He felt that the conversion of the empire fulfilled the prophecy of the apostles.
 - 2. This thirteenth tomb gave rise to the emperor's title as "equal to the apostles."
- U. Fifty years after the founding of the city the religious significance of New Rome was clear to all. The fathers of the second general council proclaimed that the bishop of Constantinople held primacy of honor after the bishop of Rome, because Constantinople was the "New Rome, the city of the Emperor and the Senate."
- V. Constantine discovered, however, that Christianity itself was divided and torn over differences in traditions of doctrine and practice.
 - 1. He was superstitiously anxious that God would hold him personally responsible for these divisions and quarrels among the Christians.
 - 2. He and the emperors who followed him made every effort to secure agreement about the Christian faith.
 - 3. Constantine adopted a procedure already developed by the Christians to settle differences of opinion at a local or regional level. He called together the leaders of the church to assemble in his presence to agree upon and define the correct tradition.
 - 4. This procedure itself, having ecumenical councils, became a part of the Eastern Christian tradition.
 - 5. From the first Ecumenical Council at Nicea (325) to the seventh, also held at Nicea in 787, it was the emperor who called the council and presided over it - either personally or by deputy.
 - 6. Eastern Christians today place great emphasis on these seven general councils. They sometimes refer to themselves as "The Church of the Seven Councils."

7. But, this struggle to attain the truth also heightened the role of state power. It ceased to be a purely church matter, it acquired a new, political dimension.
- W. The symbol that East and West were headed in two diverging directions came in 395 when Emperor Theodosius the Great, on his deathbed, divided the empire between his two sons.
1. Honorius received the West.
 2. Arcadius received the East.
 3. Theoretically the empire continued to be one state with two emperors, but in practice, from that point on, the Eastern and Western roads inevitably diverged.

III. Understanding Justinian's Part in the History of the Eastern Orthodox Church.

- A. Justinian was a powerful emperor who served from 527-565.
- B. Shelley says, "Under Justinian (527-565) the unique Byzantine blend of Roman law, Christian faith, and Greek (Hellenistic) philosophy – with a pinch of the Orient – came to tasteful excellence."
- C. In Byzantine art, greatly encouraged by Justinian, Christianity expressed its distinctively Eastern style.
- D. The familiar, physical world of human experience, was subordinated to the supernal, transcendent world.
- E. And no work made heaven more real than the church building in the heart of the empire.
1. When Justinian rebuilt Constantine's Church of Holy Wisdom, Hagia Sophia and consecrated it in 538 he exclaimed that he had outdone Solomon.
 2. Contemporaries, said that the dome hung as it were by a golden chain from heaven, a link in the hierarchy rising from the finite to the infinite and descending from the Creator to the creature. It appeared unfathomable as the sky. The mosaics under it shone with dazzling brilliance. In them, Constantine and Justinian were portrayed, the one offering to the Mother of God a model of Constanti-

nople, the new Rome, and the other a model of the Church of Holy Wisdom.

3. The link with Constantine was apropos, for Justinian brought the plans of Constantine to their logical conclusion and in turn defined the future course of Eastern Orthodoxy.

F. Justinian never distinguished Roman state tradition from Christianity. He considered himself to be completely a Roman emperor and just as fully a Christian emperor.

1. Here lay the source of his whole theory the unity of the empire and the Christian religion.
2. He defined the mission of the pious emperor as “the maintenance of the Christian faith in its purity and the protection of the Holy Catholic and Apostolic Church from any disturbance.”
3. Justinian always felt himself to be the servant of God and the executor of His will - and the empire to be the instrument of God’s plan in the world.
4. The empire had placed itself irrevocably under the symbol of the cross, so its purpose was to guard and spread Christianity among men.
5. The early church considered itself a body, a living organism, a new people, completely incompatible with any other people or any natural community. Theoretically all men in the empire were called and could become members of this body, but even then the world would not become the church because in the family of God and through it men commune with another world, another life, one to come in glory only after the end of this age.
6. In official Byzantine doctrine, however, the state was compared to a body, not in this early Christian sense, nor because all subjects of the empire had become genuine church members.
7. The state itself was conceived to be the only community established by God and it embraced the whole life of man.
8. The visible representative of God within it, who performed His will and dispensed His blessings, was the emperor.

9. Thus, the old boundaries of the church were gradually changed, the Christian community increasingly became the Byzantine society as a whole.
10. In Justinian's theory the church almost dissolves in Christian society.
11. Certainly any awareness that the church is radically alien to the world and the empire disappears once and for all from state thinking.
12. The fragile balance of these major elements in Eastern Christianity was easily upset.
 - a. The power of the Christian emperor, the state concern over purity of doctrine and popular belief in icons as windows into the unseen world – all tumbled in violent disarray during the famous (or infamous) iconoclastic controversy.
 - b. On the surface this conflict, which raged for over a century, was a disagreement over the use of icons. But, at a deeper level it was a disagreement over which things were sufficiently sacred or holy to deserve worship.

IV. Understanding the Conflict which Led to the Division.

- A. From the sixth century the church, and the imperial government as well, encouraged the development of both Christian icon-making and the honoring of monastic holy men.
- B. They did not realize that the uncontrolled multiplying of icons and holy men would make people confine their Christian devotion to local shrines and figures.
- C. Most ordinary Christians failed to distinguish between the holy object or holy person and the spiritual reality it stood for. They fell into idolatry.
- D. They were used to having icons because the emperors had their statues on everything.
- E. During Justinian's reign the emperor erected a huge statue of Christ over the main gate, "The Bronze Gate," of the imperial palace in Constantinople.

- F. By the end of the sixth century icons of Christ or Mary replaced the imperial icon in many situations.
- G. Eventually, the icon of Christ appeared on the reverse side of coins.
- H. Early in the eighth century, Emperor Leo III (717-741) launched an attack on the use of icons.
 - 1. Perhaps he was motivated by a sense of “empire’s guilt.” Christianity taught that God punished the children of Israel because of their idolatry.
 - 2. Perhaps the humiliating defeats and losses of the previous century, as well as the calamitous earthquake early in Leo’s reign, were intended to bring “God’s new chosen people” to their senses.
 - 3. After successfully repulsing the Muslim armies in their second major attack on Constantinople (717-718), Leo openly declared his opposition to icons for the first time.
 - 4. An angry mob murdered the official who was sent to replace the icon of Christ with a cross over the Bronze Gate. Whole sections of the empire rebelled.
 - 5. The iconoclasts wanted to replace the religious icons with the traditional Christian symbols of the cross, the Bible and the elements of the Lord’s Supper.
 - 6. These objects alone should be considered holy they insisted.
- I. The main defense for icons came from John of Damascus (place of his birth).
 - 1. His name was John Mansour (about 730-760).
 - 2. He lived in a monastery in Arab-controlled Palestine.
 - 3. He formulated an idea that justified religious icons.
 - 4. He was the greatest theologian in the eighth century.
 - 5. He is recognized today by the Orthodox churches as the last of the great teachers of the early church, the so-called Fathers.

6. He explained that an image was never of the same substance as its original, but merely imitated it.
7. An icon's only significance is as a copy and reminder of the original.
8. His argument was based on Plato's notion that everything we sense in this world is really an imitation of the eternal, the original, which can be known only by the soul in the nonmaterial world.
9. "To deny, as the iconoclasts did, that any true icon could depict Christ, was, in effect, to deny the possibility of the Incarnation. Although was wrong to worship an icon, the presence of an icon of Christ could instruct and assist the believer in the worship of the true Christ. Icons should be honored and venerated in much the same way as the Bible, or the symbol of the Cross."
10. Thus, John cleared the ground for the acceptance of the icons of Mary, the apostles, the saints and even the angels. But the pictures themselves were only reminders to help the faithful give proper respect and reverence.
11. With the assistance of Patriarch Tarasius (784-806) the seventh General Council of 350 bishops finally assembled at Nicea in 787.
 - a. The Council condemned the whole iconoclastic movement and backed the position presented by John of Damascus.
 - b. Iconoclasm, however, as not so easily eliminated.
 - c. Strong iconoclastic tendencies remained in Asia Minor and among the professional military class.
 - d. But, as the ninth century wore on, the heat of controversy subsided.
 - e. A synod called early in 843 deposed John Grammaticus, elected Methodius as patriarch, condemned all the iconoclasts and confirmed the rulings of the seventh council.
 - f. The Eastern Orthodox church today still celebrates the first Sunday in Lent each year as the Feast of Orthodoxy, to commemorate the triumph of icons.

- J. Through these years of Justinian's greatness and the iconoclastic conflict, differences between the Orthodox Church in the East and the Catholic Church in the West increased.
1. The doctrines and practices of the two halves of the Christian church drifted slowly apart.
 2. They insisted on different practices for Lent.
 3. They disagreed over the type of bread to use in celebrating the Eucharist.
 4. They differed over Easter.
 5. Given their different cultures and histories, it only took two ambitious leaders to drive a permanent wedge between the churches.
 6. In 1054 Pope Leo IX sent the firebrand Cardinal Humbert to Constantinople to work out an agreement with the emperor.
 - a. The emperor was willing.
 - b. But, the Patriarch of Constantinople, Michael Cerularius, who matched Humbert's intolerance, humiliated the papal party and succeeded in provoking them into bringing that notorious Bull of Excommunication to the Church of Holy Wisdom.
 - c. "One summer afternoon in the year 1054, as a service was about to begin in the spacious Church of Holy Wisdom at Constantinople, Cardinal Humbert and two other representatives (legates) of Pope Leo IX entered the building and made their way up to the sanctuary. They had not come to pray. They placed a Bull (an official papal document) of Excommunication upon the altar and marched out once more. As he passed through the western door, the Cardinal shook the dust from his feet with the words: 'Let God look and judge.' A deacon ran after him in great distress and begged him to take back the Bull. Humbert refused, and it was dropped in the street." (Shelley, p. 141)
 - d. For centuries Christians have considered this incident the beginning of the great division between eastern Orthodoxy and Western Catholicism. Its counterpart in the sixteenth century was Martin Luther's tacking the 95 Theses on the

church door in Wittenburg, Germany, precipitating the schism between Protestantism and Roman Catholicism.

V. Understanding What Has Happened to the Eastern Orthodox Churches Since 1054.

- A. In time military losses, as well as heresies, whittled away the great empire of Constantine and Justinian.
- B. Hordes of barbarians were followed by the spread of Islam.
- C. In the late Middle Ages the original territories of Greek Orthodoxy were reduced to western Turkey, the Balkans and Cyprus.
- D. In 1453 even Constantine's city itself fell to the Islamic Turks. After eleven centuries the original Christian empire was at an end and the Christians became a minority in a community run by Muslims.
- E. Without an emperor as their head, they looked to the patriarch for political guidance. Muslims tended to follow the Christian lead and considered him the spokesman for the Christian community.
- F. Today, out of the vast empire that was diverted into Christian paths by Constantine, only Greece and half of Cyprus are still Greek Orthodox.
- G. But, Orthodox Christianity had found one new area for expansion. In spite of pressures from Roman Catholic Europe in the west and from Islam in the east, a narrow corridor remained open to the north. Boris, king of the Bulgarians, was converted in the ninth century and Vladimir, grand prince of Kiev and of all Russia, in the tenth.
 - 1. The breathtaking magnificence of Constantinople and the awe-inspiring liturgy captured the loyalties of the envoys Valadimir had sent to investigate the Christian faith in New Rome.
 - 2. After they had attended services in the great Church of Holy Wisdom, the envoys told their master: "We know not whether we were in Heaven or on earth, for surely there is no such splendor or beauty anywhere upon earth. We cannot describe it to you; only we know that God dwells there among men, and that their service surpasses the worship of all other places. For we cannot forget that beauty."
 - 3. Over the years Russia made the aesthetic glories of Orthodox Christianity her own.

