

Mentors

Didache and 1 Clement
Ignatius of Antioch and Polycarp of Smyrna
Justin Martyr
Athenagoras
Irenaeus of Lyons
Tertullian
Clement of Alexandria
Origen
Gregory Thaumaturgus
Eusebius of Caesarea
Athanasius of Alexandria
Gregory of Nazianzus
Gregory of Nyssa
Jerome
Augustine of Hippo
John Cassian
Vincent of Lérins
(Pseudo-)Dionysius the Areopagite
Gregory the Great
Venerable Bede
Maximus the Confessor
John of Damascus
Anselm of Canterbury
Peter Lombard
Peter Abelard
Bernard of Clairvaux
Bonaventure
Thomas Aquinas
John Duns Scotus
William of Ockham
John Wyclif
Jan Hus
Thomas à Kempis
Jean Gerson
Martin Luther
Balthasar Hubmaier
Ignatius of Loyola
John Calvin
Jacob Arminius
Blaise Pascal
John Locke
Philipp Jakob Spener
Jonathan Edwards
John Wesley
Alexander Campbell

David Lipscomb
 Søren Kierkegaard
 John Henry Newman
 Karl Barth

VOCABULARY ONE

Systematic Theology- The branch of Christian theology that attempts to present theological thinking and practice in an orderly and coherent way. It may be based on Scripture and expressed through doctrines. It implies an underlying philosophical frame of reference and a method to be followed.

Historical Theology- The study of the views of theologians and of the Christian church in their historical contexts.

Septuagint (LXX)- (Lat. “70”) The Greek translation of the OT, including the so-called Apocryphal or Deuterocanonical books.

subapostolic- The generation immediately following that of the original apostles. During this period, the “apostolic fathers” led the church.

Ante-Nicene- Denotes the period and figures prior to the first ecumenical council, which took place in 325 in Nicaea.

Didache- (Gr. “teaching”) The teaching about the Christian faith conveyed to new converts. Also the name of the early Christian manual on the Christian life and church practice –*The Didache of the Twelve Apostles* (ca. A.D. 50–100).

Doctrine- (Lat. *doctrina*, from *docere*, “to teach”) That which is taught and believed to be true by a church. In various ways churches sanction their official teachings or doctrines.

Dogma- (Gr. *dogma*, “decree,” “an opinion”) A teaching or doctrine that has received an official church status as now unquestionable truth. In the Roman Catholic Church it has status as a definitive or infallible church teaching.

Hellenization- The process of making a culture more Greek, especially in language and religion.

Heresy- (Gr. *hairesis*, “choice,” “sect”) Christian false teaching. A view chosen instead of the official teachings of a church. Such a view is thus regarded as wrong and potentially dangerous for faith.

Christology- (From Gr. *christos*, “anointed one,” and *logos*, “study”) The study of the person and work of Jesus Christ. The church’s understanding of who Jesus Christ is and what he has done grew and developed through the centuries. Early church councils produced Christological statements.

Anthropology, theological- The doctrine of humanity, which views humans in terms of their relationships to God. It includes critical reflection on issues such as the origin, purpose, and destiny of humankind in light of Christian theological understandings.

Soteriology- (From Gr. *soteria*, “salvation”) The doctrine of salvation.

Ecclesiology- (From Gr. *ekklesia*, “church”) The study of the church as a biblical and theological topic. The New Testament presents various images of the church that the early church struggled with as it sought its self-understanding in light of the gospel and controversies.

Patristics- The study of the theological work of the early Christian church fathers.

Docetism- (From Gr. *dokein*, “to seem”) Belief that Jesus only “seemed” or appeared to have a human body and to be a human person. The view was found during the period of the early church among Gnostics, who saw materiality as evil. It was condemned by Ignatius of Antioch (ca. 35–ca. 110), among others.

Eucharist- (Gr. *eucharistein*, “to give thanks”) A term for the Lord’s Supper deriving especially from Jesus’ prayer of thanks for the bread and wine, which he related to his body and blood given for those he loved. Roman Catholics also call it the Mass.

Metaphysics- A philosophical term for “what is real” or questions of ultimate reality. This branch of philosophy is closest to religion, and thus metaphysicians have had significant influence on theology.

Trinity, doctrine of the- (From Lat. *trinitas*, “triad”) The Christian church’s belief that Father, Son, and Holy Spirit are three Persons in one Godhead. They share the same essence or substance (Gr. *homoousios*). Yet they are three “persons” (Lat. *personae*). God is this way within the Godhead and as known in Christian experience.

VOCABULARY TWO

apologetics- (From Gr. *apologia*, “defense”) The task of defending and presenting Christianity sympathetically to nonbelievers.

bishop- An “overseer” who leads a Christian congregation. In the New Testament, this word is used interchangeably with elder and shepherd (pastor) to describe the same office. By the second century, a monarchical bishop, distinct from the other elders, ruled in each congregation. Bishops would later come to oversee groups of churches in a region.

eschatology- (From Gr. *eschatos*, “last”) The doctrine of last things. Classical theology affirms that Christ will reappear in glory at the end of history and judge humanity.

Ebionism- (Heb. *‘ebyonim*, “poor people” [Matt. 5:3]) Early heresy of a sect of ascetic Jewish Christians. It stressed obedience to the Mosaic law and believed Jesus was not divine but became “Son of God” when the Holy Spirit descended on him at his baptism (Matt. 3:16). This Christology came to be known as adoptionism.

adoptionism- (From Lat. *adoptare*, “to adopt”) A view of Jesus Christ that sees him as a human who was adopted or chosen by God to be elevated into being God’s divine Son or a member of the Trinity.

Logos- (Gr. “word,” “reason”) In Greek and Stoic philosophy, the universal power or mind that gave coherence to the universe. In Christian theology it refers to the second Person of the Trinity, Jesus Christ (John 1:1), who as the creative power of God embodied truth and was God incarnate.

Logos Christology- Christological understanding of Jesus that begins with the divine, eternal Logos and sees Jesus as its concrete, historical expression.

logos spermatikos- (Gr. “germinal word”) A term used by Justin Martyr (ca. 100–165) to express the view that each human being is united with God by means of the power of reason and thus may know God apart from special revelation or could have known God prior to the coming of Jesus Christ.

Platonism- The views emerging from the Greek philosopher Plato (428–348 B.C.) that took many forms and that have influenced Christian theologians. Plato stressed the ideal over empirical reality and encouraged the use of the mind.

Middle and Neo-Platonism- The work of Plotinus (A.D. 205–270) and others who reshaped the philosophy of Plato (428–348 B.C.). It competed with Christianity and taught that God relates to the world through various emanations.

monism- (From Gr. *monos*, “only”) The philosophical view that all reality is of one type or essence.

dualism- (From Lat. *duo*, “two”) Any view that is constituted by two basic or fundamental principles such as spirit and matter or good and evil. Can also refer to belief in the existence of two gods (ditheism).

Stoicism- A school of Greek philosophy emerging from the “porch” (Gr. *stoa*) where philosophers (esp. Zeno) taught. It was popular in the Roman Empire (Acts 17:18) and emphasized ethics, harmony with nature, the suppression of emotions, and divine law. Its vocabulary influenced some New Testament writings of Paul.

Gnosticism- (Gr. *gnosis*, “knowledge”) An *amorphous* (shapeless—no definite form—without definite character, lacking organization or unity) movement during the early church period which featured complex views that focused on the quest for secret knowledge transmitted only to the “enlightened” and marked by the view that matter is evil. “Secret knowledge” could free the “elect” from the limits of the world (spirit from matter, light from darkness) and enable them to return home to the kingdom of light (salvation). Gnostics generally denied, among other things, the humanity of Jesus.

demiurge- (From Gr. *demiourgos*, “crafter”) A Platonic view of a god as one who crafts the world as a sculptor would shape a piece of stone or clay. Also used in Gnostic philosophical systems to describe an inferior or “lesser” being who is creator of the world, but less than a supreme god.

via negativa- (Lat. “the negative way”) A way of speaking about God that takes human characteristics and describes God in terms of their opposite, such as: humans are finite; God is infinite. Also known as apophatic theology.

recapitulation- (Lat. *recapitulatio*, Gr. *anakephalaiosis*, “summing up”) A view of early Christian theologians, particularly Irenaeus (ca. 130–ca. 200). God “sums up all things in Christ” (Eph. 1:10) as the Second Adam who restores the sinful creation by redeeming all the sin done in Adam.

theosis- “Divinization” or “deification.” The doctrine that speaks of salvation primarily in terms of humans becoming (like) God.

martyr- (Gr. “witness”) One who testifies at the cost of one’s life, and whose death then becomes a testimony. A “martyrology” is a written account of a martyr’s testimony in death.

VOCABULARY THREE

canon- (Gr. “rule”) A rule or standard of faith and practice, whether oral or written. More specifically, the list of books accepted as authoritative for the church.

analogy of faith- (Lat., *analogia fidei*) The principal doctrines of Christian faith summed up in the Creed, used as a lens for interpreting other doctrines and the Scriptures.

apostolicity- The connection of a writing or doctrine back to the apostles of Jesus. This was regarded in the early church as the primary criterion for authenticating the orthodoxy of doctrine and the canonicity of a document.

rule of faith/truth- (Gr., *kanon tes pisteos*; Lat. *regula fidei*) In the early church, the developing oral baptismal formula that reflected the teachings of the apostles and which later became more formal. During the Protestant Reformation the term sometimes denoted the Scriptures as the source of authority which conveyed Christ.

Vincentian Canon- The prescription of Vincent of Lérins (d. 445) that Christian orthodoxy may be understood as *quod ubique, quod semper, quod ab omnibus creditum est* (“that which has been believed everywhere, always, and by all”).

creed- (Lat. *credo*, “I believe”) A formal statement of belief. Christian churches from the early church period to the present have often constructed summary statements of Christian beliefs.

creed, baptismal- Earliest Christian summaries of beliefs that were recited as personal affirmations of faith at the time of baptism.

creed, conciliar- A creed composed by a church or ecumenical council to provide guidelines to Christian beliefs as they are understood by that body.

Creed, the- A common reference to the Apostles’ Creed as the most widely used creed in the Western church.

traditor- (Lat. “traitor,” from *tradere*, “to deliver”) Term for one of those who “turned over” copies of the Christian Scriptures during a period of intense persecution in North Africa in the reign of Diocletian (284–305), when it was illegal to possess the Scriptures. Whether such persons should be readmitted to the church was debated in the Donatist controversies.

Donatism- North African separatist movement begun by Donatus (d. 355). He objected to permitting Christians who had “lapsed” in their faith, by turning over Scriptures when persecuted, to be reinstated in the church. He did not want “traditores” (q.v.) (traitors) who were clergy to preside at the Eucharist.

Montanism- The views, associated with Montanus in the 2nd century, that stressed the outpouring of the Holy Spirit to Montanus through trances that led to his prophetic utterances about the return of Christ and the establishment of the new Jerusalem, together with an emphasis on asceticism. It was condemned by the church.

modalism- (Lat. *modus*, “form,” “mode”) A view of the Trinity considered by the early church as heretical. It was believed that the one God was revealed at different times in different ways and thus has three manners (modes) of appearance rather than being one God in three Persons.

syncretism- The blending of concepts, teachings, and symbols from various other religions into one religion.

theodicy- (From Gr. *theos*, “God,” and *dike*, “justice,” “right”) The justification of a deity’s justice and goodness in light of suffering and evil. The term was coined by the philosopher Gottfried Leibniz (1646–1716), though the issue has long been explored religiously.