4. Gradually Moscow came to see herself as the leader of the Orthodox world. A theory developed that there had been one Rome, in Italy, that had fallen to the barbarians and to the Roman Catholic heresy. There had been a second Rome; Constantinople. And when that fell to the Turks, there was a third Rome: Moscow. The emperor took his title from the first Rome - Tzar is the same word as Caesar - just as he had taken his religion from the second.

The Crusades

(Shelley, pp. 186-193; Walker, pp. 219-224; Ferguson, pp. 82-85; Mattox, pp. 197-202)

I. Background Leading to the Crusades.

- A. From very early in the history of the church Christians were interested in cities and places in Palestine.
- B. For centuries peaceful pilgrims had been traveling from Europe to see and to worship in the Holy Lands.
- C. Even the rise and spread of Islam in the seventh century did not interrupt the pilgrimages.
- D. By the tenth century bishops were organizing mass pilgrimages to the Holy Land.
- E. The largest of these, which set out from Germany in 1065, included about 7,000 pilgrims.
- F. In 1070-1071 the Holy Land was conquered by the Seljuk Turks.
 - 1. They were a barbarian people from Turkestan.
 - 2. They adopted Arabic culture and converted to the Islamic faith, but were more fierce and less civilized.
 - 3. Up until the time that they controlled the Holy Land, Christians had been able to make pilgrimages to the Holy Land without any interference from the Muslims.
 - 4. But after the Seljuk Turks came to power the pilgrims found the trips more difficult.
- G. The Turks were also threatening the borders of the Empire and the Emperor Alexius was greatly disturbed at their increasing power.
- H. In 1092, upon the death of Malik Shah, the Turkish Empire was thrown into civil war and Alexius saw an opportunity to gain a victory over the Turks if he could obtain support from the West.
- I. Accordingly, he appealed to the pope of Rome, Urban II, to assist him in driving the Turks out of the Holy Land.

- J. Urban convened a synod at Clermont, France, in 1095.
1. He urged the people of France with the support of Western Europe to lead a crusade to drive the Turks from Palestine.
 2. Pope Urban thought that the Crusade would impress the Eastern Churches with the religious strength of the West and lead to his being recognized as the head of a re-united Christendom.
 3. Urban brought together the strands leading to a concept of Christian warfare.
 - a. The development of the idea of a Christian's participation in warfare.
 - (1) In the Ante-Nicene period some participated in the army as an act distinct from the religious life and as part of man's duty to the State to preserve order.
 - (2) The numbers of these grew in the third century despite the fact that the prevailing opinion had been that Christians were soldiers of one Emperor and were to inflict no harm.
 - (3) Under the convert Constantine all of the functions of the state came to be thought of as within the sphere of a Christian's activities.
 - (4) Eusebius of Caesarea was one of the first to suggest the righteousness of war as directed against demonic forces – against divisiveness within the empire and against barbarians without.
 - (5) At a council at Arles in 314 Christians were called upon to participate in the army under the Christians ruler.
 - (6) Augustine, later, was an exponent of a just war, but he still felt it involved sin for which one must do penance.
 - (7) Charlemagne, as Holy Roman emperor, felt he could undertake missionary warfare, but the idea that war was sin continued on even beyond the Carolingian period.

- b. The devolution of the right of sacred warfare from imperial ruler to king to knights.
 - (1) Charlemagne and his successor had claimed the right of warfare for the emperor alone.
 - (2) But feudalism increasingly placed the burden of keeping order on local nobles.
 - (3) Under the code of chivalry the knight possessed a hallowed sword so that he was free to use it according to his understanding of justice.

- c. The papalization of warfare.
 - (1) Gregory VII had asserted the superiority of the Church over the State.
 - (2) The church decides what is a just war.
 - (3) With Urban II the church as such engaged in warfare.
 - (4) The Crusade was not only a just war, but holy. One fought not just as a Christian, but because he was a Christian and so must retake the Holy Land from the infidels.
 - (5) In this theory only the pope, as head of Christendom, could engage in a universal holy war.
 - (a) Pilgrims, at first, had been forbidden to carry arms.
 - (b) Then they carried them for self-defense.
 - (c) Finally they took the offensive against the Muslims.
 - (d) The Crusade was a military pilgrimage.
 - (6) In the papalization of warfare we may perhaps see one of the ultimate influences of Muslim thought on the Medieval Church.

4. As Urban ended his impassioned appeal a roar rose from the multitude: *Deus Volt!* – God wills it – so that upon the spot Urbana declared that phrase would be the battle cry for the crusade.
- G. The word “Crusade” itself comes from “taking the cross,” after the example of Christ.
1. Thus, on the way to the Holy Land the crusader wore the cross on his breast and on his journey home he wore it on his back.
 2. The crusaders were human beings, so their motives were mixed and often in conflict.
 3. The crusaders were fully aware of the spiritual rewards Urban promised them, including full forgiveness of their past sins.
 4. For Urban and the popes who followed him the Crusades were a new type of war, a Holy War.
 5. They were conducted by the State and their purpose was the vindication of justice - meaning the defense of life and property and its code called for respect for noncombatants, hostages and prisoners.
 6. But, all these evaporated in the heat of the holy cause. Urban appealed for crusaders in the name of the church; the purpose of the Crusades was the conquest of the infidels in the Holy Land; and this high calling excused somehow the total disregard for noncombatants and prisoners.
 7. The inception of the Crusades ignited horrible attacks against the Jews and even fellow Christians were not exempt from rape and plunder.
 8. Incredible atrocities befell the Muslim foes. Crusaders sawed open dead bodies in search of gold, sometimes cooking and eating the flesh - a delicacy they found “better than spiced peacock,” as one chronicler chose to describe it.
 9. Ever since the Crusades Christians have tried to forget them, but neither Jew, nor Muslim, nor those opposed to all religion, will allow them to do so.
 10. In our liberated generation it is easy to dismiss the whole bloody affair as insane religious bigotry, forgetting the context in which it occurred.

II. The First Crusade 1095 or 1096.

- A. It was fought under the auspice of the pope.
- B. It was composed of feudal nobles from France, parts of Germany and southern Italy.
- C. The First Crusade was the most successful of the seven. With not more than 5,000 knights and infantry it overcame the resistance of the Turks who were no longer united.
- D. It captured Jerusalem in 1099 and a long strip of territory along the eastern coast of the Mediterranean and created the feudal Latin kingdom of Jerusalem which survived until 1291.
- E. It was estimated that thirty to fifty thousands soldiers went on the first crusade and that only one fourth to one tenth remained to reach Jerusalem (Mattox, p. 200).
- F. During this time two new orders of knights were established on a religious basis - both being military orders.
 - 1. The Hospitaliers and Templars were organized for the purpose of helping maintain control of the Holy Land.
 - 2. The crusaders controlled the territory they had conquered until 1144, not because of their own strength, but because of the weakness of the Muslims.
 - 3. In 1144 the Muslims became somewhat unified and retook the city of Edessa which brought on the second crusade.

III. The Second Crusade 1147.

- A. It was called for by Bernard the powerful mystic of Clairvaux.
- B. It was to take back some of the land which had been taken by Muslims.
- C. Under the leadership of Louis VII of France and Conrad III of Germany the crusade began very favorably.
- D. Despite Bernard's rhetoric, and the presence of royalty, the crusade achieved nothing except that several thousand Christian soldiers were killed in Asia Minor.

E. After two years it simply melted away.

IV. The Third Crusade – the Crusade of Kings – 1189.

A. In 1187 Saladin, the Sultan of Egypt and Syria, brought fresh and vigorous leadership to the Muslims.

B. When Jerusalem fell to the infidels, Christians with some reluctance responded to the cry for the Third Crusade (1189).

C. Its leaders were three of the most famous medieval kings.

1. Frederick Barbarossa of Germany.

2. Richard the Lion-Hearted of England.

3. Philip Augustus of France.

4. Frederick accidentally drowned while in Asia Minor.

5. After many quarrels with Richard, Philip returned home.

6. Saladin and Richard remained the chief protagonists.

7. Richard stayed on tenaciously for fourteen months for which, when he returned to England, he was given the title, "Lion-Hearted."

D. To keep the Muslims united, Saladin proclaimed a *jihad*, or holy war, against the Christians, but he remained a patient statesman and chivalrous warrior.

1. He once said, "Abstain from the shedding of blood, for blood that is spilt never slumbers."

2. His common sense approach to a settlement was evident when he proposed that Richard should marry his sister and be given Palestine as a wedding present, a proposal that shocked the Europeans.

3. Richard and Saladin finally agreed to a three-year truce and free access to Jerusalem for Christian pilgrims.

4. Since Saladin would have granted this concession at any time, the truce scarcely compensated for the cost of such an expensive crusade.

V. The Fourth Crusade 1202-1204.

- A. This occurred during the reign of Innocent III who ascended to the throne in 1198.
- B. Its forces were from the districts of northern France known as Champagne and Blois and from Flanders.
- C. They became convinced that the true route to the recovery of Jerusalem was the preliminary conquest of Egypt.
- D. The Crusaders therefore bargained with the Venetians for transportation to Egypt.
- E. Unable to raise the full cost of the transportation, they accepted the proposition of the Venetians that in lieu of the balance due, they stop on their way and conquer Zara from Hungary for Venice. This they did. So in 1202 the crusaders attacked Zara.
- F. Pope Innocent complained that Satan was behind the whole affair and proceeded to excommunicate all who participated.
- G. But, the Venetians persuaded the crusaders to attack and capture Constantinople in order to depose a usurper, Alexius III (1195-1203), from the imperial throne.
- H. Baldwin of Flanders was made Emperor and a large portion of the Eastern empire was divided, feudal fashion, among Western knights.
- I. Venice obtained a considerable part and a monopoly of trade.
- J. The Eastern Empire still continued, though it was not to regain Constantinople till 1261. This Latin conquest was disastrous. It greatly weakened the Eastern Empire and augmented the hatred between Greek and Latin Christianity.

VI. The Fifth Crusade 1218-1221.

- A. This was an expedition against Egypt.
- B. It ended in failure.

VII. The Sixth Crusade 1228-1229.

- A. This was the most curious crusade.

- B. The free-thinking Emperor Frederick II (1212-1250), had taken the cross in 1215, but showed no haste to fulfill his vows.
- C. At last in 1227 he started, but soon turned back. He seems to have been really ill.
- D. But, Pope Gregory IX (1227-1241), believing him a deserter, and having other grounds of hostility, excommunicated him.
- E. In spite of the ban, Frederick went forward in 1228, and the next year secured, by treaty with the Sultan of Egypt, possession of Jerusalem, Bethlehem, Nazareth and a path to the coast.
- F. Jerusalem was once more in Christian keeping until 1244, when it was permanently lost.

VIII. The Seventh Crusade 1271-1272.

- A. This was led by Prince Edward, soon to be Edward I of England (1272-1307)
- B. In 1291 the last of the Latin holdings in Palestine was lost.
- C. The Crusades were over, although men continued to talk of new expeditions for nearly two centuries more.

IX. Miscellaneous Crusades.

- A. The Children's Crusade in 1212.
 - 1. A shepherd boy, Stephen, in France and a boy of Cologne, in Germany, Nicholas, gathered thousands of children.
 - 2. Straggling to Italy, they were largely sold into slavery in Egypt.
- B. The Crusade of Louis IX of France (St. Louis 1226-1270).
 - 1. By this time the crusading spirit was well-nigh spent.
 - 2. He led a disastrous expedition against Egypt in 1248-1250 in which he was taken prisoner.
 - 3. In an attack on Tunis in 1270 he lost his life.

X. Evaluating the Crusades.

- A. Viewed from the aspect of their purpose the Crusades were failures.
 - 1. They made no permanent conquest of the Holy Land.
 - 2. It may be doubted that they greatly retarded the advance of Islam.
- B. The cost in lives and treasure was enormous.
- C. Though initiated in a high spirit of devotion their conduct was disgraced.
 - 1. There were quarrels and divided motives.
 - 2. There was low standards of personal conduct.
- D. Their value was in:
 - 1. Creating commerce in the cities of northern Italy and of the great trade route over the Alps and down the Rhine.
 - 2. By the sacrifices of feudal lands, and property which they involved, a new political element, that of the towns - a "third estate," was greatly stimulated, especially in France.
 - 3. The mental horizon of the Western world was immeasurably extended.
 - a. Thousands who had grown up in the densest ignorance and narrow-mindedness were brought into contact with the splendid cities and ancient civilization of the East.
 - b. Everywhere there was intellectual awakening. This led to the highest theological development of the Middle Ages – that of Scholasticism.
 - c. It was the beginning of many religious movements.
 - d. Modern vernacular literature began to flourish.
 - e. A great artistic development, the national architecture of northern France, misnamed the Gothic, now ran its glorious career.

- f. The Europe of the period of the Crusades was awake and enlightened compared with the centuries which had gone before.
- E. Three semi-monastic military orders came into existence:
1. Templars or Knights of the temple, whose first headquarters was on the site of the old temple of Jerusalem. (They wore white robes decorated with a red cross.)
 2. Hospitalers, or Knights of St. John of Jerusalem, were founded originally to care for the sick and wounded. (They wore black robes with a white cross.)
 3. Teutonic Knights, exclusively a German order. (They wore white robes with a black cross.)
 4. Combining monasticism and militarism, these orders had as their aims the protection of all pilgrims and perpetual war against the Muslims.
- F. Perhaps the most significant result was the added splendor the Crusades brought to the papacy.
1. It was not the military who tried to unite.
 2. The Holy War was the papacy reaching for universal sovereignty, one united church, West and East.
 3. But, like the Gothic architects who built their cathedrals higher and higher until the towers cracked and then crashed to earth, the popes tried the impossible.
 4. Christian Europe had no need for Syria or Jerusalem. She took them in a fit of enthusiasm and had no power to retain them.
- G. Two things which were forgotten:
1. Christianity's highest satisfactions are not guaranteed by possession of special places.
 2. The sword is never God's way to extend Christ's church.

Scholasticism

(*World Book Encyclopedia*; Shelley, pp. 194-196; Walker, pp. 238-255; Ferguson, pp. 88-93)

I. The History of Education to the Point of Scholasticism.

- A. The era was called “Dark” because, in comparison to future ages, there was a lack of learning.
- B. An illustration of the lack of education even in the later centuries of the Dark Ages can be seen in F. W. Mattox’s statement that only one person in 10,000 in Western Europe during this time could read or write. (*The Eternal Kingdom* , p. 220)

II. Understanding the Term “Scholasticism.”

- A. Scholasticism was a philosophical system that emphasized the use of reason in exploring questions of philosophy and theology.
- B. The Scholastics, or Schoolmen as they were called, tried to prove the truth of Christian doctrine.
- C. They also tried to reconcile contradictory viewpoints in Christian theology.
- D. Scholasticism originated during the 1000's in schools operated by cathedrals and monasteries.
- E. This philosophy lasted into the 1400's with its greatest influence being during thirteenth century (1200's).
- F. The writings on logic by the ancient Greek philosopher Aristotle had an important early influence on scholasticism.
- G. Scholastic Method:
 - 1. The scholastics developed an extremely formal and sophisticated procedure of investigating philosophical and theological questions known as the disputed question.
 - 2. The disputed question started with a problem stated by the teacher.
 - 3. His students then listed the arguments for and against a certain solution to the problem.

4. Next the students took a position on the problem.
5. Finally, they dealt, one by one, with the arguments on all sides of the problem.
6. Using this method the teacher and students tried to reach balanced solution.
7. Scholastics analyzed philosophical and theological questions in books called books of sentences.
 - a. A book of sentences contained quotations or summaries of dogma compiled from the Bible and from works by early Christian writers.
 - b. If the quotations or summaries conflicted, the compiler tried to reconcile the conflicts by his own commentaries based on reason.
 - c. *The Four Books of Sentences* (mid-1100's) by Peter Lombard became the standard theological textbooks.
 - d. Scholasticism trained its followers to consider every side of a question logically and rationally.
 - e. Scholastics also trained them to state their arguments briefly and clearly.

III. The Rise of the University.

- A. The Middle Ages are also called the Dark Ages because there was little education among the common people.
- B. Cathedrals and monasteries became centers for learning.
 1. Because few people were able to read they were taught through pictures.
 - a. Sometimes it would be in fine tooled wooden pictures depicting various Bible stories.
 - b. The other common way was the pictures in stained glass windows.
 2. The Gothic style church buildings particularly were teaching tools.

- a. The pillars, arches and steeples aligned like rows of rockets ready to ascend to heaven pointed heavenward.
 - b. The colorful windows of leaded stained glass windows with art work allowed God's light to come to man.
 - c. Because they had now begun using the flying buttresses the walls did not have to be as thick and could allow for more windows.
 - d. Artists used brilliant colors - crimson, blue, purple, ruby - to tell the story of redemption from creation to the Last Judgment. Worshipers could ponder the sacrifice of Isaac, the crossing of the Red Sea, the birth, life and death of Jesus.
 - e. The Gothic style church buildings (cathedrals) first appeared in the restoration of the abbey church building of St. Denis near Paris when the abbot of St. Denis, Suger, conceived the project and guided the work of rebuilding between 1137 and 1144.
 - f. Then between 1163 and 1270 the famous Notre Dame church building was constructed on a small island in the Seine River in Paris, France.
 - g. By 1270 more than 500 great church buildings were built in Gothic style France alone.
 - h. The best chance for learning among laymen came from cathedral schools.
 - i. Since cathedrals, churches of the bishops, were located in towns their schools to train parish priests were in time opened to all.
 - j. The curriculum of the cathedral school was limited to grammar, rhetoric, logic, arithmetic, geometry, music and astronomy – the seven liberal arts, so called because in ancient Rome their study had been reserved for *liberi*, "freeman."
3. Originally, learning had been limited primarily to the clergy.
 - a. Benedict of Nursia had insisted that his monks read and study for their own spiritual development.

- b. As a result, Benedictine abbeys created a kind of rudimentary schooling in Latin.
- c. In the eighth century, Charlemagne, had widened the opportunities for study through a decree that every monastery have a school to teach all those “who with God’s help are able to learn.”
- d. Charlemagne set an example with a palace school for his own children and those of his courts.

C. Great teachers led to Universities.

- 1. We can trace the birth of universities to the magnetism of single teachers whose skill and enthusiasm for learning attracted students wherever they happened to be.
- 2. The first was Gerbert, master of the cathedral school at Rheims, in the latter half of the tenth century.
 - a. He was the son of a serf but ended his days as Pope Sylvester II (999-1003).
 - b. But, he left a deeper mark upon history through his scholarship than as pope.
 - c. As a young monk, Gerbert had been so brilliant a student that his abbot had taken the unusual step of sending him to Spain to study mathematics.
 - d. Although his mentor there was a Christian bishop, he was also exposed to the broad and tolerant culture of the ruling Muslims. (This was the first of a number of significant contributions Muslims made to the Christian intellectual awakening.)
 - e. Gerbert returned to Rheims deeply impressed by the inquisitive, questioning spirit of Muslim scholarship.
 - f. When he began to teach at Rheims he announced that quotations of traditional church “authorities” no longer sufficed. His pupils were hence-forth to study Roman classics in the original.

- g. To this end Gerbert collected manuscripts wherever he could and built a sizable library - no mean feat at a time when a manuscript sometimes took a year to copy and cost at least the equivalent of a churchman's yearly income.
3. Anselm (1033-1109) has been called the Father of the Schoolmen.
- a. He was born in Aosta in northern Italy about 1033.
 - b. He became a monk under Lanfranc in Bec.
 - c. Under Anselm's direction the school of Bec attained great distinction.
 - d. In 1093 he became archbishop of Canterbury.
 - e. As a theologian, Anselm was an extreme realist and was convinced of the full capacity of a proper dialect to prove the truths of theology.
 - (1) As a "realist" he used this philosophical view to expound the doctrines of the Trinity and of the Atonement.
 - (2) In his *Cur Deus Homo* (Why the God-Man) he advanced the "satisfaction" theory of the atonement which was his most influential contribution to doctrinal history.
 - (a) According to Anselm, man dishonored God by his sin.
 - (b) God's nature demands that satisfaction be made.
 - (c) Since man must technically render perfect obedience at all times he cannot, therefore, ever make satisfaction for past sins.
 - (d) Only God can offer something which has infinite value.
 - (e) Yet the satisfaction must be made by man, since it is man who owes it.

(f) Hence, the God-man, who as God, can offer a sacrifice of infinite value, but as man can make the needed satisfaction for human nature is the only one who can effect the atonement.

(3) Anselm also advanced “the ontological argument” to prove the existence of God.

(a) His motto, “Faith seeking understanding” expressed his conviction that the doctrines of Christianity, once having been revealed and accepted by faith (they could not be learned in any other way) could then be actually demonstrated by the use of reason.

(b) He stated, “I believe in order that I might know.”

4. Peter Abelard (1079-1142).

a. He was the liveliest figure in this early stage of intellectual revolution.

b. Abelard was the ablest user of the dialectic method in the twelfth century.

c. He was born the eldest son of a minor noble in Pallet in Brittany (northwestern France).

d. Because of Abelard’s love of learning he had given up his inheritance rights to younger brothers and roamed France to sit at the feet of the great masters, to whom he listened and challenged.

e. He studied under Roscelin and William of Champeaux, both of whom he opposed and undoubtedly far surpassed in ability. (William had a school of great reputation near Paris, called St. Victor.)

f. His life was stormy.

(1) By the age of twenty-two (1101) Abelard was teaching with a great following in Melun, near Paris.

(2) By 1115 he was a canon of Notre Dame, with a following in Paris such as no lecturer had yet enjoyed.

- (3) He fell in love with Heloise, who was one of his students and who was a niece of a fellow canon, Fulbert.
 - (4) It led to an illicit relationship and when Fulbert found out about it he had Abelard castrated.
- g. He also began to write.
- (1) In a treatise entitled *Sic et Non* (Yes and No), he posed 158 questions from Christian teaching and answered them with conflicting quotations from the Scriptures, the Church Fathers and pagan classics.
 - (2) He said, "The first key to wisdom is assiduous and frequent questioning...For by doubting we come to inquiry, and by inquiry we arrive at the truth." This idea, commonplace to the Greeks, was hardly so to medieval Europeans.
- h. His zest for doubt won the applause of some, but alarmed as many others.
- (1) Another of his books, on the nature of the Trinity, in which he answered Roscelin's tritheisms, he provoked condemnation by a church council at Soissons in 1121 and the brilliant scholar found himself behind the walls of a monastery.
 - (2) Resourceful as usual, Abelard secured the monastery's permission to leave a year later to live in the wilderness southeast of Paris. He called this little settlement Paraclete. (Later, Heloise became head of a little nunnery at the Paraclete. Later, Abelard began to correspond with her. Historians say this is a very interesting record of affection, especially on the part of Heloise.)
 - (3) Students flocked to his side. They built him a shelter, tilled his land and begged him to teach once more.
- i. Resuming his pursuit of reason, Abelard again and again fell from the good graces of conservatives in the church, this time including Abbot Bernard of Clairvaux, the most influential churchman in Christendom.

- j. Bernard pursued Abelard as devoutly as he preached the Second Crusade.
 - (1) He said, "The faith of the righteous believes, it does not dispute."
 - (2) At Bernard's instigation, a church council at Sens in 1140 condemned Abelard for heresy.
 - (3) Abelard then retired to the abbey of Cluny, where he stayed in seclusion for the remaining two years of his life.
 - k. His teaching that man did not inherit guilt, but punishment from Adam was contrary to the Augustinian tradition.
 - l. He, like Anselm, rejected the idea, which was common at the time, that Christ paid a ransom to the Devil,
 - (1) But, he also differed with Anselm in that he thought of the atonement was a "moral influence."
 - (2) He thought that the incarnation and death of Christ were the highest expression of God's love to men, the effect of which was to awaken love within us.
 - m. But no one could stifle the growth of the seeds he had scattered.
 - (1) Schools sprouted all around the Continent.
 - (2) Less than 100 years after his death universities flourished at Paris, Orleans and Montpellier in France as well as across the English Channel at Oxford and Cambridge and at Bologna and Padua in Italy.
5. Peter Lombard (1100-1160).
- a. He was born into humble circumstances in northern Italy.
 - b. He studied in Bologna and Paris.
 - c. In Paris he became ultimately teacher of theology in the school of Notre Dame, and near the close of his life, in 1159, bishop of the Parisian see.