VOCABULARY FOUR

council- A meeting of bishops or other high-ranking church officials to solve some problem. According to Eastern Orthodoxy, there have been only seven ecumenical councils, but Roman Catholicism recognizes 21.

homoousios- (Gr. *homos*, “same,” and *ousia*, “substance”) *Homoousios*, “of the same substance” was a term used in early church Christological debates and adopted by church councils of Nicaea (325) and Constantinople (381) to indicate that Jesus Christ was of the same essence as God the Father. It contrasts with (Gr.) *heteroousios* and *homoiousios*.

homoiousios- (Gr. *homoios*, “like,” and *ousia*, “substance”) “Of like substance” was a term used in early Christological debates by Arians and others who perceived Jesus Christ as “like” God the Father (*homoiousios*), but not as being of the “same” substance as God the Father (*homoousios*).

Arianism- The teaching of the 4th-century theologian Arius (ca. 256–336), who denied the full deity of the Son of God.

Nicaea (Nicea), Council of (325)- The Christian church’s first ecumenical council, called by the emperor Constantine to deal with Arianism. Its creed affirmed the divinity of Jesus Christ as of the “same substance” (Gr. *homoousios*) with God the Father.

Creed of Nicaea- The Christian creed adopted at the Council of Nicaea (325). The creed in common use today, called the “Nicene Creed,” is properly the *Niceno-Constantinopolitan Creed (381). The later creed modified the earlier one and affirmed a view of Jesus Christ to counter Arianism.

Niceno-Constantinopolitan (Nicene) Creed- The Christian creed adopted at the Council of Constantinople (381) and commonly referred to as the Nicene Creed. It is widely used liturgically. The creed is an expansion of the *Creed of Nicaea (325) with a long section on the Holy Spirit. It combatted Arianism and affirmed the divinity of Jesus Christ.

Athanasian Creed- Fifth-century creed traditionally (and falsely) ascribed to Athanasius (d. 373) and commonly called the “Quicumque Vult” (Lat. “Whoever wills”) from its opening words. It expounds orthodox Christian views of the Trinity and the incarnation, warning that these beliefs are indispensable for salvation.

ontology- (From Gr. *on*, “being,” and *logos*, “study”) The philosophical study of being as being. It is thus the study of the underlying principles which are present in all things that exist solely by virtue of their existing.

economic Trinity- A view of the Trinity that stresses the functions (“economies”) or work of the Father, Son, and Holy Spirit rather than their eternal being in relation to each other.

immanent Trinity- The relationships among the three members of the Trinity—Father, Son, and Holy Spirit—in and with themselves, apart from the consideration of creation.

Monarchianism, Dynamic- A 2nd- to 3rd-century heresy teaching that Jesus was only God in the sense of having a power (Gr. *dynamis*) of influence resting on his human person.

subordinationism- The doctrine that the Son and Holy Spirit are ontologically and eternally subordinate or inferior to the Father, with regard both to the *economic and the *immanent Trinity.

exegesis- (Gr. “leading out”) Interpretation of the proper meaning of Scripture (often contrasted with application of Scripture).

VOCABULARY FIVE

incarnation- (From Lat. *caro*, “flesh”) The doctrine that in Jesus Christ God became flesh (Jn. 1:1, 14). How God became man and the nature of this divine man have been much debated over the centuries.

Theotokos- (Gr. “God-bearer”) A term used in the ancient church for Mary as the “mother of God.” Against the *Nestorians, it was used at the Councils of Ephesus (431) and Chalcedon (451) to affirm the full deity at one with the human Jesus Christ. Because Jesus had two natures, it was permissible to speak of Mary as “God-bearer,” since the human Jesus was also the divine Jesus.

Apollinarianism- The view of Apollinarius (ca. 310–ca. 390) that Christ did not assume full human nature but that in the incarnation the divine Logos took the place of the human soul or psyche. It sought to maintain the unity of the person of Jesus Christ as the one incarnate nature of the divine Logos.

filioque- (Lat. “and [from] the Son”) Phrase inserted into the Niceno-Constantinopolitan Creed (q.v.) (381) at the Council of Toledo (589) to say that the Holy Spirit proceeds from both Father and

Son (“double procession”) in the Trinity. It was rejected by the Eastern church (1054) and was part of the reason for the East-West church schism.

Monophysitism- (From Gr. *monos*, “only,” and *physis*, “nature”) A Christological view, regarded by the early church as heretical, which taught that Jesus Christ had only one nature rather than a divine and a human nature that were united in one person. Also called Miaphysitism.

Chalcedon, Council of (451)- Fourth ecumenical council, held at Chalcedon in Asia Minor, which reaffirmed the Christological statements of Nicaea (325) and Constantinople (381). It confessed Jesus Christ as “one person with two natures,” human and divine, which are united but not mixed. This became the orthodox Christian theological description of the person of Jesus Christ.

Chalcedonian Definition- Teachings about the person of Jesus Christ established by the Council of Chalcedon (451). It reaffirmed the Councils of Nicaea and Constantinople and rejected the views of the Nestorians and Eutychians by asserting Jesus Christ as one person in two natures (fully God and fully human).

Nestorianism- Taught in effect that Jesus Christ was two separate persons as well as possessing two natures. This view was declared heretical by the Council of Ephesus (431).

Eutychianism- Teaching of Eutyches (ca. 375–454) that Jesus had only one nature.

Monothelitism- (From Gr. *monos*, “only,” and *thelein*, “to will”) Monothelites held that Jesus Christ had only one will. This was rejected by the Third Council of Constantinople (680), which asserted that Christ had two wills, since he had two natures, but that they always acted in mutual accord.

Corpus Christianum- (Lat. “Christian body”) The medieval ideal of one unified church and one state working in harmony.

monasticism- A life of seclusion from the world, whether individually or in a community, for the sake of becoming holy. Cenobitic monks live in a monastery.

mystical theology- A part of spiritual theology that deals with God’s hidden and mysterious work of grace within a community and a person’s life. A classic pattern for mystical theology is the “Threefold Way” of purgation, illumination, and union with God.

VOCABULARY SIX

apostasy: The act of betrayal—especially, religious betrayal; to fall away from the faith. The existence of apostasy has generally raised questions about salvation and assurance.

damnation: The doctrine that some people will not be saved, but will suffer eternal punishment for their sins.

fall: The doctrine that at some primeval stage of human history a sin was committed that condemned the whole human race. It was this event that Christ came to reverse. The doctrine is especially associated with original sin, which has been very influential in the West, less so in the East.

image of God: (Lat. *imago Dei*) The condition in which humans were created so that they might have a relationship with God (Gen. 1:26–28). Theologians have varied views of what constitutes the image theologically and the ways in which it has been affected by the fall into sin (Gen. 3).

traducianism: (From Lat. *tradux*, "vinebranch," "shoot") A theological view according to which the human soul is propagated by parents to children. Also called "generationism." It contrasts with "creationism," the view that God creates each new soul at conception.

creationism: The view that God creates each individual human soul at the point of conception in the womb (opposed to traducianism). Also the doctrine of God as creator as opposed to pantheism, emanationism, and dualism. Used popularly to stand opposed to evolution. Thus it is linked with creation science.

original sin: (Lat. *peccatum originalis*) The condition of sinfulness which all persons share and which is caused by the sinful origins of the race (Adam and Eve) and the fall (Gen. 3). Theologically it consists of the loss of original righteousness and the distortion of the image of God.

free will: A loose rendering of (Lat.) *liberum arbitrium*. The term seeks to describe the free choice of the will which all persons possess. Theological debates have arisen over the ways by which and the extent to which sin has affected the power to choose good over evil, and hence one's "free will."

Pelagianism: The theological views associated with the British monk Pelagius (ca. 350–ca. 420), who in theological debate with Augustine (354–430) argued for a totally free human will to do the good and held that divine grace was bestowed in relation to human merit.

Augustinianism: Views that emerged from the teachings of Augustine (354–430) about such matters as sin, salvation, predestination, human freedom, God's grace, and the church. It gives primacy to the will and love over the intellect and knowledge. It stresses human depravity and inability for salvation.

Semi-Pelagianism: A mediating view of human nature between that of Augustine (354–430) and that of Pelagius (d. ca. 420).

Semi-Augustinianism: A term used in connection with the Council of Orange (529), in which the views of Augustine (354–430) on the nature of grace were upheld against Pelagianism, yet without endorsement of the Augustinian views of double predestination and perseverance.

paedobaptism: (From Gr. *pais*, "child," and *baptizein*, "to baptize") The practice of baptizing infants, or infant baptism. It is the practice of Roman Catholicism, Eastern Orthodoxy, and many denominations of Protestantism. Also p(o)edobaptism.

liturgy: Ritual and order of public worship, including in its relation to sacramental practice.

sacrament: A visible sign of invisible grace. Baptism, the Lord's Supper, Confirmation, Ordination, Matrimony, Confession, and Last Anointing are the sacraments of the Roman Catholic and Eastern Orthodox Churches. Protestants accept only the first two as sacraments.

Pontifex Maximus: (Lat. "supreme Pontiff") Title of the pagan chief priest at Rome, usually applied to the emperor. Like emperors before him, Constantine the Great (d. 337) assumed the title for himself. Popes later came to use it.

VOCABULARY SEVEN

icon: (Gr. *eikon*, "image") A representation of someone who is venerated, always on a flat or two-dimensional surface. Icons are used in the decoration of Eastern churches. They are to point to the eternal mysteries of the gospel.

iconoclasm: (Gr. *eikon*, "image," and *klaein*, "to break") The breaking of physical images in churches. Notably it occurred during the 8th century in the Eastern church and during the Reformation period, with the approval of some Protestant reformers.

Schism, Great (1054; also 1378–1417): The major division between Eastern (Eastern and Greek Orthodox) and Western (Roman Catholic) Christian churches over, among other things, the Western use of *filioque* ("and the Son") in the Nicene Creed. The Western church's division (1378–1417) under rival claimants to be pope at Avignon and Rome is also referred to by this term (or the "papal schism").

Crusades: Military expeditions that Western Catholics took primarily from the end of the 11th to the end of the 13th centuries in order to take back the Holy Land from Muslims.

scholastic theology: A term for the theology "of the schools" used to designate the formal methodology of the medieval period marked by a heavy use of logic, reliance upon philosophical concepts, and linguistic precision. Its goal is to present a systematic ordering and investigation of Christian truths.

sacramentalism: The theological conviction that God's grace is conveyed through religious rites designated as sacraments.

sacerdotalism: (From Lat. *sacerdos*, "priest") The view that with ordination a person receives the ability to administer the sacraments and thus to convey God's grace in a priestly manner. Also used to indicate an excessive domination or reliance on clergy in the life of a church.

mystical theology: A part of spiritual theology that deals with God's hidden and mysterious work of grace within a community and a person's life. A classic pattern for mystical theology is the "Threefold Way" of purgation, illumination, and union with God.