- d. Whether he was ever a pupil of Abelard is uncertain, but he was evidently greatly influenced by Abelard's works.
 - e. Between 1147 and 1150 he wrote the work on which his fame rests – the *Four Books of Sentences*.
 - f. These books became the medieval “textbook” in theology by its collection of patristic texts and balanced explanation of Christian doctrines.
 - g. He also gave the number of sacraments as seven which afterwards became the number that the Catholic Church accepted as correct.
6. With the middle of the twelfth century the first period of Scholasticism was over.
- D. The forming of universities.
- 1. The event that marked the flowering of the universities was the grouping of students and masters into guilds.
 - 2. As craftsmen had done before student scholars banded together for mutual interest and protection and called themselves a universitas, which was the medieval name for any corporate group.
 - a. In Italy, where the majority of students were mature men pursuing advanced study in law and medicine, their guilds came to exercise great power.
 - b. Students hired and paid teachers, determined the courses to be given and fined any lecturer who skipped a chapter in expounding his subject.
 - c. At French and English universities, where students were younger, masters' guilds had the upper hand. They forbade students to swear or gamble, fined them for breaking curfews and prescribed table manners.
 - 3. When we hear the word “university” we tend to envision ivied walls and grassy quadrangles.
 - a. Medieval universities had not even the semblance of permanent quarters.

- b. At first lectures were given in wayside sheds at Oxford and Cambridge, in the cathedral cloisters in Paris and in the squares in Italy.
- c. In time teachers rented rooms and the students sat on the floor, which was usually covered with straw against the dampness.
- d. Since they were not encumbered with athletic stadiums, libraries or other equipment universities could pick up and move elsewhere at any time if they found themselves at odds with local citizens.
- e. In addition to lectures, the method of teaching was the *disputation*.
 - (1) Two or more masters - and occasionally the students - debated text readings, employing Abelard's question and answer approach.
 - (2) Scholasticism developed in this context and came to stand for painstaking arrival at logical conclusions through questioning, examining and arranging details into system of logic.
 - (3) The scholastic disputation stirred heated clashes and bitter feelings. Wars of logic ran for years between master and master, with adherents of each cheering their hero on with tumultuous stomping and whistling.
- f. Something important was happening in this raucous atmosphere. Students were learning to think.
 - (1) Unquestioning acceptance of traditional "authorities" was no longer assured.
 - (2) But, the conclusions had to match with Christian doctrine.

E. The Universities and their degrees.

- 1. Universities in Paris and Oxford were famed for the study of theology.
- 2. The University in Bologna was known for church and civil law.

- a. The church law was known as “canon law.”
 - b. Canon law served the church just as civil law supported a secular government.
 - c. It defined the rights, duties and powers of all people and priests within the church.
 - d. Around 1140 Gratian, a monk of the monastery of St. Felix at Bologna, published a *Harmony of Discordant Canons* which tried to coordinate all previous collections of church law.
 - e. Since he arranged his quotations of authorities subject by subject, his Harmony soon emerged as the sole manual for teachers and for judges in the church.
 - f. It served as the base for later additions to the *Body of Canon Law*.
 - g. Thus by the fourteenth century the Roman Church had at its disposal - until 1918, when it was revised - an authoritative body of laws to control and direct the lives of men.
 - h. Canon law gave to the papacy a rational legal basis, something the medieval state did not yet possess.
 - i. As a result the papacy rose to preeminent power in the public life of Europe and achieved an international prestige that far outweighed that of any feudal kingdom.
 - (1) On the day of Innocent III’s consecration to the papal office, he took as the text of his sermon God’s words in Jeremiah 1:10: **“I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, to destroy and to throw down, to build, and to plant.”**
 - (2) For three decades that is what he did. He was the “Vicar of Christ” on earth, thanks in large part to the universal authority conveyed in canon law.
3. The University at Salerno was known for medicine.
4. Their degrees:

- a. The first degree, that of bachelor, was similar to an admission to apprenticeship in a guild.
 - b. The second degree, that of master or doctor, resembling the master workman in a guild, carried with it full authority to teach in the institution where it was conferred, and soon, for the graduates of the larger universities to teach anywhere.
 - c. The use of Latin as the sole language of the classroom made possible the assembly of students from all parts of Europe and they flocked to the more famous universities in immense numbers.
 - d. Colleges were formed when students, many of whom were of extreme poverty, aroused the interest of benefactors.
 - (1) One of the most influential and oldest foundations thus established was that formed in Paris by Robert de Sorbon (1201-1274) in 1252.
 - (2) It provided a home and special teaching for poor students under the guidance of “fellows” of the house.
 - (3) Such establishments soon known as “colleges,” rapidly multiplied and gave shelter to the great majority of students, rich and poor.
5. The second way the universities served the universal papacy was to provide an unshakable, rational theological construction of Christian society.

IV. High Scholasticism.

- A. The greatest name in the great period of Scholasticism of the thirteenth century was the Dominican monk Thomas Aquinas (1225-1274).
 - 1. He was a student of Albertus Magnus.
 - 2. He was a friend of Bonaventura (John Fidanza, 1221-1274).
 - 3. He was known as the “angelic doctor” and today is officially known as a theologian in the Roman Catholic Church.
- B. Thomas Aquinas (1225-1274).

1. He was a son of Landulf, count of Aquino, a small town about halfway between Rome and Naples.
2. He was connected with the German imperial house of Hohenstaufen and with that of Tancred, the Norman Crusader.
3. It was against the wishes of his parents that Thomas entered the Dominican order in 1243.
4. His spiritual superiors were aware of his promise and sent him to Cologne to study under Albertus Magnus, who soon took his pupil to Paris.
5. On receiving the degree of bachelor of divinity Thomas returned to Cologne in 1248 and now taught as subordinate to Albertus Magnus.
6. In 1257 he was given full standing in the University in Paris.
7. Beginning in 1261 he taught for some years in Italy and then once more in Paris.
8. Finally, in 1272 he began teaching in Naples.
9. He died on his way to the Council of Lyons in 1274, in the Cistercian monastery Fossanuova near Terracina.
10. In the crowded years of teaching Thomas was constantly consulted on important civil and ecclesiastical questions and was active in preaching.
11. But, his pen was busy with voluminous and important documents.
12. Personally, he was a simple, deeply religious, prayerful man.
13. Intellectually, his work was marked by a clarity, a logical consistency and a breadth of presentation that places him among the few great teachers of the church.
14. By declaration of Pope Leo XIII (1878-1903) his work is the basis of present theological instruction.

C. Thomas Aquinas' writings.

1. In his *Summa Contra Gentiles* and *Summa Theologiae* he attempted to bring all human knowledge within the framework of one philosophical system.
2. It is not that he discussed all knowledge, but he constructed a system into which all could be fitted.
3. He held that there is a “natural theology” discoverable by man’s reason, but that since the attainments of reason alone are inadequate they must be augmented by revelation.
4. He made a clear distinction between philosophy and theology, reason and revelation, but there is no contradiction between the two. Both are fountains of knowledge; both come from the same God.
5. The truths of revealed theology cannot be learned by reason, but they are not contrary to reason, and reason can show the inadequacy of objections to them.
6. Thomas also gave the classic statement to the church’s doctrine of the sacraments.
7. To him the visible church required a visible head and he thus implied the doctrine of papal infallibility.
8. He taught that the superabundant merits of Christ and of the saints form a treasury of good works from which a portion may be transferred by the authority of the church, acting through its officers, to the needy sinner.
9. He taught that the wicked pass into hell. The faithful who have wisely used the means of grace pass immediately to heaven. But, the mass of mankind, who while Christian in desire and participants in the sacraments, have followed Christ inadequately, must suffer further purification in purgatory before attaining the joys of heaven. He taught that the souls in purgatory were not beyond the help of the church on earth.

New Religious Movements

(Shelley, pp. 204-214; Walker, pp. 225-238; Mattox, pp. 203-216)

Introduction:

- A. The Bible foretold that there would be a falling away from the faith.
- B. That falling away began even during the time that the apostles were living and continued to the point that there was a religious body, later known as the Roman Catholic Church, which began and became the church that history records.
- C. This body, the Roman Catholic Church, which became so prominent came to think that what they taught was orthodox and anything else was heresy.
- D. We have concentrated our study on the growth of that body and watched as it became such a power that it controlled the world.
- E. We have only briefly looked at a few religious movements which rose in opposition to the teaching of the Roman Catholic Church.
- F. From about the ninth century onward, there were several new religious movements which rose in opposition to the Roman Catholic Church.
- G. Some of these movements played a significant part in the Protestant Reformation which was to occur in a few hundred years.
- H. By this time the Roman Catholic Church had become big enough and powerful enough that they could pronounce that these new religious movements were heresy.
- I. Ultimately the idea that movements could oppose the Roman Catholic Church led to the Protestant Reformation.
- J. In this lesson I want to cover some of those religious movements as we prepare to move into the Protestant Reformation Movement.

Body:

I. Early Religious Movements.

- A. We could begin with the montanists who believed that the church was dead and that we ought not to be satisfied with church in such a condition.

- B. We could think back to the Cluny reform which tried to correct the simony, nepotism and other corruption in the church.

II. Cistercian, an Order that Dominated the Twelfth Century.

- A. It was of French origin.
- B. A Benedictine monk, Robert, of the monastery of Montier, impressed with the ill discipline of contemporary monasticism, founded a monastery of great strictness in Citeaux, not far from Dijon, in 1098.
- C. From the first, the purpose of the foundation of Citeaux was to cultivate a strenuous, self-denying life.
- D. Its buildings, utensils, even the surroundings of worship, were of the plainest character.
- E. Under its third abbot, Stephen Harding (1109-1134), an Englishman, the significance of Citeaux rapidly grew.
 - 1. Four affiliated monasteries were founded by 1115 under his leadership.
 - 2. By 1130 the Cistercian houses numbered thirty; by 1168, 288 and a century later six hundred and seventy-one.
- F. Bernard (1090-1153) was a big part of the success of the Cistercian movement.
 - 1. He was the greatest religious force in that age and, by common consent, deemed one of the chief of medieval saints.
 - 2. He was born of knightly ancestry in Fontaines, near Dijon.
 - 3. He inherited from his mother a deeply religious nature.
 - 4. With some thirty companions, the fruit of his powers of persuasion, he entered the monastery of Citeaux, probably in 1112.
 - 5. He went forth from there in 1115 to found the Cistercian monastery of Clairvaux where he remained its abbot in spite of splendid offers of ecclesiastical preferment.

III. **Arnold of Brescia (?-1155).**

- A. He was born in Brescia, a town in northern Italy, was a student in France and became a clergyman in his native city.
- B. He had a very severe austerity.
- C. He believed that the clergy should abandon all property and worldly power.
- D. He denounced the College of Cardinals as a den of thieves.
- E. He was compelled to seek refuge in France where he became intimately acquainted with Abelard.
- F. He, along with Peter Abelard, was condemned by Bernard at the synod of Sens (1140) and banished from France.
- G. In 1143 the Roman nobles had thrown off the temporal control of the papacy and established what they believed to be a revival of the Senate.
- H. So this is where Arnold went even though he was not a political leader.
- I. He was a preacher of "apostolic poverty."
- J. In 1145 Eugene III restored Arnold to church fellowship but by 1147 Arnold and the Romans had driven Eugene out of the city.
- K. Arnold remained in Rome with a great deal of influence until the accession of the vigorous Hadrian IV (1154-1159). (He was the only Englishman who has ever occupied the papal throne.)
 - 1. In 1155 Hadrian compelled the Romans to expel Arnold by proclaiming an interdict forbidding religious services in the city and he bargained with the new German sovereign, Frederick Barbarossa (1152-1190), for the destruction of Arnold as the price of imperial coronation.
 - 2. In 1155 Arnold was hanged, his body burned and his ashes thrown into the Tiber River.
 - 3. Even though he was charged with heresy, these accusations are vague and seem to have had little substance.
 - 4. Arnold's real offense was his attack upon the riches and temporal power of the church.

IV. Peter of Bruys.

- A. We know little of his early life.
- B. He was from southern France and was far more radical than Arnold.
- C. He was a strict ascetic. He combined the denial of infant baptism, the rejection of the Lord's Supper in any form, the repudiation of all ceremonies and even of church buildings, and the rejection of the cross, which should be condemned rather than honored.
- D. He opposed prayers for the dead.

V. Henry of Lausanne, Switzerland.

- A. He was once a Benedictine monk.
- B. He preached with large following in southern France from 1101 until his death in 1145.
- C. His test of worthiness was ascetic life and apostolic poverty.
- D. By this standard he condemned the wealthy and power-seeking clergy.
- E. When he was forced to leave this country he went to Southern France where he met Peter of Bruys.
- F. When Peter died he assumed the leadership of his movement.
- G. Henry was later caught and brought before a council at Rheims in 1148 who sentenced him to life imprisonment.
- H. He died soon after being committed to the prison.
- I. Arnold, Peter and Henry have been proclaimed Protestants before the Reformation.

VI. Peter Waldo (1140-1218) - Waldenses.

- A. Peter Waldo, whose real name was Valdez, was a rich merchant of Lyons.
- B. Troubadours sang the praises of Alexis and influenced Peter Waldo.
 - 1. The singing troubadours were singing the virtues of the monastic life.

2. The ballad was about young Alexis whose patrician Roman parents pressed him into marriage. The reluctant groom was dedicated to the ideal of chastity, so on his wedding night he made a pact of virgin purity with his bride and immediately left for the Holy Land. Alexis' parents searched for him in vain. Years later he returned home a beggar, so emaciated from his life of self-denial that no one recognized him. He existed in the courtyard on scraps from the family table. Only as he lay dying did he reveal his true identity, too late for the grieving family to claim him. The moral was pointed: a true Christian must be willing to sacrifice everything in this life for the sake of the next.
 3. Struck to the heart by the story, Waldo sought a priest to find out how to live like Christ.
 4. The priest gave him the answer that Jesus gave the rich young ruler – go sell all that you have and give to the poor. (The same text, nine centuries before had launched the monastic movement with Anthony in Egypt which we have studied.)
 5. Waldo decided to follow the priest's advice. He provided an adequate income for his wife, placed his two daughters in a cloister and gave the rest of his estate to the poor.
- C. To launch his mission to the poor, Waldo enlisted two priests to translate portions of the Bible into French. After memorizing long passages, Waldo began to reach common folk to imitate Christ by practicing voluntary poverty.
- D. Thus, his innovations lay in applying the life of poverty and discipleship to all true Christians, not just monks.
- E. As he gained a few followers, Waldo sent them out two by two after the apostolic pattern, into villages and market places to teach and explain the scriptures.
- F. They called themselves the "Poor in Spirit."
- G. We came to know them as Waldenses.
- H. Waldo's unauthorized preaching soon met the stiff opposition of the Archbishop of Lyon who ordered him to stop.
1. He refused saying, "We ought to obey God rather than man."

2. The Archbishop proceeded to excommunicate him.
 3. Waldo and his followers decided to appeal to the pope. They arrived in Rome and found it crowded with churchmen attending the Third Lateran Council (1179).
 4. They were able to gain a hearing before the Council but had the misfortune to be ridiculed by a smooth, fast-talking Englishman named Walter Map.
 5. Pope Alexander III found no evidence of heresy among them and was impressed by their poverty. Since they were mere laymen, he ruled that they could preach only by the invitation of bishops, a very unlikely prospect.
 6. Waldo was convinced that the Scriptures commanded him to preach to the poor with or without bishops' approval.
 7. The movement spread into southern France and across the Alps into Italy.
 8. By 1184 their disobedience compelled Pope Lucius III to excommunicate them from the Catholic church.
- I. The conflict is understandable.
1. The Waldenses wanted to purify the church by a return to the simple life of the apostles.
 2. This meant that the church needed to surrender its worldly power.
 3. Although both had in mind salvation the means by each was radically different.
 4. The papacy could not renounce its sacraments or its priesthood, nor admit that faith in God might be something other than the mandates of Rome.
 5. The Waldenses came to feel more and more that no teaching except Christ's was binding – the scriptures must rule.
 6. But, how could they find support for their cause if everyone lived in apostolic poverty? Slowly they came to accept – just as early monastic houses had – two levels of Christian commitment.

7. The “Poor in Spirit”, the society proper, was bound by special vows and worshiped together in simple services.
 8. Another circle of “friends” remained in the Catholic church but supplied recruits and support for the movement.
- J. The Waldenses were so clearly a back-to-the-Bible movement that over the years many evangelical Christians have tried to present them as “reformers before the Reformation.”
- K. But, their view of salvation, a life of penance and poverty lacks the clear note of God’s grace that sounded so powerfully in the Reformation.
- L. Summary of the beliefs of the Waldenses.
1. They went about two by two preaching the gospel.
 2. They were clad in a simple woollen robes, barefooted or wearing sandals and wholly living on the gifts from their hearers.
 3. They fasted on Mondays, Wednesdays and Fridays.
 4. They rejected oaths and all shedding of blood.
 5. They used no prayer but the Lord’s and a form of grace at the table.
 6. They heard confessions, observed the Lord’s Supper together and ordained their members as a ministry.
 7. They rejected masses and prayers for the dead.
 8. They denied purgatory.
- M. Catholic efforts to get them back.
1. Pope Innocent III (1198-1216) approved some of the things the Waldenses taught by organizing in 1208 something called *papere catholici* which allowed many of the practices of the Waldenses under strict church oversight.
 2. After some time they quit trying to get them back.
 - a. Since the Waldenses had made much use of the Bible, the synod of Toulouse in 1229 forbade the laity to possess the Scriptures, except the psalter and such portions as are con-

tained in the breviary, and especially denounced all translations.

- b. There was never a universal denial of Bible reading by the laity issued during the Middle Ages.
- c. A second and more serious effort to stop this movement was the systematic inquisition.

VII. The Albigenses (Cathari).

- A. This movement was by far the most troublesome for the Catholic Church.
 - 1. In the movement the ascetic spirit of the age found full expression.
 - 2. There were people who were critical of the wealth and power of the Catholic Church and they saw satisfaction in complete rejection of its clergy and claims.
- B. They were commonly called "Cathari" which means "pure ones."
- C. They actually were made up of several different groups who had similar goals.
- D. The Cathari infiltrated into Europe from Bulgaria where one of their chief branches bore the name Bogomiles.
- E. They were called "Albigenses, from Albi, one of their chief seats in southern France.
- F. Their chief regions were southern France, northern Italy and northern Spain.
 - 1. By the end of the twelfth century (1100's) that had a majority of the population of southern France and the protection of its princes.
 - 2. In northern Italy they were very numerous.
 - 3. The Cathari in Florence alone in 1228 counted nearly one-third of the inhabitants.
- G. They were like the Gnostics in that they held that the universe is the scene of an eternal conflict between two powers, the one good, the other evil.

- H. To escape from the power of the flesh the true Cathari was supposed to avoid marriage, sexual intercourse, eating of meat and material possessions.
- I. Here was radical poverty, but not one based on the example of Jesus.
- J. Obviously the Cathari were heretical in a way Arnold of Brescia and Peter Waldo were not.
 - 1. Arnold and Waldo refused to submit to church authorities.
 - 2. The Cathari rejected not only popes and bishops, but basic Christianity.
 - 3. They tried to escape from evil, not by repentance and faith but by dividing the self in two.
 - 4. They were a peril to the Roman Church.
 - a. They revived the ancient dualists heresy.
 - b. By 1200 they had gained the protection of the princes of Toulouse, a cultural area in southern France, and were spreading at an alarming rate.
 - c. The Catholic Church had three weapons.
 - (1) Preaching to return them to the truth.
 - (2) Crusades to crush all hardened resistance.
 - (3) The Inquisition to uproot heresy completely.

VIII. Catholicism's Counter Attack.

- A. The Dominicans.
 - 1. The popes tried sending preachers among the Cathari, but they were notoriously ineffective until a Spaniard named Dominic Guzman (1170-1221) struck upon the reason.
 - a. He realized that the papally assigned preachers were depending upon their ecclesiastical pomp and dignity.

- b. The Albigenses considered such show a sure sign of false religion.
 - c. Dominic believed that the heretics would listen if the preachers themselves were committed to poverty.
 - d. To win the heretics Dominic went forth among them as a poor man, barefoot and begging.
 - (1) Dominic was a native of Calaroga, in Castile, and was born in 1170.
 - (2) He was a brilliant student in Palencia and a youth of deep religious spirit.
 - (3) He became a canon of Osma, about ninety miles northeast of Madrid.
 - (4) From 1201 he enjoyed the friendship of a kindred spirit, Diego of Acevedo, the bishop of Osma.
2. His peaceful mission lasted only two years in southern France before it was forced aside by Innocent III's "get tough" policy.
 3. However, the zealous Spaniard was convinced that poverty and preaching belonged together.
 4. He gathered a group of like-minded men and continued his work among the heretics in other places.
 5. In 1220 the Dominican mission and life-style gained official approval.
 6. The new preaching order that we know as Dominicans was called "mendicant" meaning "begging" and the term "friar" (or brother) distinguished them from monks, because, unlike monks, they went forth to live among people to preach and teach.
 7. Just as monastic houses had once arisen to minister in the countryside, so the mendicant friars now emerged to meet the spiritual needs of townspeople.
 8. Meanwhile, Innocent III was determined to crush the Albigensian heresy. The northern French were itching for a chance to gobble up southern France, which was then a separate country.

9. When Innocent called for a crusade – not against the Muslim Turks but against Christian heretics – the northern French came pillaging and murdering.
10. Even Innocent was shocked by the brutality, but the crusade was eminently successful.
11. By 1215 the Albigenses were uprooted in Toulouse and the northern French had claimed the ravaged territories of the south.
12. Dominic died in 1221. The order then numbered sixty houses, divided among the eight provinces of Provence, Toulouse, France, Lombardy, Rome, Spain, Germany and England, and for years thereafter it increased rapidly.
 - a. Always zealous for learning, it emphasized preaching and teaching, sought work especially in university towns and soon became widely represented on the university faculties.
 - b. Albertus Magnus and Thomas Aquinas, the theologians; Eckhart and Tauler, the mystics; Savonarola, the reformer, are but a few of the great names that adorn the catalogue of Dominicans.
 - c. Their learning led to their employment as inquisitors – a use that formed no part of Dominic's ideal.
13. The Dominicans were known as the "Black Friars."

B. The Franciscans.

1. Francis of Assisi is to be seen not merely the greatest of medieval saints, but one who, through his absolute sincerity of desire to imitate Christ in all things humanly possible, belongs to all ages and to the church universal.
2. Giovanni Bernadone was born in 1182, the son of a wealthy cloth merchant of Assisi, in central Italy.
3. Giovanni's father had dreams of knighthood for his son.
4. His father, a serious man of business, was little pleased to see the son leading in the mischief and revelry of his young companions.