Thomism: Philosophical and theological views from the work of Thomas Aquinas (1225–74), highly influential in the Roman Catholic Church. Four phases include periods of defense (13th–15th centuries), commentaries (1450–1630), disputations, systems (1500–1720), and revival (1860–1960).

transubstantiation: (Lat. *transubstantiatio*, "essential change") In Roman Catholic theology at the consecration in the Mass, the changing of the substance of bread and wine, by God's power, into the substance of Jesus Christ's body and blood, which become present while the "accidents" (appearances of bread and wine) remain.

a posteriori: Latin term referring to thought or knowledge that is based on, or arises after, experience.

a priori: Latin term referring to thought or knowledge arising from a concept or principle that precedes empirical verification, or that occurs independently of experience.

ontological argument: One of the classical arguments for the existence of God based on the powers of reason. As developed by Anselm (1033–1109), it considers God to be "that than which nothing greater can be conceived." As such, God must "exist" because to lack existence would be to be defective.

nominal Christian: A term for one who, while officially affiliated with or a member of a church, does not appear to take the demands of Christian discipleship seriously.

nominalism: (Lat. *nominalis*, "belonging to a name") A medieval philosophical view that universal ideas are only names. Only specific, individual things exist. Abstract ideas are merely labels used by the mind. It opposed "realism" and was taught by William of Occam (c. 1285–c. 1349).

realism: (From Lat. *res*, "thing") The view that objects of knowledge truly exist apart from our knowledge of them. In medieval philosophy, the view that universals have an independence apart from the mind that perceives them. It contrasts with nominalism.

sanctification: The process of being made (more) holy. It follows justification as the experience of the Christian life.

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VOCABULARY EIGHT

Renaissance: A movement in late medieval Europe that sought to bring the "rebirth" of the best aspects of ancient Greek and Roman culture and civilization. The rallying cry of Renaissance humanists was *ad fontes* ("to the sources").

Reformation(s), Protestant: The 16th-century protest movements against the doctrinal and moral abuses of the Roman Church.

Radical Reformation: The "left" or "third" wing of the Protestant Reformation that describes those who sought a radical approach, a return to early Christian precedents for the nature and government of the church, rejecting national or state churches. Among others it included Anabaptists such as the Mennonites and the Amish.

Magisterial Reformation: A term to refer to the pattern by which churches were established and supported by civil authority. It contrasts with the "Radical Reformation," in which church and state were completely separated.

Reformed: A term for churches and the theological tradition that emerged from the work of John Calvin (1509–64) and other reformers such as Huldrych Zwingli (1484–1531) and Heinrich Bullinger (1504–75), in contrast to the Lutheran Reformation and to Anabaptism.

Counter-Reformation/Catholic Reformation: The period of church reform instituted by Roman Catholicism as a reaction to the Protestant Reformation. It extended from the early 16th to the mid-17th century and set the course for Catholic theology and practice until Vatican II Council (1962–65).

indulgences: (Lat. *indulgere*, "to be indulgent," "grant a favor") In Roman Catholic theology, a pardon for temporal punishments that remain due for sin after repentance and the forgiveness of guilt. The issue was highly disputed by Martin Luther (1483–1546) during the Protestant Reformation.

Anabaptists: (From Gr. *ana*, "again," and *baptein*, "to dip in water") Those who advocated rebaptism in certain instances. Most prominently, 16th-century reformers who renounced infant baptism, stressed the literal reading of Scripture, and supported the separation of church and state.

justification by faith (Roman Catholicism): (Lat. *iustificare*, "to justify") In Roman Catholic theology, God's making persons just or righteous and thus setting them in harmony with God through their participation in the sacraments of the Roman Catholic Church and by the gift of the Holy Spirit which is the new life principle of grace, expressed through love.

justification by faith (Protestantism): The theological principle, emphasized in Protestantism, that salvation comes to an individual by God's grace through faith so that to be "declared righteous," or "justified," or "saved" is on the (sole) basis of one's faith in Jesus Christ apart from any works of merit (Rom. 1:17; 3:28; 5:1).

***sola fide*:** (Lat. "by faith alone") A slogan of the Protestant Reformation used by Martin Luther (1483–1546) on the basis of Rom. 3:28 to indicate that justification of the sinner (salvation) comes only to those who have faith and is not achieved through any "good works."

***sola gratia*:** (Lat. "by grace alone") A slogan of the Protestant Reformation indicating that the basis for Christian salvation is solely the grace of God and not any human achievement. It is God's initiative and action which is the agent of salvation.

sola Scriptura: (Lat. "Scripture alone") A slogan of the Protestant Reformation indicating that the church's authority is only the Holy Scriptures and not ecclesiastical traditions or human opinions. This was called the "formal principle" of the Reformation, or the "Scripture principle."

election: (Gr. *ekloge*, Lat. *electio*, "a choice") God's choosing of a people to enjoy the benefits of salvation and to carry out God's purposes in the world (1 Thess. 1:4; 2 Peter 1:10). This doctrine has been of particular importance in Reformed theology.

predestination: (Lat. *praedestinatio*) God's actions in willing something to a specific result. It is also called foreordination. Some Christian theologians, particularly in the Reformed tradition, have seen it as indicating God's eternal decree by which all creatures are foreordained to eternal life or death. It may also be used synonymously with "election" and indicates God's gracious initiation of salvation for those who believe in Jesus Christ.

Possible Paper Topics

Papers on events, thinkers, documents, or doctrines are welcome. Otherwise, here are some suggested topics:

- Biblical interpretation
- Early baptismal practices
- Formation of NT canon
- Ante-Nicene Christology
- Sin and anthropology
- Mystical theology
- The emperor Constantine
- Church organization
- The doctrine of apostolic succession
- Church councils
- Jewish life in the Middle Ages
- The role of creeds in Christianity
- Early missions
- The Great Persecution under Diocletian
- The effect of persecution on early Christian growth
- Why Rome became preeminent
- The effect of heresy on Christianity
- Christian interaction with Islam
- Development of the doctrine of transubstantiation
- The five ways of Thomas Aquinas
- The contributions of various popes
- Early reform efforts
- The Lord's Supper in the Reformation
- Impact of philosophy on theology

Who's Who (and What's What) Reading Guide (Ferguson, 2nd ed.)

Subapostolic age

Ebionites

Apostolic fathers (chart, p. 49)

Apocryphal literature

Domitian

Pliny

Trajan

Apologists (chart, p. 70)

Polycarp

Marcion

Simon Magus

Valentinus

Montanus

Tertullian

Irenaeus

Apostolic succession

Rule of faith

Canon

Old Catholic fathers (chart, p. 123)

Patripassianism

Paul of Samosata

Sabellius

Baptismal rite

Infant baptism

Assemblies

Eucharist

Decius

Cyprian

Novatian

Mani

Dionysius of Alexandria

Dionysius of Rome

Methodius

Lactantius

Chart, p. 178

Constantine

Eusebius of Caesarea

Donatists

Arius
 Alexander
 Council of Nicaea, 325
 Eusebius of Nicomedia

Chart, p. 201
 Athanasius
 Julian the Apostate
 Hilary of Poitiers
 Council of Constantinople, 381
 Nicene/Post-Nicene fathers (chart, p. 213)

Monasticism
 Anthony
 Missionary expansion
 Theodosius I

Chart, p. 255
 Diodore
 Theodore of Mopsuestia
 Apollinaris
 Nestorius
 Cyril of Alexandria
 Council of Ephesus, 431
 Council of Chalcedon, 451

Pelagius
 Julian of Eclanum
 John Cassian
 Vincent of Lerins

Alaric
 Attila the Hun
 Vandals
 Visigoths
 Isidore of Seville
 Franks
 Clovis
 Ostrogoths
 Boethius
 Lombards
 Prosper of Aquitaine
 Leo the Great

Pseudo-Dionysius the Areopagite
 Justinian
 Council of Constantinople II, 553
 Benedict of Nursia

Gregory the Great

Maximus the Confessor
 Council of Constantinople III, 680–81
 John of Damascus
 Council of Nicaea II, 787

Patrick
 Augustine of Canterbury
 Venerable Bede
 Charles Martel
 Pippin (Pepin) the Short
 Charlemagne
 Alcuin
 Paschasius Radbertus
 Ratramnus
 Gottschalk
 Rabanus Maurus
 John Scotus Eriugena

Gerbert (Sylvester II)
 Wenceslas
 Otto I
 Hildebrand (Gregory VII)

Chart, p. 405
 Henry IV
 Urban II
 Richard I the Lionheart
 Chart, p. 423

Chart, p. 430
 Anselm of Canterbury
 Gaunilo
 Peter Abelard
 Heloise
 Scholastics, (chart, p. 442)

Bernard of Clairvaux
 Thomas Becket
 Hildegard of Bingen
 Moses Maimonides
 Avicenna
 Averroës

Innocent III
 Council of Lateran IV, 1215
 Dominic

Francis of Assisi
Bonaventure
Albert the Great
Aristotle
John Duns Scotus

Peter Waldo (Valdes)
Cathari/Albigenses
Joachim of Fiore
Dante
Boniface VIII

GENERAL CHURCH HISTORY

Introductory Lecture

Keith Stanglin

I. Introduction

-“Tradition”

-What is the point of the roast and Christmas illustrations?

II. Restorationist Marginalization of Church History

III. Inescapable Influence of Church History

-How have the figures and events of church history shaped the present-day church?

2 options:

1) Forget the history.

-What is the problem with saying, “We are going back to the Bible only, rejecting all ‘traditions’”?

2) Acknowledge the history.

IV. Learning from Church History

-Why study church history?

1. Gives us _____.

2. Gives us _____ and _____.

3. Can be useful in shaping proper Christian _____.

4. Value for _____.

5. Strengthens our _____.

Interpretation of History

Backgrounds of Christianity What major historical events led up to the first century?

4 WORLD EMPIRES over Israel (with approximate dates) (cf. Dan. 2):

1. _____ (612-539 B.C.)
2. _____ (539-330 B.C.)
3. _____ (330-63 B.C.)
4. _____ (63 B.C.-A.D. 476)

Socio-Political Milieu of First-Century Judaisms

Roman

Greek

Jewish

GREEK EMPIRE (Hellenistic Period)

- Alexander the Great conquers the known world and spreads Greek culture as he goes. His empire divided among four generals.
- Translation of Septuagint (LXX), the Greek version of the OT.
- Hellenization of Jews.

PERIOD OF THE MACCABEES

- Maccabean revolt (167 B.C.) against hellenization process.

ROMAN EMPIRE

- Pompey takes Palestine in 63 B.C.
- Julius Caesar
- Augustus
- Herod the Great

FALL OF JERUSALEM (A.D. 70) (Cf. Mt. 24)

The Jewish revolt began in A.D. 66, Jerusalem fell in A.D. 70, and Masada in A.D. 73.

-Flavius Josephus

CIRCUMSTANCES FAVORABLE TO CHRISTIANITY IN THE ROMAN EMPIRE:

1. Pax Romana (Roman _____)
2. Common _____
3. Ease of _____ to the empire
4. Common _____ - Koine Greek (300 BC-AD 300)
5. Widespread disinterest in traditional _____
6. Widespread influence of _____ culture

THE APOSTOLIC CHURCH IN THE FIRST CENTURY

Who were the main leaders in the first-century church, and who would assume leadership of the church after the apostles died?