5. A year's experiences as a prisoner of war in Perugia, following a defeat in which he had fought on the side of the common people of Assisi, against the nobles, brought no change in his life.
6. A serious illness began to develop another side of his character.
7. He joined a military expedition to Apulia, but withdrew, for what reason is not evident.
8. His conversion was a gradual process.
9. On a pilgrimage to Rome he thought he heard the divine command to restore the fallen house of God. Taking it literally, he sold cloth from his father's warehouse to rebuild the ruined church of St. Damian, near Assisi.
10. Francis's father, thoroughly disgusted with his unbusinesslike ways, now took him before the bishop to be disinherited; but Francis declared that he had henceforth no father but the Father in heaven. This event was probably in 1206.
11. For the next two years Francis wandered in and about Assisi, aiding the unfortunate and restoring churches, of which his favorite was the Portincola, in the plain outside the town.
12. There, on February 24, 1208, the words of Christ to the Apostles, read in the service, came to him, as they had to Valdez (Peter Waldo), as a trumpet-call to action.
13. He would preach repentance and the kingdom of God without money, in the plainest of garments, eating what might be set before him.
14. He persuaded a little band of companions to join him to be a model of the holy gospel, for which he drafted a "Rule," composed of little beside selections from Christ's commands, and with it.
15. Francis called his group the Friars Minor ("Lesser Brothers"). By this time the associates now called themselves the "Penitents of Assisi", a name for which, by 1216, Francis had substituted that of the Minor, or Humbler, Brethren, by which they were henceforth to be known. We call them "Franciscans."
16. He applied to the Pope Innocent III for approval. It was practically the same request that Valdez had preferred in vain in 1179. But

Innocent was now trying to win some of the Waldenses for the church and Francis was not refused.

17. Two by two they went about preaching repentance, singing much, aiding the peasants in their work and caring for the lepers and the outcasts.
18. Almost from the start Francis' vision was for the world. He tried to go to Syria and to Morocco but was thwarted by misfortune.
19. Then in 1219 a crusading expedition to Egypt gave him his opportunity. With eleven companions he accompanied the army to the Middle East where he tried unsuccessfully to convert the Sultan of Egypt. From Egypt he visited the holy places in Palestine and it was more than a year before he again saw Italy.
20. From the time of Francis' absence in Egypt and Syria in 1219 and 1220, his real leadership ceased. A new ruler was adopted in 1221 and a third in 1223.
21. Francis was a model, not a manager. The movement required more organization, more rules, more supervision than he could provide.
22. He appealed to the pope to appoint Cardinal Ugolino as his adviser and soon he surrendered the administration of the brotherhood to the associate Peter de Cataneo.
 - a. He prayed, "Lord Jesus, I give Thee back this family which Thou didst entrust to me. Thou knowest that I have no longer the strength or the ability to take care of it."
 - b. It is a familiar scene in Christian organizations, one man establishes; another man administers.
23. Under Ugolino's (he was later to become Pope Gregory IX) influence and that of Brother Elias of Cortona, the transformation of the association into a full monastic order went rapidly forward.
 - a. Ugolino saw the possibilities of the movement as an agent for the advancement of the Roman church, especially where its authority had been undermined by Arnold, Waldo and the Cathari.
 - b. He would reform the church by giving the Franciscans authority.

- c. Francis had wanted to reform the world by preaching Christ-like humility.
- 24. In the latter, emphasis was no longer laid on preaching and begging was established as the normal, not the exceptional, practice
- 25. In 1223 Pope Honorius III confirmed a new Rule for the order, which allowed for an elaborate organization and made begging a fundamental trait of the order.
- 26. Thus, Franciscans joined Dominicans in a great mendicant counter offensive in preaching, doctrine and dedication.
- 27. On October 3, 1226, he died in the church of Aportiuuncula. Two years later he was proclaimed a saint by Pope Gregory IX.
 - a. Francis lived to see his ideal changed.
 - b. He feared the spread of worldly power; he dreaded the growth of learning lest the service of the poor be neglected.
 - c. Shelley, "Francis was a product of his age, a lover of Lady Poverty, but he belongs to all the Christian centuries."
 - d. Herbert Workman, "...for a few years, the Sermon on the Mount became a realized fact. But the dream passed..."
- 28. In organization, by Francis' death, the Franciscans were like the Dominicans.
 - a. At the head stood a "minister general" chosen for twelve years.
 - b. Over each province was a "provincial minister." And over each group a "custos," for, unlike the Dominicans, the Franciscans did not, at first, possess houses.
 - c. Like the Dominicans, the Franciscans had almost from the first, their feminine branch - the so called "second order."
 - (1) This was founded by Francis himself in 1212.
 - (2) He worked to establish this through his friend and disciple, Clara Sciffi of Assisi (1194-1253).

(3) They grew quickly and through they soon counted many distinguished scholars, they were always more the order of the poor than the Dominicans.

29. They were known as “Gray Friars” in England.
30. Unlike older orders, they labored almost entirely in cities because it was only there that mendicancy (begging) proved practicable.
31. There was a division among the Franciscans between what came to be known as the “Observants” or strict, who argued that complete poverty was an indispensable note of the true church and the Conventual or loose, who allowed the church to hold property for Franciscan use.

C. The Beguines.

1. The piety movement of the twelfth and thirteenth centuries found many expressions other than through the Dominicans and Franciscans.
2. One important manifestation, especially in the Netherlands, Germany and France, was through the Beguins – associations of women living in semi-monastic fashion, but not bound by irrevocable vows.
3. They seem to have received their name from those hostile to them in memory of the preacher of Liege, Lambert le Begue, who was regarded as having been a heretic; and the Beguine movement undoubtedly often sheltered anti-churchly sympathizers.

D. The value of these orders.

1. Their work resulted in a great strengthening of religion among the laity.
2. At the same time they lessened the influence of the bishops and ordinary clergy, since they were privileged to preach and absolve sin anywhere.
3. They thus strengthened the power of the papacy by diminishing that of the ordinary clergy.
4. One chief influence upon the laity was the development of the “Tertiaries” or “third orders.”

- a. This order permitted men and women, still engaged in ordinary occupations, to live a semi-monastic life of fasting, prayer, worship and benevolence.
- b. As time went on the system tended to become an almost complete monasticism, from which the married were excluded.
- c. It must be regarded as a very successful attempt to meet the religious ideals of an age which regarded the monastic as the true Christian life.

E. The Inquisition (1200's).

- 1. The Catholic church felt that the heretics had to be hounded out of hiding. That was the purpose of the Inquisition.
- 2. The infamy of this institution has left its mark on the memories and vocabularies of men everywhere. The world and all "Christianity" equate it with ruthless miscarriage of justice.
- 3. The early form of the Inquisition appeared in 1184 when Pope Lucius III required bishops to "inquire" into the beliefs of their subjects. In short, they held a "inquiry" or inquest. Heresy or harboring a heretic brought immediate excommunication.
- 4. The spread of the Waldenses and Albigenses called for stricter measures.
- 5. In 1215 the Fourth Lateran Council, under Innocent III's leadership, provided for the state's punishment of heretics, the confiscation of their property, excommunication for those unwilling to move against the heretic and complete forgiveness of sins for those cooperating.
- 6. In 1220 the pope took the Inquisition from the hands of the bishops and turned it over to the newly formed Dominicans and nine years later the Synod of Toulouse systematized inquisitorial policies, leaving the alleged heretic with virtually no rights.
 - a. The inquisitor was subject to no law, only to the pope.
 - b. He was prosecutor and judge.
 - c. The "trial" was secret and the accused had to prove his innocence.

- d. He had to do this without the benefit of counsel or knowledge of his accusers.
7. The final, significant step came in 1252. Pope Innocent IV authorized torture as a means of getting information and confessions from accused heretics.
8. Popes, saints and theologians had in the past rejected with horror the very thought. But no such reserve remained after Innocent III had ascended the papal throne and the Catholic Church had achieved its majestic and powerful unity.
9. Canon Law, forbade a cleric from shedding blood. He who served the altars of the One Sacrifice must not sacrifice men. He could only hound, and interrogate, and torture the prisoner. If he found the unfortunate person guilty of heresy he turned him over to civil authorities, usually for burning at the stake.
10. It was an ugly business but almost everyone, after Augustine, agreed that saving the body by amputating a rotten limb was the path of wisdom. Clearly, in their view, the Church of Rome was the body and the heretic the rotten limb.
11. The combination of the crusade against heresy in Toulouse and the Inquisition brought an end to Catharism before the thirteenth century closed.
12. But, the Waldenses, who were often targets of the same Inquisition, survived in the mountains of Italy and welcomed the Reformation when it broke over Europe in the sixteenth century.
13. The Inquisition also survived, even with its serious weakness. It could amputate, but it could not heal. The ministry of healing arose in a village surrounded by vineyards eighty-five miles north of Rome.
 - a. Assisi was the hometown of Giovanni Bernardone; we know him as St. Francis of Assisi (1182-1226).
 - b. Leaving home in a ragged cloak and a rope-belt taken from a scarecrow, he wandered the countryside with a few followers, begging from the rich, giving to the poor and preaching the joys of “apostolic poverty.”

The Decline of the Middle Ages (1300s - 1400s)

(Shelley, pp. 215-233; Walker, pp. 257-297; Ferguson, pp. 5-10; Mattox, pp. 219-236)

Introduction:

- A. In this lesson we are going to study the “Decline of the Middle Ages” which occurred during the fourteenth and fifteenth centuries (1300's and 1400's).
- B. There are several things that occurred during those 200 years in which the Middle Ages came to an end and the Reformation began.

Body:

I. The Conflict Between Church and State.

- A. A brief history of the conflict between the church and state.
 - 1. As we have studied the history of the apostate church, we have noticed from time to time a conflict between the church and state as to which was in charge.
 - 2. Can the church control the state or does the state control of the church?
 - 3. There were times, such as when Constantine came to power, that the church and state were brought together under the power of the Emperor.
 - 4. We saw the church wield such power that Pope Gregory VII, (1073-1085), whose real name was Hildebrand, excommunicated King Henry IV and forced him to stand barefoot in the snow for three days while he begged for forgiveness.
 - a. This was a conflict over “investiture” – the power of the state to appoint ecclesiastical positions. Henry IV had appointed an ecclesiastical position.
 - b. The event summarized above occurred at Canossa, 1077 where Pope Gregory had a castle in the mountains of Italy.
 - c. The word “Canossa” came to represent the ascending power of the papacy.

- d. Two French church leaders, Ivo, bishop of Chartres and Hugo of Fleury, in writings between 1099 and 1106, had argued that church and state each had their rights of investiture, the one with spiritual, the other with temporal authority.
- e. Anselm, the famous archbishop of Canterbury, a firm supporter of reform principles (1093-1106), had refused investiture from Henry I of England (1100-1135).
 - (1) This led to a contest which ended in the resignation by the King, of investiture with ring and staff, while retaining to the crown investiture with temporal possession by the reception of an oath of loyalty.
 - (2) These principles and precedents influenced the further course of the controversy.
 - (3) These compromises came to a completion in 1122, in what is called the Concordat of Worms, which was arranged between Henry V and Pope Calixtus II (1119-1124).
 - (a) By mutual agreement, elections of bishops and abbots in Germany were to be free and in canonical form, yet the presence of the Emperor at the choice was allowed and in case of disputed election he should consult with the metropolitan and other bishops of the province.
 - (b) In other parts of the empire, Burgundy and Italy, no mention was made of the imperial presence. But the Emperor renounced investiture with ring and staff, the symbols of spiritual authority and, in turn, the Pope granted him the right of investiture with the temporal possessions of the office by the touch of the royal scepter without demand of payment from the candidate.
 - (c) The effect was that, in Germany at least, a bishop or abbot must be acceptable both to the church and to the Emperor.
- f. The Concordat of Worms, did not solve the problem of who has the most power - the church or the state.