NT Church

- NT is our main source for information on 1st-cent. church.
- Christians and later the Apostles scatter from Jerusalem after stoning of Stephen.
- We don't know exactly why Nero blamed the Christians for fire at Rome in AD 64. But it could be that orthodox Jews had a part in blaming them, a rival synagogue.

Jewish-Christian Tension

- From the beginning, the church claimed to be true Israel restored, and wrote letters as Israel to diaspora synagogues of Israel, i.e., the church.
- As increasing numbers of Gentiles became Christians, tensions developed with the Jewishness of the Christian faith.

Organization of First-Century Church

- I. A Monarchy (Mt. 17:5; 28:18; Ep. 1:22-23; Col. 1:18)
- II. 3 N.T. designations for the leaders in each congregation:
 - A. _____ - bishop, _____
 - B. _____ - _____
 - C. _____ - pastor, _____

3 terms used interchangeably in Ac. 20:17, 28; 1 Pet. 5:1-2

III. Model of James with elders in Jerusalem (after 12 apostles left). Antecedent to one bishop with assisting elders. In Pastoral Epistles, "bishop" is always singular and "elders" plural. Second century's monarchical bishop was simply the presiding presbyter. Jerome: "A bishop is the same as a presbyter.... Therefore, as presbyters know that by the custom of the Church they are subject to him who presides, so let bishops know that they are greater than presbyters more by custom than in consequence of our Lord's appointment, and ought to rule the Church for the common good." Jerome also says that in Alexandria, from Mark on down, the presbyters chose someone to preside over them.

THE APOSTOLIC FATHERS

Introduction: Who were the apostolic fathers? The generation of leaders after the apostles. Give valuable insight into the earliest days of Christianity after the N.T. period. But we are hindered by two difficulties for our knowledge of the subapostolic church:

- 1) Scant documentation for a half-century after the NT.
- 2) The documents that do exist are not systematic or comprehensive.

I. Apostolic Fathers

A. Clement of Rome- a bishop in Rome; mentioned in Phil. 4:3? Wrote ca. 95 to city of _____ about issues of church order and urges church to submit to elders.

B. *Didache*- “Teaching of the 12 Apostles;” ca. 50–100; 2 main sections: moral, doctrinal. Used for teaching new Christians the basics of the faith as it moved out of the Jewish world. Prescribes affusion for those without ample water; non-Christians excluded from LS; bishops and deacons.

C. Ignatius of Antioch (d. ca. 117)- 7 letters on his way to martyrdom; moniscopacy referred to; later bishop comes to mean head over many congregations. Dealt with 2 heresies: Judaizers, and Docetism- Christ only “seemed” to be a human.

D. Polycarp of Smyrna- pupil of John; letter to the _____ ca. 115; recipient of letter from Ignatius. *Martyrdom of Polycarp*.

E. Papias- father of chiliasm; Jesus would come back to establish kingdom for 1,000 yrs. Statements about the gospels.

F. *Shepherd of Hermas*- ca. 135; apocalyptic; author was a former slave; can sins after baptism be forgiven? _____. Widely read and respected.

G. *Epistle of Barnabas*- author unknown; about Christians who revert to the Law. It allegorizes the OT ceremonial laws as moral and spiritual truths.

*Development from NT? Evolution, but in continuity. Later developments more discontinuous. Summary of apostolic fathers: Anti-Sin! Or, put positively, holiness. Moral rigor, by today’s standards.

II. Things not found in the writings of the apostolic fathers:

- A. No _____ control over churches
- B. Nowhere is _____ referred to as the “Bishop of Rome”
- C. No mention of _____ sin
- D. No mention of _____ baptism

III. Other Works

OUTWARD FOCUS

Life in the Empire and Ethics in the Church

I. Evangelism

A. *Methods*

Wide variety of methods. Usually private or semi-private settings.

Paul not a public, “street corner” preacher. Usually more private places, suitable for establishing a community.

Main settings: Synagogue preaching as long as Jewish Christians were allowed into the synagogue, which wasn’t for long.

Homes. Household evangelism important throughout Acts. E.g., Jason’s house in Thessalonica (Acts 17). 1-2 Thessalonians emphasizes that Paul worked so as not to burden them (cf. Acts 18:1-4). Perhaps many of his converts came from work contacts, Paul talking while in the workshop. (Home/shop together.)

Exclusive Claims (unique).

Little evidence of proactive mission beyond Greek/Latin speaking regions during the 2nd century.

One core message, variety of methods. But method reflects message.

B. *Motives*

Not Great Commission. Quoted very little in 2nd century.

Gratitude and love, not merely duty, provided the greatest reason for evangelism.

II. Paradox of the Resident Alien

Either the alien character (Tertullian) or the resident value of society (Clement of Alexandria) gets emphasized. But the dialectic is necessary for Christian theology. See *Epistle to Diognetus* 5.

Persecution and Martyrdom in the Early Church

I. Introductory Facts/Terms

“Martyr”

- Greek *martys* means “witness, testifier.”
- “One who testifies at the cost of one’s life” became a special meaning for this word. The death becomes the testimony of the witness.
- The word approaches this meaning in Heb. 12:1, and fully embraces this meaning in Acts 22:20 and Rev. 17:6.
- A “martyrology” was an account of a martyr’s testimony in death. Antecedents in 2 Macc. 6-7; 4 Macc.; Jesus’ passion narrative; Stephen in Acts 7.

II. Why Persecuted? Pagan Attitudes toward Christians

Early Christianity, in general, did not attempt to attract adherents. Secrecy during Eucharist (*Didache* 9.5), Jewish pedigree, and the developing three-year catechumenate were enough to keep many people away.

Because knowledge of Christianity usually came through private acquaintance, it was publicly regarded with suspicion as a secret *superstitio*, and therefore widely misunderstood.

Some accusations against early Christians:

- | | |
|----------------------|-------------------------------|
| 1. Atheism | 5. Novelty |
| 2. Cannibalism | 6. Relation to Judaism and OT |
| 3. Incest | *7. Treason |
| 4. Social subversion | |

Christianity did not fit the typical categories: Its strict monotheism made it impossible for Roman religion to absorb it, but it was not confined to a particular race, nation, or language group (unlike Judaism).

III. Overview of Roman Persecutions

Nature of the persecutions: Not continuous 250 years of state-sponsored persecution. But in addition to the known state-initiated persecutions that ended in martyrdoms, there was the constant marginalization and persecution of being a misunderstood minority.

1. Nero (r. 54-68)

When Rome burned (AD 64), Nero launched a persecution against Christians in the city of Rome. Peter and Paul were martyred during this time.

2. Domitian (r. 81-96)

The refusal of Christians to offer incense to the emperor was the main reason for the persecution.

3. Trajan (r. 98-117)

Christians were not sought out. But if revealed, they were persecuted. Ignatius.

4. Antoninus Pius (r. 138-61)

Policies of Trajan and Hadrian were enforced. Polycarp was killed under his reign.

5. Septimius Severus (r. 193-211)

Issued an edict in 202 forbidding conversion to Christianity.

6. Maximinus Thrax (r. 235-38)

According to Eusebius, he had church leaders put to death in 235.

7. Decius (r. 249-51)

His was the first empire-wide persecution.

8. Valerian (r. 253-60)

Christian property was confiscated.

9. Aurelian (r. 270-75)

Sought to unite the empire under one faith, and thus persecuted Christians.

10. Diocletian (r. 284-305) and Maximian (r. 286-305)

The most severe persecution of all (Great Persecution) began in 303.

IV. Early Martyrs: Ignatius and Polycarp

V. Background/Theology/Ideas

A. Sacrifice to Christ.

B. Imitation of Christ.

C. Participation with Christ.

D. Triumph over evil.

E. Training in war/battle.

VI. Persecution and Marginalization Today

A. Major persecutions.

B. Minor persecutions. What's the similarity between the major and the minor? It is simply a quantitative difference.

Lk. 9:23. Carry cross "daily." It was ongoing reality.
We shouldn't seek persecution, but be known as a Christian, and let the cards fall where they may.

Second-Century Apologists

Need for apology (defense) Phil. 1:15-17; 1 Pet. 3:14-16.

Rise of the *apologia*. Directed to non-Christians, but probably used more by Christians.

1. Quadratus (ca. 125)- to emperor Hadrian
2. *Epistle to Diognetus*- favorable picture of Christianity
3. Aristides- addressed to Hadrian (117–138); quotes 4 gospels, Acts, Romans, 1 Peter
4. Justin Martyr (beheaded in Rome ca. 167)- most well known of early apologists; most famous works are:
 - a. *Dialogue with Trypho, the Jew*- OT prophecies are fulfilled in Christ
 - b. *1 Apology*- gives insight into “church life” of mid-2nd century
 - c. *2 Apology*
5. Tatian (ca. 170)- converted by Justin Martyr; several writings:
 - a. *Address to the Greeks*- only extant work; superiority of Christianity over pagan religions and Greek philosophy
 - b. *Diatessaron*- first harmony of the gospels
6. Athenagoras (ca. 177)- philosopher from Athens; 2 apologies:
 - a. *Plea on behalf of Christians*- pagan gods are only human inventions
 - b. *On the Resurrection of the Dead*- expresses his own personal faith in the resurrection
7. Theophilus of Antioch (ca. 181)- sent apology to a pagan named Autolycus; 3 books/parts:
 - a. Existence of the true God as opposed to pagan gods
 - b. Nature of OT God as opposed to pagan gods
 - c. Christianity is the natural unfolding of God’s plan

Accusations/Questions and Apologetic strategies:

- 1) Socially subversive. Good citizens.
- 2) Immoral (incest, cannibalism). Description of worship assembly—innocent.
- 3) Atheists. Greek gods are simply deified men, themselves subject to fate. Faith in supreme God.
- 4) Novelty. The best of Greek wisdom is borrowed from Moses, who antedates fall of Troy.
- 5) Relationship to OT (Jews and Marcion). Jesus is fulfillment of OT prophecies.

After A.D. 180 Rome began to decline

TROUBLE FOR THE CHURCH FROM WITHIN – HERESY!

Whence the New Testament and creeds?

Axiom: ***Controversy*** drives the development and codification of doctrine.

New Testament Evidence- What are the main concerns of the following passages?

- Mt. 7:15-20; 24:23-24
- Acts 20:28-30, 35
- 1 Cor. 11:23; 15:3-5; 16:21
- 2 Cor. 11:13; 12:11-12; 13:5-6
- Gal. 1:8-9; 6:11-16
- Phil. 3:2-3, 17-19
- Col. 4:16, 18
- 2 Thess. 2:1-2, 15; 3:17
- 1 Tim. 4:1-3
- 2 Tim. 3:1-9; 4:3-4
- 2 Pet. 2:1-3; 3:14-16
- 1 Jn. 4:1-3
- 2 Jn. 7-11
- Jude 3-4
- Rev. 2:6, 14-15, 20, 24

Primary Concern: for the genuine standard (κανών), authenticity of the tradition, whether oral or written (cf. 2 Thess. 2:15; 3:6). 2 instructions:

1. Be aware that heresy (false teaching) will happen.
2. Continue to “test the spirits.”
 - a. Does the doctrine conform to what has been passed down?
 - b. Does the ethics conform to what has been passed down?

Looking ahead: Response of 2nd-cent. Christians to heresies (general effects)

- A. Strengthened power of monarchical _____; synods began
- B. Formulation of _____: e.g., “Apostles’ Creed”
- C. More attention to the _____: e.g., “Muratorian Fragment”

2nd Century Heresies

I. Gnosticism- “Deeper” Knowledge; syncretism- blending of religions; common elements:

A. Gnosticism in General

1. Metaphysical dualism.

1. πλήρωμα/Fullness.

2. κένωμα/Emptiness. Wrong, meaningless. Matter is evil (including your own body). Thus, it was not the supreme, good God that created this world, but the Demiurge. Docetism- Jesus was a phantom.

2. Yearn for escape/salvation through deeper, esoteric knowledge/insight. Salvation = Freeing the spirit/soul from the body. Then what is the barrier between humanity and God?

3. Knowledge given only to insiders; most of humanity lives in ignorance. You get the knowledge by predetermination, nothing you do.

4. Skeptical about humanity’s power.

5. Syncretistic. Judaism, Platonism, astrology, pagan myths, Christian Scripture.

6. Ethics. 2 extremes, often mentioned, probably exaggerated.

a. Asceticism- extreme self-denial (1 Cor. 9:26-27); if physical/material gives pleasure, then it wins.

b. Libertinism- Immorality; matter doesn’t matter.

*Result is extreme dualism: God of OT vs. NT, humanity vs. divinity of Jesus, body vs. spirit. Still influential today. Orthodox Christianity emphasized the unity of all these things.

B. Gnosticism of Valentinus

Valentinus started in Alexandria, was considered briefly for the position of bishop of Rome, and he went on to be a hardcore gnostic.

1. Cosmogony¹

In the pleroma are 30 aeons (powerful deities), consisting of 15 pairs of male/female. Aeon Paraclete comes and heals the personified desire, Achamoth, and their union forms *hylic* (material) substances. From Achamoth’s conversion comes the *psychic* (animal) substance. Also, *pneumatic* (spiritual) substance comes from herself. Finally, from the psychic substance the Demiurge

¹ Cf. Ferguson, *Church History* (2e), 96-8.

emanates; he is the befuddled God of the OT, who doesn't even know about the pleroma. Thus, Pleroma → Sophia/Achamoth → 3 substances, including psychic Demiurge → material world, including seven heavens and humans.

2. Anthropology

Cf. Platonic ὕλη (σάρξ), ψυχή, πνεῦμα. Even though each human is of all three substances, there are three classes of humans corresponding to the three substances.

3. Redemption

Achamoth, through the Christ figure, slips some light/gnosis/insight from pleroma into this world (unknown to the clueless Demiurge). Only the elect (pneumatics, Gnostics) could grasp the saving *gnosis* that Christ brought. Hylic are bad, unsaved, condemned. The psychic (middle) group stands a small chance of salvation or a different salvation (some systems don't have this middle category).

C. Orthodox Problems with Gnosticism²

Orthodox taught, contra Gnostics:

1. Identity of Creator with the one supreme God.
2. Goodness of the created order.
3. Full incarnation of Christ.
4. Revelation in historical events.
5. Redemption by the blood Christ shed on the cross.
6. Resurrection of the body.

II. Marcionism

Marcion- arrives in Rome around 138; could not reconcile God of OT with loving God of NT; Paul was only apostle who understood gospel fully; Marcion accepted only an abridged Gospel of Luke and ten letters of Paul as authoritative; Marcion left the Roman church (144) and he started his own church with followers.

III. Montanism

- A. Expectation that _____ would soon return
 - B. Holy Spirit was very active in a visible way
- Montanus said he was the _____ whom Jesus would send (Jn. 15:26; 16:13); claimed Jesus would come to earth and reign 1,000 years. Montanus

² See Ferguson, *Church History* (2e), 98.

- had two prominent women disciples/prophetesses.
 -Taught asceticism; appealed to less worldly Christians
 -Asceticism helped pave the way for monasticism

RESPONSES TO HERESIES

- From the 1st century, there were competing teachings and, from the 2nd century, competing documents that challenged the oral and written traditions handed down by the apostles.
 -The proliferation of these controversies drove 2nd-century Christians to test the orthodoxy of these doctrines and documents. Some of these judgments were recorded and preserved.
 -The primary criterion of authenticity: **Apostolicity**.

I. Oral Tradition and Creeds

- What is the central message of apostolic preaching? Any indications in the NT?
 -“Rule of Faith/Truth.” Oral tradition representing apostles’ teaching. 1 Cor. 15:3ff.; 2 Tim. 2:15.
 -Rule of Faith had 3 main points: belief in Father, Son, and Holy Spirit.

“Therefore, be deaf whenever anyone speaks to you apart from Jesus Christ, who was from David's lineage, who was [born] of Mary, who was truly born, he both ate and drank, was truly persecuted under Pontius Pilate, truly was crucified and died while those in heaven, on earth, and under the earth were looking; who also was truly raised from the dead, when the Father raised him, who in like manner will raise us also who believe in him--his Father, I say, will raise us in Christ Jesus, apart from whom we have not true life.”

-Ignatius of Antioch, *Epistola ad Trallianos* 9:1-2, ca. AD 110

The Sufficiency and Supremacy of the Rule

“Those who, in the absence of written documents [OT/NT], have believed this faith, are barbarians, so far as regards our language; but as regards doctrine, manner, and tenor of life, they are, because of faith, very wise indeed; and they do please God, ordering their way of life in all righteousness, chastity, and wisdom. If anyone were to preach to these men the inventions of the heretics, speaking to them in their own language, they would at once stop their ears, and flee as far off as possible, not enduring even to listen to the blasphemous address. Thus, by means of that ancient tradition of the apostles, they do not allow their mind to conceive anything of the [doctrines suggested by]...these teachers.”

-Irenaeus, *Adversus Haereses* III.iv.2, ca. AD 180

“This then is the order of the rule of our faith, and the foundation of the building, and the stability of our conversation: God, the Father, not made, not material, invisible; one God, the creator of all things: this is the first point of our faith. The second point is: The Word of God, Son of God, Christ Jesus our Lord, who was manifested to the prophets according to the form of their prophesying and according to the method of the dispensation of the Father: through whom all things were made; who also at the end of the times, to complete and gather up all things, was made man among men, visible and tangible, in order to abolish death and show forth life and produce a community of union between God and man. And the third point is: The Holy Spirit, through whom the prophets prophesied, and the fathers learned the things of God, and the righteous were led forth into the way of righteousness; and who in the end of the times was poured out in a new way upon mankind in all the earth, renewing man unto God.”

-Irenaeus, *Demonstration of Apostolic Preaching* 6, ca. AD 180

The Apostles' Creed

I believe in God the Father almighty, creator of heaven and earth;

And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended to hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, from there He will come to judge the living and the dead;

I believe in the Holy Spirit, the holy catholic Church, the communion of the saints, the forgiveness of sins, the resurrection of the flesh, eternal life. Amen.

II. Written Tradition and Canon

Four stages toward recognition of NT canon:

- 1) Scriptural authority. Documents are quoted as authoritative Scripture as early as 2 Pet. 3:15-16; 1 Clement; Ignatius; et al. Even 2nd-cent. Gnostics argued from these documents and began writing commentaries on them.
- 2) Limited canon. “Standard” (ie, canonical) lists of authoritative documents begin appearing, though the exact boundaries are not determined. Muratorian Canon.
- 3) Closed canon. Boundaries are more fixed.
- 4) Common recognition.

-Against Marcionism (which narrowed the canon of authoritative documents) and Montanism (which left the canon ambiguous and wide open), the church saw the need to be more deliberate about defining the specific authoritative books.

-The same criterion for evaluating oral teaching was used for judging written documents:

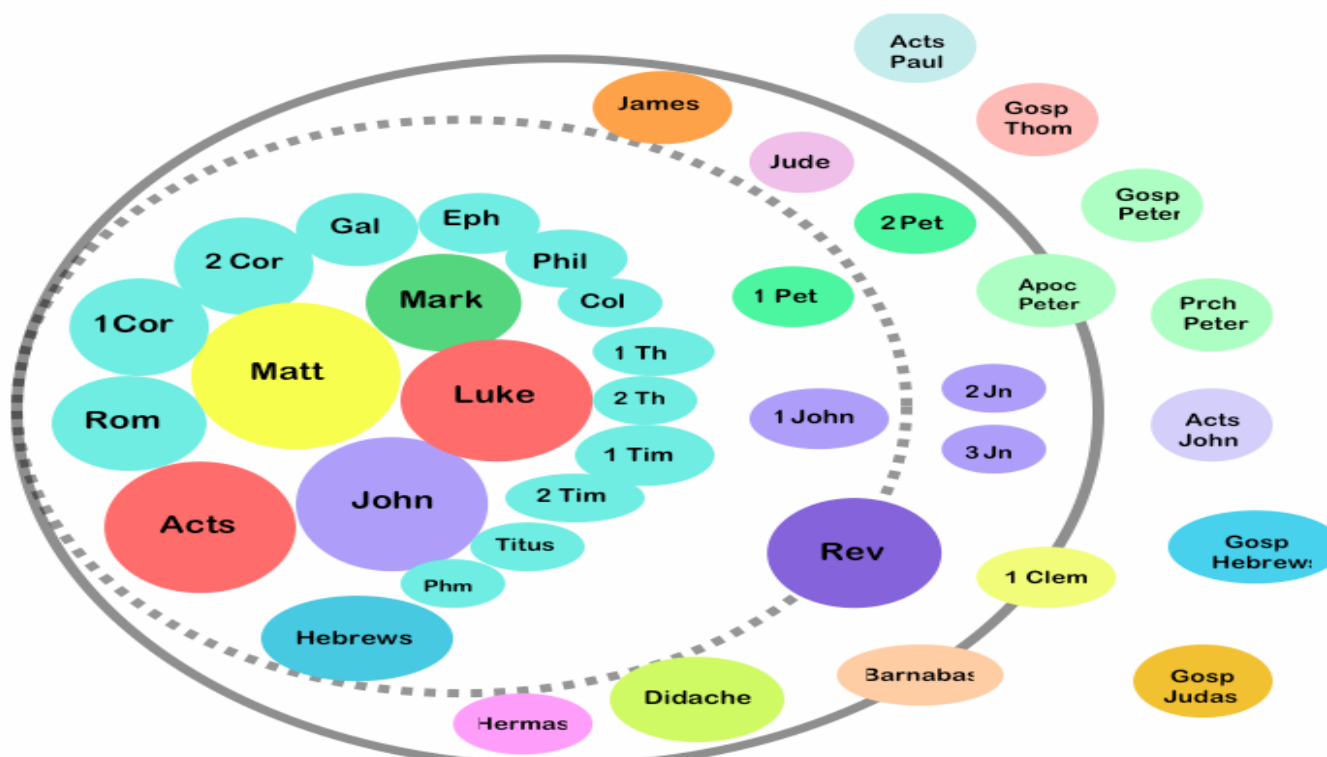
apostolicity.