5. One of the things that we are going to study today is summarized by the word "Anagni."
 - a. "Anagni" was a city in the foothills of the Apennine Mountains of Italy where Pope Boniface was born.
 - b. This came to symbolize the descending power of papacy.
- B. Setting the scene of the church and state in the fourteenth and fifteenth centuries.
1. Significant changes often take place in the church and in the world, and men are totally unaware of what is happening. The fourteenth century was such a time.
 2. The significance of the fourteenth and fifteenth centuries lies not only in the further decline of the empire, but in the dramatic loss of papal prestige.
 3. The fourteenth century appeared to break upon Europe on a triumphant note.
 - a. February 22, 1300 Pope Boniface VIII proclaimed a Jubilee - a Holy Year - to celebrate the new century of Christ's birth. It was the first of its kind.
 - b. The official decree announced "a full and copious pardon of all their sins" for all who reverently visited the churches of St. Peter and St. Paul during the Holy Year. (In 1975 Pope Paul VI proclaimed another Holy Year in which people could get the "gift of plenary Indulgence.")
 - c. Boniface VIII (1294-1303) had a flair for pomp and circumstance.
 - (1) Several times he appeared before the pilgrims in imperial robes crying "I am Caesar. I am emperor." According to reports his papal crown contained 48 rubies, 72 sapphires, 45 emeralds and 66 large pearls.
 - (2) He could afford such elaborate crowns because, according to one chronicler, the Church of St. Paul kept two priests busy day and night "raking together infinite money."

- (3) The decades ahead looked bright to Boniface because for two centuries the papacy had held an unrivaled peak of power - religious and political.
- (4) Boniface had as an example Pope Innocent III who preceded him. Pope Innocent was highly skilled at imposing his will upon emperors and kings. Boniface assumed that he could continue the same practice.

C. Condition of the state.

1. The fourteenth century is too early to speak of nations in the modern sense of the term, but more and more people were getting used to the idea that they were English or French whenever their thoughts reached beyond their own town or religion.
2. More importantly they found it possible to think of their "state" functioning without direct papal guidance.
3. In modern terms they began to think of secular and sacred affairs.
4. Europe was slowly moving away from its feudal past.
5. Land was less important, hard cash was the new thing.
6. Increasingly, men at the top of the medieval power structure realized that they had to command even larger sources of revenue.
7. This required a broader authority to tax.
8. The struggle between the church and the brash national monarchies of England and France touched off the turmoil of the fourteenth century.

D. Secular rulers of England and France.

1. Edward I ruled in England; Philip the Fair in France.
2. Both were strong and self-assured and at odds with each other over lands in France still under English control.
3. To finance their costly campaigns, Edward and Philip hit upon the same solution - tax the clergy within their realms.

- a. But, the only problem was that in the pope's view church revenues were exempt from compulsory assessments and taxable only by the church.
- b. In 1296 Boniface VIII had issued *Clericis laicos*, a document threatening excommunication for any lay ruler who taxed the clergy and any churchman who paid those taxes without papal consent.
- c. But Edward and Philip were a new breed of secular monarch, unimpressed by threats from Rome.
 - (1) Edward's answer was to decree that if the clergy did not pay, they would be stripped of all legal protection and their extensive properties would be seized by the king's sheriff.
 - (2) Phillip's answer was to place a complete embargo on the export of all gold, silver and jewels from his domains thus depriving the papal treasury of a major source of revenue from church collections in France.
- d. Faced with such stiff opposition, Boniface backed down explaining that he had not meant to cut off clerical contributions for defense in times of dire need. Since the kings could decide what constituted "defense" and "dire need," the victory for Edward and Philip was clear.

E. The battle continues.

- 1. The royal victory was far from complete.
- 2. Because of the success of the Jubilee year, Boniface concluded that the spiritual reverence manifested for him in every corner of Christendom extended to the civil sphere as well.
- 3. He had a second circlet added to his crown as a symbol of his temporal sovereignty.
- 4. Concentrating his fire upon Philip, the pope determined to teach the French monarch a lesson.
- 5. But Philip gave the church no temporal authority.

- a. In 1301 the king imprisoned a French bishop on charges of treason.
 - b. Boniface ordered the official's release and rescinded his earlier concession on taxation of church lands.
 - c. The next year Philip responded by summoning representatives of the French nobility, clergy and bourgeois to gather for the Estates – General and he got their support against the pope.
6. Several months later Boniface issued *Unam sanctam*, the most extreme assertion of papal power in all church history.
7. He said, "It is altogether necessary for every human being to be subject to the Roman pontiff."
8. The king's countermove was no less drastic. He prepared to have Boniface deposed on the ground that his election had been illegal.
- a. To execute this plan he chose William of Nogaret, a shrewd lawyer who was helping Philip build the foundation of his nation.
 - b. Nogaret was known to find "volunteer" witnesses when he needed them and to force them to testify.
 - c. Philip was determined that Boniface would be brought to France to stand trial for heresy, simony and immorality.
 - d. Armed with authority from an assembly of French churchmen and nobles, he rushed to Italy determined to bring the pope to France for trial before a special church council.
 - e. Boniface, who was then 86, had left the heat of Rome to summer in the foothills of the Apennine mountains at his birthplace, Anagni.
 - f. Nogaret and some troops he had marshaled broke in on the aged Boniface in his bedroom. Whether they actually man-handled him is in dispute, but certainly they heaped abuse upon him. They kept him prisoner for several days.
 - g. When the people of Anagni realized what was happening, they rose up and rescued Boniface.

- h. Numbed and humiliated, the aged pope died within weeks.
 - i. Contemporaries said: "He crept in like a fox, reigned like a lion and died like a dog."
- F. The significance of the Anagni episode.
 - 1. It revealed that European Christians no longer accepted papal interference in what they regarded as purely political matters.
 - 2. No one could say with certainty what a purely political matter was, but a king's power within his own country was a generally accepted fact.
 - 3. At the same time an outrage against a pope, even an unpopular one, was widely resented, yet, he was the Vicar of Christ. Few men at that time could conceive of Christianity without the "Holy Father."
 - 4. Thus, even when they had no political terms for it, men in the early fourteenth century were beginning to distinguish secular and religious authority and to recognize the rights of each in its own place. That was a new idea.
 - 5. Anagni came to symbolize the descent of papal power just as Canossa, some two centuries before, had symbolized the ascent.
 - 6. When Boniface's successor in Rome died after a brief, ineffective reign, Philip's daring coup bore its fruit.
 - 7. In 1305 the College of Cardinals elected a Frenchman, the Archbishop of Bordeaux, as Pope Clement V. Clement never set foot in Rome, preferring to stay closer to home where he was always accessible to royal bidding.

II. The "Babylonian Captivity" of the Papacy.

- A. Clement's election in 1305 marked the start of the 72-year period in church history called, after the long exile of the ancient Jews in Babylon, the Babylonian Captivity of the papacy.
- B. Following Clement, six successive popes, all of French origin, chose to reside in a little town called Avignon rather than in Rome.
 - 1. Avignon was located on the Rhine River just across from the borders of Philip's domain.

2. Under the popes the town grew to a busy city of 80,000 with its immense clerical bureaucracy and the sumptuous papal palace.
 3. The removal of the papacy to Avignon was more than a matter of geography.
 - a. In the thinking of European people, Rome, the Eternal City, stood not only for the idea of the apostolic succession of the church founded upon St. Peter, but also the concept of western universality - Roman *imperium*.
 - b. Avignon on the other hand, was surrounded on all sides by the French kingdom and was a mere tool in the hands of one nation, the power-hungry French.
- C. The pope's power put under the council.
1. The Avignon papacy was bitterly resented in Germany.
 - a. The double imperial election in Germany in 1314 had divided that land between supporters of Louis the Bavarian (1314-1347) and Frederick of Austria.
 - b. Supported by King Philip V of France (1316-1322), thought the occasion ripe to diminish German influence in Italy for the benefit of the States of the Church so he declined to recognize either one of them and declared that the Pope had the right to administer the empire during vacancies.
 - c. When Louis interfered in Italian affairs the Pope excommunicated him.
 - d. In the course of time the German electors issued the famous declaration of 1338, in Rense, which was confirmed by the Reichstag in Frankfurt the same year, that the chosen head of the empire needs no approval from the papacy whatever for full entrance on or continuation in the duties of his office.
 2. In 1324 the emperor Louis the Bavarian (1314-1347) moved against Pope John XXII by appealing to a general council.
 - a. Marsilius of Padua, who had fled from the University of Paris, was a scholar who supported such a move.

- b. In 1326 Marsilius and his colleague John of Jandun presented Louis with a work titled *Defender of the Peace*.
 - (1) This asserted that the church was the community of all believers and that the priesthood was not superior to the laity.
 - (2) They also said that neither popes nor bishops nor priests had received any special function from Christ, but that they served only as agents of the community of believers, which was represented by the general council.
 - (3) This radical and revolutionary view of the church transformed the papacy into the executive office of the council and subordinated the pope to the authority of the council.
 - (4) This theory, called conciliarism, soon found a place not only in theory, but in fact.
- 3. Because the popes were all Frenchmen it caused greatly increased restlessness in England because they were still at war with France.
- D. Most of the hostility aimed at the Avignon papacy complained of the use and abuse of money.
 - 1. The decline in revenues from the Papal States in Italy had brought the papal court to bankruptcy.
 - 2. To replace these funds and raise new ones the Avignon popes resorted to a host of money-making schemes, some old and some new.
 - 3. There were fees and taxes for everything. For example:
 - a. The popes introduced the rule that whenever a bishop was appointed, the first year's income - called an *annat* - should go to the pope.
 - b. To fill a vacancy popes often transferred a bishop from another city and thus created more "annates."
 - c. Sometimes the pope delayed the appointment and received all the income in the interim. This was called a *reservation*.

- d. The most lucrative practice was the granting of indulgences.
- E. By 1360 turmoil in Italy over the papal states plus the outcries against the French domination of the papacy made it clear that the Avignon papacy could not continue indefinitely.
- F. In 1377 the aged Pope Gregory XI reentered Rome.
 - 1. The joy over the re-establishment of the papacy in the Eternal City was short-lived.
 - 2. Gregory's death within a year required a new papal election.
 - a. The College of Cardinals, still heavily weighted with Frenchmen, yielded to the clamor of a Roman mob and chose an Italian.
 - b. On April 18, Easter Sunday, the new pope, Urban VI, was crowned.
 - c. The summer months along with Urban's dictatorial ways, brought second thoughts about his selection.
 - d. In August the cardinals suddenly informed all Europe that the people of Rome had forced the election of an apostate to the chair of Peter and the proceedings were invalid.
 - e. A month later the "apostate" responded by creating practically a new College of Cardinals.
 - f. For their part the French cardinals chose from their own number another pope, Clement VII and announced this fact to the various civil and church authorities.

III. The Great Papal Schism.

- A. Thus, with Urban ruling from Rome and Clement from Avignon the murky chapter in papal history called the Great Schism of the papacy began.
- B. It lasted 39 years.
- C. Each pope had his own College of Cardinals, thereby insuring the papal succession of its own choice.

- D. Each pope claimed to be the true Vicar of Christ, with the power to excommunicate those who did not acknowledge him.
1. France went with Clement; Italy with Urban.
 2. The empire went with Urban and so did England.
 3. Scotland went with Clement.
 4. But, within each country minorities existed.
 5. Tumults and riots broke out.
- E. By 1409 a majority of the cardinals from both camps agreed that something had to be done.
1. In 1395 leading professors at the University of Paris proposed that a general council, representing the Universal Church, should meet to heal the schism.
 2. But, difficulties immediately arose. Canon Law said that only the pope could call a general council and only the pope could ratify any decision of a general council.
 3. Which pope had the right to ratify? In effect Canon Law prohibited the reunion of Christendom!
 4. They met for a general council at Pisa on the west coast of Italy.
 5. They deposed both claimants to the papal chair and elected a third man, Alexander V.
 - a. Neither of the two deposed popes would accept the action of the council.
 - b. So the Roman Catholic Church now had three popes instead of two.
 - (1) Three popes at a time are too many by almost anyone's standards, especially so when one of the popes preaches a crusade against another and starts selling indulgences to pay for it.
 - (2) This bizarre spectacle stirred Europe sufficiently to goad its leaders into firm action.