1. Was the book written by an apostle or his companion? Not 2nd-cent. production.
2. Is the book in accord with the Rule of Faith? No “new” or controversial material.
3. Is the book in wide use around all the churches known to have apostolic connections?

-These criteria were only debated for about 6 books. By ca. 200, only James, 2 Peter, 2-3 John, Jude, and Revelation were debatable, though accepted by most.

-The first time that all and only 27 books are listed is in an official letter from Athanasius in 367.

They were also ratified by separate councils in 393 and 397, confirming the standard that had been in use for centuries.



Old Catholic Fathers

- A. Irenaeus of Lyons- Fought against Gnosticism in his best known work, *Against Heresies* (ca. 160-80). Shaped biblical exegesis and theological traditions.
- a. The incarnate Word forms humanity according to the image and likeness of God through Recapitulation (Eph. 1:10).
 - b. Humans were created with a capacity for growth, which leads to union with God.
 - c. Advocated apostolic succession against Gnostics.
 - d. Against Gnostics, Irenaeus was a theologian of unities.
- B. Clement of Alexandria- Wrote *Paedagogus (The Instructor/Tutor)*. Influenced by Platonic/Gnostic philosophy.
- C. Tertullian of Carthage- Extremely zealous in defense of Christianity.
1. Apologetic.
 2. Dogmatic/anti-heretical. Tertullian did not actually renounce reason and philosophy (just Gnostic philosophy). Logos is a separate person within God. Coined the Latin word *Trinitas*.
 3. Practical.
- D. Hippolytus- Studied under Irenaeus, and perpetuated his teachings. Presbyter in Church at Rome. *Apostolic Tradition* (ca. 215).
- E. Origen of Alexandria- Wrote thousands of works (about 800 titles known).
1. Apologetic.
 2. Doctrinal. First Christian attempt at a systematic theology.
 3. Biblical.
 4. Practical books.
- Some of his opinions are hard to pin down, because much of his work was destroyed or corrupted by those who saw him as heretical.
- F. Cyprian- “On the Unity of the Church”- “One cannot have God for his Father who does not have the Church as his mother.” Bishops should control churches.

CONSTANTINE THE GREAT
POLITICAL EVENTS LEADING TO THE REIGN OF CONSTANTINE
(r. 313–337)

293- Diocletian established a _____ (4 rulers).

305- Diocletian abdicated the throne.

306- Constantius Chlorus died and his troops named Constantine the next Augustus.

311- Edict of Toleration- Galerius temporarily ended persecution and freed imprisoned Christians.

312- “By this _ you will conquer”- Constantine’s vision, symbol placed on shields

HIGHLIGHTS OF THE REIGN OF CONSTANTINE

313- Edict of Milan- legalized Christianity (but not the “official” religion until 380). Restitution of church _____ confiscated under Diocletian; clergy exempt from all public duties.

321- State recognition of Sunday (although Christians already worshiped on Sunday).

324- Chose Byzantium as the new capital of his empire; name changed to _____
 (present day Istanbul, Turkey)

325- Convened the first of the seven ecumenical councils at Nicaea

337- On Easter, baptized shortly before his death by his personal chaplain, Eusebius of Nicomedia.

WAS EMPEROR CONSTANTINE A CHRISTIAN?

1. Pagan emblems (sun god) continued to appear on _____.

2. He retained the title “Pontifex Maximus”- title of pagan head of state

3. Not until shortly before his death (337) was he _____. Reply:

-Christianity was destined to grow because of its numbers.

-Crumbling Roman Empire could only be saved by _____ with Christianity.

-Who did more to harm Christianity, Diocletian or Constantine?

-The Western church probably has suffered more from not _____. Incentive to Christianity?

Political Change

Union of pagan religion and state, now union of Christian Church with Roman Empire. One church, one state. Now church is tied up in politics and affairs of the state. Good or bad?

ARIAN CONTROVERSY AND THE COUNCIL OF NICAEA (325)

-Was Jesus completely God or was he less than God? How would the church define Jesus' special status as "Son of God" and "one with the Father"?

-Claim: *Da Vinci Code*, 233: "Until *that* moment in history [i.e., 325], Jesus was viewed by His followers as a mortal prophet...Jesus' establishment as the 'Son of God' was officially proposed and voted on by the Council of Nicaea....A relatively close vote at that."

-On the contrary, all agreed that Jesus possessed a nature superior to mere humanity.

-Ante-Nicene testimony.

1. Ignatius of Antioch (ca. 110 AD). "Our God, Jesus the Christ..."
2. 2 Clement (150 AD). "...you should think of Jesus Christ as God."
3. Justin Martyr (155 AD). "The Father... has a Son; who...is even God."
4. Irenaeus of Lyons (180 AD). "He is God..."
5. Origen of Alexandria (225 AD). "... the Savior is also God . . ."

-Arius (250-336) taught that the Son 1) was a creature, 2) had a beginning, 3) had no *direct* knowledge of God the Father, and 4) the Logos by nature was mutable. Arius wanted to guard the complete transcendence and oneness of God the Father, so he said the Logos was created before all time began. If the Son was begotten by the Father, then "there was when he was not." "The Son has age and magnitude from the will of God, His origin from God has a 'from when,' a 'from which' and a 'from then.'"

-What biblical texts might be used to support Arius' view?

-Constantine decided to convene an ecumenical council because the Arians would not make peace; between 250 and 318 bishops came together for the Council of Nicaea (325). Eusebius of Caesarea set forth a creed. Constantine and the vast majority of bishops liked the creed, so it was adopted.

-When the church rejected Arius and later Arians, it rejected the Alexandrian tendencies of subordinationism, which were the last remnants of Platonism's hierarchy of lesser divinities that serve as mediators between God and creation.

-For Athanasius, Christ is not merely a bridge between God and the world, but he is the coming of true God in the world.

-Are there modern-day Arians?

-Constantine later changed his mind, calling the Arians back from exile before his death.

How political were the doctrinal outcomes of the councils?

Be wary about overstatements on both sides (e.g., it was "all about" such and such factor). The magistracy got involved, enforced exile, etc. At the same time, the bishops who gathered at Nicaea in 325 were hardly intimidated by the state and its force.

Nicene/Post-Nicene Fathers

Greek Writers

1. Eusebius of Caesarea (ca. 260-340)
 Father of church history
 Prominent personality at the Council of Nicaea (325)
2. Athanasius of Alexandria (ca. 296-373)
 Strong defender of the Nicene faith; banished 5 times
3. Cyril of Jerusalem (d. 387)
 Bishop; catechetical lectures
4. Basil of Caesarea (ca. 329-79)
 Born in Cappadocia
 Strongly opposed Arianism
5. Gregory of Nazianzus (ca. 330-90)
 Met Basil while studying in Athens; the “Theologian”
6. Gregory of Nyssa (ca. 330-94)
 Younger brother of Basil
 Firmly resisted Arianism
7. John Chrysostom (347-407)
 Reared by his mother as a Christian; greatest preacher of ancient church
8. Cyril of Alexandria (375-444)
 Patriarch in Alexandria
 Involved in bitter Christological controversies (428-44); was a renowned, sharp theologian

Latin Writers

1. Hilary of Poitiers (ca. 315-67)
 Prominent figure in the Arian controversy, defending the Nicene faith
12 Books on the Trinity
2. Ambrose of Milan (339-97)
 Appointed as imperial president (political appointment) of Northern Italy
 Strong opponent of Arianism
3. Ambrosiaster (4th cent.)
 Anonymous commentator on Pauline epistles
4. Rufinus (345-410)
 Bitter controversy with Jerome over the orthodoxy of Origen
5. Jerome (347-420)

Latin Vulgate is his most famous work; able, but impetuous and unkind

6. Augustine (354-430)

Baptized by Ambrose

Father of the doctrine of original sin

7. John Cassian (365-433)

“Semi-pelagian” who rejected Pelagianism and Augustinianism

8. Vincent of Lerins (5th cent.)

Orthodoxy = what is believed everywhere, always, by all

CHURCH MUSIC

Practice: Singing during the worship assembly was done *a cappella*.

In Jewish Worship

-Synagogue services lacked animal sacrifices. They also lacked instruments.

Historical Development

-Worship assembly in the early church tended to follow the model of the synagogue service. Early church music was exclusively *a cappella* (“from the chapel”).

-The church fathers, starting with Clement of Alexandria, unanimously prohibited the use of instruments in the assembly, but mostly for different reasons than Churches of Christ traditionally have.

-Reformation: “Those additions have been made by men’s devotion and through their zeal, and include such things as vestments, ornaments, chants, prayers, organs, candles, and the whole pageantry of things visible. Let us turn our eyes and devote our minds purely and simply to that alone which Christ himself instituted.” Martin Luther, *Babylonian Captivity of the Church*. Today: The EO church still does not use instruments. Some conservative Reformed and Presbyterian churches still don’t use instruments in worship. Churches of Christ are in line with the first half of church history and with many today.

BAPTISM

I. Mode: Total Immersion

Practice: Baptism was practiced as a plunging or total immersion in water.

Historical development: When the early fathers say “baptism”, they always mean immersion in water for the forgiveness of sins, along with the reception of the Holy Spirit.

II. Subject: Believers

Practice: Personal faith in Christ was required to be a candidate for baptism.

Historical development: Infant baptism is not mentioned in the church until the late 2nd cent. By the 5th-6th cent., it became more routine. Augustine articulates the best rationale, that is, _____, and all others were discarded.

III. End: Gift of Holy Spirit, Remission of Sins

Practice: Baptism was done “for the forgiveness of sins” to receive the Holy Spirit. Not that the water is magic, but God works at the moment of baptism.

Historical development: Into the third century, the norm was still for the _____ to be linked with water baptism. Baptism remained essential and regenerating. Those today who disparage water baptism in favor of “Holy Spirit baptism”, separating the two, have no _____ ground to stand on.

Unanimity of the efficacy of baptism in the early and medieval church. But Ulrich Zwingli (d. 1531). C/C answered that baptism is an objective moment of salvation and assurance.

A Summary of the General/Ecumenical Councils

1. 325 Nicaea

Arianism condemned; equality of the Father and Son; **oneness of God**

Date set for celebration of Easter (no longer on 14 Nisan)

Lasting importance

- a. It was the first attempt to bring _____ from all over the empire together.
- b. It issued the first general creed (some local ones already existed).
- c. Ended with anathemas. Creeds became increasingly _____ and polemical.

2. 381 Constantinople

Convened by Emperor Theodosius

Against Macedonius' denial that the Holy Spirit is one with the Father;

threeness of God

Apollinarianism condemned; Jesus is fully human

Nicene-Constantinopolitan Creed is a good, agreeable statement of _____

3. 431 Ephesus

The Christological controversy which precipitated the 3rd Ecumenical Council centered around the Greek word "Theotokos"; synod was called in 430 which condemned Nestorius of Constantinople, who did not like this word. So the council convened (see Bettenson). But when patriarch John of Antioch arrived with his bishops they held their own little council and condemned Cyril.

Ephesus approved of the word *theotokos* (God-bearer).

Against Nestorianism, Jesus = one person; **oneness of Christ**

Groundwork laid for Mariology

4. 451 Chalcedon

After the Arian controversy and leading up to Chalcedon there were _____ major Christological controversies- 1 in West (Pelagian), 3 in east:

1. Apollinarian- denied the _____ of Christ; this view was condemned
2. Nestorian- Nestorius denied Mary could be called *theotokos*
3. Eutychian- Monophysitism (one divine nature); Eutyches was condemned
Against Eutychianism, Jesus = one person in two natures; **twoness of Christ** (see Bettenson)

The Patriarchs of Rome, Constantinople, Jerusalem, Alexandria, Antioch _____

5. 553 Constantinople II
Monophysitism condemned, but not conquered; one person, two natures
 6. 680–81 Constantinople III
Against Monothelitism (one will), Jesus possesses two wills (see Bettenson)
 7. 787 Nicaea II
Against iconoclasm, religious depictions were endorsed (see Bettenson)
- Eastern Orthodoxy acknowledges only the first 7 ecumenical councils. Roman Catholicism recognizes 14 more (for a total of 21).
8. 869–70 Constantinople IV
Photian controversy
 9. 1123 Lateran I
To end Investiture controversy and discipline rebels
Indulgence for those participating in Crusades
Clerical celibacy
 10. 1139 Lateran II
Condemned teaching of Arnold of Brescia, and the practice of simony
 11. 1179 Lateran III
Papal elections come only from the college of cardinals with 2/3 majority
Denied the Valdenses (Waldensians) permission to preach
 12. 1215 Lateran IV
Formal adoption of the inquisition (cf. Bettenson 146-49)
Defined doctrine of transubstantiation (cf. Bettenson 162-66)
Jews were excluded from public office

AUGUSTINE IN CONTROVERSY

1. Manichaeism. About a century before Augustine, a Persian named Mani founded his own Gnostic-style religion. 2 bad options on the origin of evil: 1) Created by God. 2) Eternal. Augustine says whatever is, is good. Because creation is from nothing and it is not God, it is mutably good.

2. Donatist Controversy- Augustine said that the bishop's personal life does not validate or invalidate the rites he performs. "Invisible church," wheat and tares.

THE PELAGIAN CONTROVERSY

-Pelagius- monk from Britain; believed in ability *not* to sin. Pelagius said people are responsible for their choice, and are capable, with God's cooperating grace, to do right. Pelagius said we have bad habits from culture that disorder our choices (poor choices are socially conditioned) (nurture); Augustine stresses the disastrous effect of original sin even after regeneration (nature).

Favorite biblical texts?

Anthropology: Augustine- somber view of human nature. Pelagius gives more credit to the image of God (*imago Dei*). *Augustine is father of the doctrine of original sin. The tradition had said that punishment was passed on from Adam; Augustine articulated what that entails, and how. *Viz.*— The *guilt* of Adam's sin is passed on to the human race through the act of *sexual reproduction*. Affects practice of infant baptism, which becomes the norm after Augustine.

Soteriology: Augustine said that people can do nothing to earn salvation, but must receive it from God; faith is a gift from God. Predestination is unconditional.

Problems with each?

Ferguson identifies 3 problematic areas of Aug's influence (279):

1. Augustine's identification of sexuality with the fall and transmission of sin gave unhealthy view of sex.
2. His objectification of grace led to merit system protested in the Reformation.
3. His emphasis in later life on individual predestination gave an anxiety to Western thought about individual election.
- (4.) (I would add a fourth.) Low expectations for sanctification, which tends toward moral laxity and antinomianism.

"Semi-pelagianism" (term from mid-1500s)- John Cassian and Vincent of Lerins rejected both Pelagianism and Augustinianism. Something between Augustinianism and Pelagianism became the general orthodoxy of the medieval church. Contra Pelagius, the Council of Orange (529) affirms original sin, prevenient grace, and predestination to grace.

Eastern church had its own culture and language and controversies, and never confronted a situation like Pelagius, and didn't care.

GERMANIC INVASIONS AND THE FALL OF ROME

General characteristics of Germanic tribes:

1. Group loyalty- When a fellow tribesman was murdered, the entire tribe was offended and revenge would be taken.
2. Restless spirit- This partially explains the migrations of these tribes and the excursions of the Vikings.

Invasions into Rome's territory were not new- Punic Wars.

Key dates:

- 410- Alaric entered Rome. Alaric and other Goths were part of the Roman army; but he was denied promotion.
- 451- Attila and the Huns from central Asia were defeated by an alliance of Romans and Visigoths, and persuaded by Leo the Great to turn back

Specific groups:

- Visigoths (west)- Accepted Arian Christianity. Visigoths ruled Spain until the Muslim invasions.
- Ostrogoths (east)- Took over Rome from the last western Roman emperor, Romulus, in 476, with very little fanfare.
- Franks- Northern Gaul. Most of the other Germanic tribes accepted Arian Christianity, but the Franks accepted Roman doctrine (496). Out of the Frankish kingdom comes the Carolingian Empire. Charles Martel (the Hammer) turns back Muslims at the Battle of Tours (733). His grandson Charlemagne (Charles the Great) marries daughter of the Lombard king.
- Lombards- eastern Europe; broke through northern bounds of Justinian's empire and entered Italy in 568.

-Even with all these invasions, Romans did not think of or speak of the "fall of the Roman Empire." The deposing of Romulus in 476 was very uneventful. Only later historians spoke of this as the fall of Rome. In 476, the Emperor (Leo II) remained in the east—Byzantine emperors.

-Continuation of pagan thinking/practices among the new Christians, and the Christianization of old customs.

-Proprietary churches- prominent tribal member built a church and secured services of a priest, so the church "belonged" to this lord (influential later in struggle between political and ecclesiastical leaders, investiture controversy). A proprietary church was like a village church that served a large, mostly rural area, probably about 200-300 people.

Development of the Roman Papacy

3 Principles of NT Organization:

1. _____ of elders
2. _____ among all members
3. _____ (implied)

Some influential figures:

-Ignatius of Antioch (d. ca. 117) provides the first clear evidence of monepiscopacy.
 -Leo I, bishop of Rome (r. 440–461), called himself “papa.” High church officers were called *papas* (Gk.) long before then. Bishop of Alexandria called *papas* in 3rd cent. Others as late as 7th cent.

-Factors contributing to the supremacy of the Bishop of Rome:

- | | |
|-------------------------------|--------------------|
| 1. _____ | 6. _____ |
| 2. Apostolic _____ | 7. _____ Divide |
| 3. _____ of Peter and of Paul | 8. _____ Outreach |
| 4. _____ of Rome | 9. _____ Invasions |
| 5. Imperial _____ | 10. _____ Conquest |

-John of Constantinople accepts the title “Ecumenical Patriarch.” Gregory I the Great of Rome (r. 590-604) rejects the title and its arrogance, but ends up securing a similar status for himself and his successors in the West.

-The Byzantine state church was generally marked by collegiality among the bishops, which conflicted with the monarchical ideas of church gov’t represented by the papacy.

-The Eastern (Orthodox) Church officially divides from the Western (Roman Catholic) Church in 1054.

-The Schism took a long time to filter down to the congregational levels and be sealed.

RISE OF ISLAM

“No event during the first thousand years of Christian history was more unexpected, calamitous, and consequential than the rise of Islam.” (Robert Louis Wilken)

-Muhammed- born in Mecca (570); his uncle raised him

-His thinking shaped probably by Judaism and _____; received revelation at age 40

-In 622, he left Mecca and returned to Medina. In 630, he returned and conquered Mecca.

-Jihad (“struggle”) is sometimes regarded as so important as to be called the 6th pillar of Islam. The centrality of war to Islam goes back to its earliest sources (9th cent.); one of the earliest Muslim accounts of Muhammed’s life is simply called “The Book of Raids.”

-Arab conquerors preferred negotiations to slaughter, though they resorted to the latter when the former failed.

-Within a century of Muhammed’s death, Islam spread throughout the Mediterranean world and into _____

-Battle of Tours, 732/733, Charles Martel’s army stops Islam from spreading further into western Europe. Christianity loses numbers to Islam. By the 16th cent., Asia Minor was 90% Muslim.

-There is a fundamental difference between Islam and Christianity in their attitudes to power.

MEDIEVAL CHURCH AND STATE

I. Empire of Charlemagne (754-962)

-Events leading to the reign of Charlemagne:

A. Clovis, king of Franks, was baptized, along with 3,000 of his soldiers (ca. 496).

B. Battle of Tours (732/3)- Charles Martel turned back the Muslims. Pepin and his two sons, Charles (the Great) and Carloman, were anointed king by Pope Stephen II in St. Denis.

C. Charles the Great (Charlemagne) became sole ruler (r. 768-814). Emphasis on the seven liberal arts—*quadrivium* (arithmetic, geometry, music, astronomy), along with the *trivium* (grammar, rhetoric, logic)—as opposed to “mechanical arts”. With any topic, certain questions should be asked to dig deeper: Who? What? Where? What are the causes? To what end? Etc. Jews lived peacefully and prosperously, protected by Charlemagne. Charlemagne took greater control of churches: legislating what is preached, appointing bishops, regulating clerical celibacy.

Strong empire began to decline after death of Charlemagne in 814; weak son, inept ruler (see Ferguson 378 [2E]).

-896-904- Nine different popes; lewdness and rank immorality among the popes beginning in 904.

II. Holy Roman Empire of Otto I (962-1059)

Pope John XII bestowed title of Holy Roman Emperor on Otto. (Voltaire: neither Holy, Roman, nor an Empire)

-Feudalism- based on personal relationship (from *foedus*) between two people, where one is given income-producing land in exchange for assistance/protection of some kind. Counts ruled portions of land as representatives of the king.

Investiture Controversy- part of larger attempt by papacy to reform the church by freeing it from secular control. In addition to spiritual jurisdiction, Pope Gregory VII (Hildebrand) claims a temporal (earthly) power. See claims on Ferguson 405. Technically, the controversy had to do with secular rulers (see Ferguson 290, 408) investing church officials with the signs/symbols of their office (rings, etc.). But really larger controversy than just that. It is pope/emperor struggle, on down.

Gregory VII was a reformer in many ways. He fought simony (buying of church offices) and married clergy. Struggle with Henry IV, who sent “Hildebrand” a nasty letter. Gregory VII, re: Henry IV’s insubordination, excommunication (see Ferguson 410 [2E]). Henry goes to meet the pope, standing barefoot outside in the snow for 3 days until Gregory forgives him and lets him in. Here is the pope “unmaking” an emperor, using his spiritual power/discipline to exercise temporal authority, marking a real growth of papal authority and decline of imperial power.

THE CRUSADES

Four introductory, contextual points:

1) The first truth is that Muslims had first invaded and taken control of territory that previously did not belong to them, and their violent conquests were in the name of Islam. 2) Second, it never was, and never has been, simply a war against Islam. Muslims militarily conquered four of the five patriarchal cities of Christianity, turning many of the Christians' holiest sites into mosques (as with Hagia Sophia in Constantinople). 3) The third truth is that Muslims at the time never dwelt on the Crusades as much as Europeans later did. 4) Although there were exceptions, most Crusaders were not out for money.

-What are the Crusades? Military expeditions that Western Catholics took from the end of 11th cent. to the end of 13th cent. to take Holy Land back from Muslims.

-Emperor Alexios I requested aid to help drive _____ out of Palestine. Pope Urban II saw an opportunity to unite east and west.