- F. In 1414 the Holy Roman Emperor assembled, at the German city of Constance, the most impressive church gathering of that era. Even the Greek Orthodox Church sent representatives.
1. For the first time voting took place on a purely national basis.
 2. Instead of the traditional assembly of bishops, the council included lay representatives and was organized as a convention of “nations” (German, Italian, France and English, the Spanish entering later).
 - a. Each nation had one vote.
 - b. The national structure of the council was highly significant in that it showed that the church was reluctantly coming to realize the new national alignment of power.
 3. At length, in 1417, the council got one papal incumbent to step aside, deposed the other two and chose a new Vicar of Christ, Martin V.
 - a. One of the deposed popes, Benedict XIII of Avignon, clung to his claim.
 - b. But, for all practical purposes, the Council in Constance ended the Great Schism.
 - c. Necessity had triumphed; yet it was promptly denied.
 - (1) Martin reigned precisely because of the council’s action.
 - (2) Yet, as soon as he was pope, he repudiated all acts of the council, except the one by which he ruled.
 - (3) Martin had good reason to deny the work of the council for it raised a very important question - Who is greater, a general council that creates the pope, or the pope who claims supremacy over councils?
 4. The conciliar movement aimed at transforming the papacy into something like a limited monarchy.
 - a. Constance solemnly decreed that general councils were superior to popes and that they should meet at regular intervals in the future.

- b. The pope called this heretical.
 - (1) His return to power plus the inability of later councils to introduce much-needed reforms enabled the popes, by 1450, to discredit the conciliar movement.
 - (2) They busied themselves not with religious reforms but with Italian politics and patronage of the arts.
 - (3) The pope often could not make up his mind whether he was the successor of Peter or of Caesar.
 - (4) Political corruption and immorality in the Vatican reached unbelievable heights under Roderigo Borgia, who ruled as Alexander VI (1492-1503). He was grossly immoral and obsessed with his passion to provide wealth and power for his children.
- 5. Thus, Constance could be denied, but it could not be forgotten.
 - a. Estrangement from the pope was growing.
 - b. Men began to think in terms of “national churches,” and the church governed by representative bodies.

IV. The Seeds of Reformation. (Ferguson, pp. 5-9)

A. Miscellaneous Matters:

- 1. The Reformation was not caused by any of the general changes taking place in Europe, but its course was conditioned by them, both positively and negatively.
- 2. It is important to remember the continuity between the late Middle Ages and the Reformation.
- 3. The following are some of the more significant currents in the fourteenth and fifteenth centuries which in some way prepared for the Reformation of the sixteenth century.

B. The search for objectivity in religion: Sacramentalism.

- 1. Much of the religion of the day was a matter of fear and superstition.

2. The late medieval doctrine of the “sacraments” placed the emphasis on the action performed and the words pronounced.
 3. The “grace” or benefit was bestowed without any reference to the morality of the minister or the faith of the recipient.
 4. Considering mere outward actions as objectively effective in conveying grace was an expression of the medieval conviction of God at work in an ordered world, yet it meant that externalism was threatening vital religion.
 5. The main sacraments were the Mass, about which many superstitions had developed, and Penance, to which was attached the abuses of indulgences.
 6. The doctrine of transubstantiation had enhanced the “Miracle of the Mass.”
 - a. Each Mass was a distinct act of sacrifice and had a marketable value.
 - b. The more Masses one had said, the more value to him or the more merit which could “balance the accounts” of souls in purgatory.
 - c. The granting of an indulgence, that is drawing on the “treasury of merits” which was at the disposal of the church, could cancel the temporal penalties.
 - d. The indulgence was supposed to apply only to earthly penalties imposed by the Church.
 - e. Yet, it was easy for the common people to misunderstand the indulgence as giving actual forgiveness of sin.
 - f. When the church was in need of funds the salesmen used this misunderstanding to increase his sales.
 - g. It was this unscrupulous practice that later touched off the reformatory work of Luther and Zwingli.
- C. The search for the subjective experience of God - Mysticism.
1. Countering the philosophical trend toward an arbitrary God of absolute will and the sacramental trend toward an external objective

religion there began a search for a more immediate personal union with God.

2. The goal of Mysticism is “absorption into the divine.”
3. There had been such tendencies toward personal piety earlier in the Middle Ages which are called mystical, but the real flowering of Mysticism in Christianity came in the fourteenth century.
 - a. The Friends of God and the Brethren of the Common Life were among the mystical brotherhoods.
 - b. *The Imitation of Christ* attributed to Thomas A. Kempis and *The German Theology* were among the great devotional classics to be produced by those of the new devotion.
 - c. Meister Eckhart (1260-1327) and John Tauler were two of the great practitioners and preachers of the mystical life.
 - d. Most who followed this new piety did not break with the church nor lose sight of good works, but Mysticism made people less dependent upon the external forms of Catholicism and also less willing to be subject to ecclesiastical authority.

D. The search for intellectual freedom - Renaissance Humanism.

1. The rediscovery of the classical writings of Greece and Rome in the fourteenth and fifteenth centuries turned intellectual restlessness into new channels.
2. There was a great desire to return to the originals including the Bible.
3. The study of the original languages and the new editions of works of the early fathers helped to discredit the theological edifice built on the Latin Vulgate version of the Bible.
4. The invention of moveable-type printing about 1450 contributed to the spread of the new learning.
5. Although some Humanists were indifferent or hostile to Christianity, the leading Humanist scholar, Erasmus (1466-1536), had religious and moral interests.

- a. His most influential contribution was the first printed text of the Greek New Testament.
 - b. He was interested in a return to the scriptures and to primitive Christianity and he strongly satirized the religion of his day.
 - c. He did not believe in division so he never broke with Catholicism.

- E. The search for representative government of the church - Counciliarism. (See information above.)

- F. The search for moral reformation - Girolamo Savonarola.
 - 1. The worldliness and corruption of the church reached its worst in the fifteenth century.
 - 2. The clergy were worldly-minded and were reported to keep concubines.
 - 3. Among the spokesmen for moral reform was Girolamo Savonarola of Florence Italy (1452-1498) who was a fiery dictatorial exponent of late medieval Catholic righteousness by works.

- G. The search for new political and social patterns - Nationalism and Social Unrest.
 - 1. The national monarchies became sufficiently strong to ignore the pretensions of a universal empire or a universal church.
 - 2. The popes following Boniface VIII (1294-1303) were unable to impose their will in areas where the sovereigns could count on a resistance by the populace to outside pressures, even papal.
 - 3. It was thus as national spokesmen that Wycliff and Huss won their following.
 - 4. Eventually the independent policies of kings and princes were to determine the course of the Reformation in the sixteenth century.
 - 5. The rising middle classes of the towns and the discontent of the peasants called for new social patterns.

- H. The corruption in the Catholic Church was also the early seeds for the Reformation.

1. The thought that celibacy was more holy than being married.
2. Simony, the act of selling or buying a religious office, was a seed for the Reformation.
3. The sale of indulgences was a seed.
4. Hagiolatry, the worship of angels was also a seed.

V. The Early Reformers.

A. William of Occam (1300-1349).

1. One of the most influential thinkers of his time.
2. He taught that the pope is not infallible and that a general council was higher authority than the papacy.
3. He also advocated that the Bible is the only infallible source of authority in the church and that in secular matters, the church and the pope should be subordinate to the state.

B. John Wycliff (1320-1384).

1. He lived in England and saw a great need for a return to New Testament simplicity and authority.
2. He was educated at Oxford University where, as a student, he opposed the Mendicant orders.
3. He opposed the pope declaring that in the Scripture there are only two orders of officers in the church, elders and deacons.
4. He was granted a doctor's degree and appointed professor of theology in Oxford.
5. In 1374 as a member of an embassy to Rome he saw the corruption of the priesthood there and on his return to England began to speak and write against the pope as the antichrist, declaring the papal system unscriptural.
6. In 1377 Pope Gregory XI condemned nineteen points of his writings, but the court protected him against punishment because he was favored by the crown.

7. He began to form societies to preach to the poor and his followers were called Lollards.
 8. In 1380 he translated the first complete Bible into English.
 - a. As the result of his Bible study he rejected the doctrine of transubstantiation which brought the disfavor of the chancellor of the university upon him.
 - b. The chancellor of the University expelled him from the faculty and a synod at London in 1382 condemned his works.
 - c. The court protected him from violence and he retired to Lutterworth where he died in 1384.
 9. He also aroused the animosity of the Catholics by renouncing the use of images, relics, Latin in the services and recognition of festivals.
 10. He also opposed private masses and doctrine of extreme unction.
 11. He pronounced indulgences and the interdict blasphemous and wholly rejected the doctrine of purgatory.
 12. In 1401 the "heresy" of Wycliffe was made a capital offense in England and those who possessed any of his writings made subject to punishment by death.
 13. Thirty-one years after his death the council of Constance condemned him as a heretic, ordered his bones removed from their tomb, burned and the ashes thrown in the Severn river.
 14. This order was carried out in 1428 at papal command.
- C. John Huss (1373?-1415).
1. The influence of Wycliffe in England soon reached the continent.
 2. Students who had gone to England to study brought back to various parts of Western Europe his influence, especially regarding the study of the Bible.
 3. John Huss, who later became known as "John the Baptist of the Reformation," was educated in the University of Prague.

4. He then became professor in the University and the leader of a very active reform movement in Bohemia.
5. He was a very powerful preacher as well as an influential teacher.
6. In 1402 he became the rector of the University and through his tremendous influence led the church of Bohemia in a reformation along the lines that had been set forth by Wycliffe.
7. After 1409 he became the head of the National Bohemian Party and large numbers realigned under his leadership in the cause of reformation.
8. He strongly opposed the doctrine of indulgences and encouraged a return to the study of the Bible.
9. He was first excommunicated by the archbishop of Prague and a little later by the pope.
10. He was summoned to appear before the council of Constance in defense of his faith.
 - a. He was hesitant to go but the Emperor Sigismund promised him safe conduct to and from the council.
 - b. On the basis of this promise he attended the council and defended his views.
 - c. The council condemned him as a heretic and appealed to Sigismund to revoke the promise of safe conduct.
 - d. The Catholic leaders insisted that Sigismund was not under obligation to keep his word to a heretic and so John Huss was imprisoned and burned at the stake on July 6, 1415.
 - e. His colleague, Jerome of Prague, was also martyred.
 - f. His followers were divided into two groups.
 - (1) Taborites who believe that one could do only what scripture authorized.
 - (2) Utraquists who believed one could do whatever the Bible does not condemn.

- (3) As a result of these men the Moravian church was established. (Sometimes referred to as Bohemian Brethren.)
- (4) The courage and example of John Huss was also a great inspiration to Martin Luther – when he was called to answer for his beliefs, he remembered what happened to Huss and did not appear.

D. Girolamo Savonarola (1452-1498).

1. He loved music and poetry, but when he, at the age of twenty, was spurned by a girl who thought herself better than he, he abandoned his plan to be a doctor and entered a monastery.
2. When Charles VIII of France led his army into Italy in 1494 Savonarola welcomed him to the city of Florence and became dictator of the city in 1495.
3. This gave him the opportunity to reform the church in the city.
4. The pope tried to stop him from criticizing the church by offering him a position of Cardinal.
5. He replied that he preferred a hat of blood to the hat of a cardinal.
6. Pope Alexander VI put him under the papal ban in 1497 and threatened the city of Florence with the interdict.
7. The city turned against him and he was condemned as a heretic.
8. He turned to the young people and enlisted about 4,000 who were twelve to twenty years of age and sent them throughout the city as active reformers.
9. Having become a nuisance in the eyes of the people of Florence, his monastery was stormed and he was arrested.
10. He was tortured and then hanged and his body burned in 1498.

E. Ximenes (1436-1517).

1. He worked in Spain.
2. He was chief adviser to Queen Isabella in 1492.

3. He authorized the formation of a group of Spanish scholars to undertake a revision of the Greek text of the New Testament.
4. As a result a Complutensian Polyglot was produced.
 - a. It contained the New Testament Greek and Latin.
 - b. It contained the Old Testament in Hebrew, Latin, Greek (Septuagint) and Chaldaic.
5. He accepted every doctrine of the Catholic Church, but tried to reform the lives and morals of the hierarchy.