Influential strands of thought and innovations:

1. Pilgrimage.
2. Feudal knights possessed "hallowed" sword (Code of Chivalry)
3. Church decides what is a "_____ war"
4. Penitential War
5. Pilgrim vow
6. Taking up one's cross

1st Crusade (1096–99)- "Deus vult." Pope Urban II proclaimed indulgence for sins to those who fought in the crusade (forgives the temporal punishment, whether that be penance on earth or in purgatory). Ca. 25,000 combatants, and about 15,000 more unarmed, poor people.

-Anecdote about Peter Bartholomew.

-Results of Crusades: failed; but...

- 1) Rise of new knightly monastic orders
- 2) Revival of _____
- 3) Led to breakup of feudalism
- 4) Revival of _____ (universities)

THEOLOGY OF THE SCHOLASTICS

- Scholasticus*- Name given to masters of Christian “schools” in early Middle Ages
- Scholasticism was a method of teaching based on deductive reason.
- The scholastics dealt with the relationship between faith and reason.
- Authoritative statements had 2 sources: 1) Scripture 2) tradition, including decrees of popes and decisions of councils .
- Two distinct ways of viewing primary authority: 1) Bible and Tradition are equally authoritative. 2) Bible has priority over Tradition (Aquinas).

I. Anselm of Canterbury (1033-1109)- Advanced the “ontological” argument to demonstrate the existence of God; “Faith precedes knowledge.”

II. Peter Abelard (1079-1142)- The ablest dialectician of the 12th cent.; “Nothing is to be believed until it is understood.”

III. Bernard of Clairvaux (c.1090-1153)- “God is known so far as he is loved.” Song of Solomon.

IV. Peter Lombard (1095-c.1159)- Gave the number of sacraments as 7; *Sentences*- textbook.

V. Thomas Aquinas (c.1225-1274)- Known as “Angelic Doctor”; in 1879 his teaching was called the touchstone of Catholic theology.

-*Summa Theologiae* and *Summa Contra Gentiles*- Aquinas attempted to bring all human knowledge within the framework of one philosophical system; a blending of Aristotle and Christianity; 5 arguments for the existence of God.

VI. John Duns Scotus (c.1266-1308)- Knowledge of God cannot come from reason but must be accepted on the basis of the authority of the church.

VII. William of Ockham (c.1280-1349)- No theological doctrines can be proven philosophically.

-Ockham’s Razor: “Whatever can be done with fewer assumptions is done in vain with more.”

MONASTICISM

-3 factors influencing life in the Middle Ages:

1. Papacy 2. Secular rulers 3. Monasticism- Life of seclusion for the sake of becoming _____

A. Early Monasticism

1. Goal- escape from world
2. Factors:
 - a. Deep disillusionment with world, before Constantine.
 - b. Revolt against “worldly church,” after Constantine.
 - c. Spiritual battle against demons.
3. “Rules”
4. Scribal work.
5. Mission work.

B. Early Western Monasticism.

Benedict’s “Rule”. “Idleness is the enemy of the soul so at certain times the brothers should occupy themselves in manual labor and at other times in holy reading” (ch. 48). The Benedictine life became widespread.

C. Cluny Renewal

D. Cistercian Monasteries (Citeaux/Cistercium, France)

By 13th cent, 750 Cistercian houses for men, 900 for women

E. Mendicant Orders- beggar monks.

1. Franciscans.
 - a. Francis of Assisi (1152–1226) (movie *Brother Sun, Sister Moon*).
 - b. Order known as Ordo Fratrum Minorum (OFM).
 - c. *Rule of Franciscans*.
 - d. Later conflict between Spiritual Franciscans and moderate Franciscans.
2. Dominicans.
3. Augustinian Hermits.
4. Mendicant Orders served 2 important functions (see Oberman, *Luther*, 131):
 - a. Answer to criticism of church’s wealth.
 - b. Reaction to daunting demographic changes.

F. Tension with Hierarchical Church

Joachim of Fiore (d. 1202).

This idea of the coming “reformation” will be influential for centuries to come. More specifically, the language of “reformer” applied later to Luther, along with his language of the pope as antichrist.

G. Women especially influential in monastic setting.

1. Nuns- chastity, poverty, obedience
2. Hermitesses- mystical solitude
3. Habit- group work in the cities with poor, with no particular order or rule

3 women to know:

1. Hildegard of Bingen (1098–1179).
2. Julian of Norwich (1342–1423) was a mystical and speculative theologian, well-versed in the Latin Vulgate and the spiritual literature of her time.
3. Catherine of Sienna (1347–80)- perhaps most influential woman theologian of medieval era.

H. *Devotio moderna*. Thomas à Kempis. Emphasis on high ethical standards.

MEDIEVAL DISSENTERS

I. Reasons why power struggles continued:

A. Corruption in Church

1. Indulgences- for every sin, a good work must be done (e.g., Crusades)
2. Simony- buying and selling of church offices

B. Outlandish papal claims (Ex: Innocent III)

II. Cathari- Generic term for groups which from the 11th to 15th c. resisted the papacy

III. Waldensians

- A. In 1173 Peter Waldo gave up his possessions and began preaching. Pope praised his life of poverty, but not his work.
- B. 1184- Waldo was excommunicated for being disobedient to the Church.
- C. A Waldensian seminary has been in Rome since 1922. The only surviving major medieval dissenters group.

BABYLONIAN CAPTIVITY OF THE PAPACY AND THE GREAT PAPAL SCHISM

-Reformation and Martin Luther followed these events. God used him as an instrument.

-3 strong popes: Gregory VII (ended up having to secure penance from the German emperor in 1077), Innocent III (the height of papal authority from 1198-1216), and Boniface VIII

-Boniface “acquired his office like a fox, ruled like a lion, and died like a dog.”

-Conflict between him and Phillip IV of France and Edward I of England; Boniface said right to tax belonged to the pope.

-“Unam Sanctam”- excommunicating King Phillip of France and placing France under interdict.

-French seized Boniface and imprisoned him; 1302- Papacy to France; 1377- Papacy moved back to Rome. Popes were all French for those 75 years.

-No pope or bishop has right to define truth or make law. Clergy has no right to physical force.

-Heavy taxation- Fueling the flame was the political confusion in Italy due to move of papacy to Avignon.

-1377- Majority of cardinals French; people rose up and said no to move of papacy; Urban VI promised to return to France. He did not return, so cardinals chose another pope. The drive to return the papacy to Rome led to a complicated, intensively competitive period in which two (or three) rival popes clamored for political and religious recognition.

-Weakened the papacy.

FORERUNNERS OF THE REFORMATION

The term “forerunner” has been used to describe those late medieval folks who anticipated the thought of Luther and the other reformers.

I. John Wyclif- Known as the “Morning Star of the Reformation”

-1374- Shocked by the corruption of the clergy in Rome. He taught at Oxford, and wrote and spoke against the papacy and transubstantiation.

-Provoked by 2 things:

A. The great wealth of the Church

B. Church was interfering in political life

-Visible church is not necessarily the true church; -1382-1384- Bible was translated from Latin Vulgate into English. Pope Gregory XI called for Wycliffe’s arrest, but he was protected by the English crown.

II. John Hus- Student of the Bible and admirer of Wycliffe

-Was ordered to appear in Rome to defend himself; summoned to appear before the Council of Constance (1415) and was promised safe passage; but he was tried and burned, because they didn’t have to keep a promise made to a heretic!; Hussites gave the cup to the laity

III. Girolamo Savonarola- Denounced the evil character of the pope and was excommunicated; 1498- hanged and his body burned

MEDIEVAL ECUMENICAL COUNCILS (1123–1449)

Topics of discussion: Election of popes, worship, church doctrines and reforms. Unlike the first few ecumenical councils, these decisions are not universally recognized by Christian groups.

BACKGROUNDS OF REFORM:

THE RENAISSANCE AND THE HUMANISTS

-Movement began in Italy around beginning of 14th cent.

I. Roots and Features

A. Doctrinal teaching of Catholic Church through the centuries began to be questioned.

B. Knowledge was becoming more available.

C. Gutenberg’s Printing Press- *Ad fontes*- “to the sources” (Greek and Roman lit.)

D. Relationship to Scholasticism

II. Francesco Petrarch. Niccolo Machiavelli

III. Erasmus of Rotterdam (1466–1536)- best known of the “Christian Humanists”; published Greek NT text in 1516. Reacted against legalistic scholastics who neglected ethics.

PROTESTANT REFORMATION

Reformation (1517–1555)- Protest movement against doctrinal and moral abuses of Roman Church.

3 main points of dissent:

I. Religious authority

A. Primary authority from Scripture alone, not pope- 2 late medieval options (per Oberman): Tradition I (Scripture and Church teaching both normative, but Scripture has priority above church tradition; a medieval and genuine Catholic option of Aquinas, Cajetan, reformers) vs. Tradition II (co-equal norms, magisterium as normative as Scripture; Biel, Eck, Trent).

II. Doctrine of salvation

A. Assurance of salvation- RCC tried to bolster with sacrament of penance; late medieval system of merits. As a monk, Luther's conscience was tortured for fear of not living up to God's righteous expectations; his confessions were never-ending.

B. By grace alone through faith alone- no more reliance on relics, works of merit, prayers of saints, "superstitious" practices; works are evidence of saving faith, not the basis of salvation.

III. Doctrine of the church

A. Sacraments- 2 sacraments rather than 7; rejection of transubstantiation and communion in 1 kind; joined with proclamation of Word (not just a self-explanatory ritual, but something to be understood along with the gospel).

B. Polity- Hierarchical structure of one person over whole church was rejected.

IV. Otherwise, great continuity of doctrine ("catholic"). On the main differences, anyone who questions or seems to undermine any of these points will be suspected of "papism."

V. "Magisterial Reformation" of Luther, Zwingli, Calvin, and England. Radicals and Anabaptists were generally antagonistic toward the magistrates.

ENLIGHTENMENT

Enlightenment (1650–1800)- Preeminence of Reason over supernatural revelation.

René Descartes

1. Reason- optimism regarding human mind's ability to discover truth
 2. Nature- natural order and natural laws
 3. Autonomy- individualistic self-rule that questions authority
 4. Harmony- reasonableness and orderliness of universe; modern scientific method
- Proper methodology leads to true knowledge.

RESTORATION MOVEMENT

Restoration Movement (Stone-Campbell Movement) (ca. 1800)

Americans (and American immigrants from Scotland) sought to “restore” the first-century church in the present context. The leaders came out of Protestant churches, especially Presbyterian fellowships.

Thomas Campbell
Alexander Campbell
Barton Stone

2 fundamental values:

1. Unity of Christians
 2. Sole authority of Scripture
- Problems?

3 groups descended from this movement: Church of Christ (a cappella), Christian Church (independent), Disciples of Christ.

What is the role of the Church of Christ in today's broader fellowship of Christians? How should we view our “distinctives” in comparison with other groups?

Concluding Remarks

How does all this history affect us today?

Emphasize continuity. You do not have to agree with everything to learn something positive from it. We should all appreciate the past that shapes who we are in the present and future.

Many moments of unusual faithfulness can be found in the past. However, the church does not survive because of its own purity, but because of God's mercy. Jesus promised to be with his followers to the end of the age.