THE HOMEWORK ASSIGNMENTS SUBMITTED TO DR. HAYKIN ON THE CLASS OF ANCIENT CHURCH HISTORY

BY

MICHAEL DEWALT

GRAND RAPIDS, MICHIGAN
MAY, 2007
Lectures 1-2: The significance and study of Church History (March 6, 2007)


Cicero, an early Roman writer said, “not to know what took place before you were born’ was ‘to remain forever a child’’. This relates to one’s knowledge in life and knowledge of the spiritual journey. History in essence was one man, that man being God, and His Holy Son, Jesus Christ. Christianity is a religion based upon history; the early Christians bled and died for what we hold so freely, the gospel. The Gospel itself is dependent on history, for it was in the long ago that a Savior was born to alter history for the rest of time. In order to understand this concept it is important to bring to mind the quote by Herbert Luethy, “Consciousness of the past alone can make us understand the present.” In order for us to partake of the richness of this Christian journey we must look back in history to the Cross, and the glorious Resurrection and see what was done for our sinful souls.

As mentioned before Christianity is based upon history and the events in history, but a trap that Christians have fallen into is picking and choosing which history had God’s divine fingerprint placed on it. They wonder if a holy and righteous God could be involved in events as ugly as The Holocaust, or the Black Death, but accept his wonderful blessings upon the Great Revival, or people’s lives like Mother Theresa. A holy man in history that knew too well of the good and bad times was Job. He tells his wife in chapter 2 verse 10, “…Shall we indeed accept good from God and not accept adversity?” He knew that looking back on history God was good, all the time. We do not know why God chooses to put certain parts of history in His plan, but many Christians need to come to the realization that we will know someday when we are with Christ. We may not know what God has planned but we do know that the Scriptures coincide with history or “tradition”. The word tradition has become a word with a negative connotation, leading to putting tradition over the Holy Bible. In reality in ancient times this word was, “regarded principally as an interpretation and unraveling of Scripture”. It has come to be that too many Protestants have embraced an unnecessarily negative attitude to tradition, and have failed to implement in their faith a study of the story of the church. It was stated that in one sense church history is the story of the struggle to keep, the Holy Spirit, the people of God and human organization together as one flowing part of history. Christianity does not need to fight against history but embrace the one who holds history in the palm of his hands.
Lecture 5: Gnosticism: An Introduction (March 6, 2007)


A Gnostic is a person who stressed that people could be saved through knowledge or some call it “secret” knowledge. Gnosticism is shown throughout Christian writings of the second century, and some would classify it as perverting the Christian faith. They teach a sharp contrast in God and say that the creation was a direct result from the fall of wisdom, and creation is basically evil.

Since some believed that salvation depended completely on the knowledge of one’s ‘spiritual’ nature, they believed in indulging themselves in lusts of the world. Gnosticism enjoyed great success in history, especially in the reaches of Christianity. Not only was it successful but it offered explanations of the evil and confusion of the world and the human race.

In 1946 a bundle of twelve Coptic codices and fragments was discovered near Nag Hammadi in Upper Egypt, and these writings have shed new light on the Gnostic belief, and convictions. Some of the important writings include, The letter of Rheginos, which stated that the resurrection was not a physical event; The Gospel according to Thomas, which has sayings attributed to Jesus; The Gospel according to Philip, which includes many sacraments, including baptism, anointing with oil and the ‘wedding chamber’.

When talking about Gnostic leaders, one would mention the names, Simon Magus( the magician from Acts 8), and Irenaus, who developed the idea that Christ, fully man as well as fully God, retraced the steps of Adam, with a different result. He stated that because “Christ passed through every age of life, all humanity share in his sanctifying work”. Although he had some theology pertaining to Mary, he based a lot of his teachings on the Scriptures.
1. Read and summarize John D. Woodbridge, ed., Great Leaders of the Christian Church (Chicago: Moody Press, 1988), 43-47. I am sorry I do not understand how to summarize this article?


   They were strongly convicted to put the trinity in all they could. We see this from their early creeds, making them a “three part creed.”

3. Irenaeus, Against Heresies 1.22.1 (trans. Roberts and Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 347):
   a. What roles are assigned to the Holy Spirit?
      Proclaimed through the prophets the dispensations.
   b. What biblical proof does Irenaeus give to support his view in this regard?
      Ps.xxxiii. 6.

4. Irenaeus, Against Heresies 2.28.2; 3.1.1 (trans. Roberts and Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 399, 414): What role is assigned to the Spirit in these two texts? Viva (Living) Voice

   What is the significance of this fact with regard to the nature of Scripture? That they are perfect.

   If Scripture is perfect, what does this say about its author? That they had the knowledge of the Spirit and did not let tradition or the laws affect them.

5. Irenaeus, Against Heresies 3.2.1-2 (trans. Roberts and Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 415):
   a. How do the Gnostics respond to the use of the Scriptures by orthodox believers? Why?
      They saw the scriptures as fiction and not mere truth, because they depraved themselves from the spirit, and held to their own system.
   b. How do they view apostolic traditions? Why?
      They believed they were wiser than that apostles, because they had discovered the unadulterated truth.

   a. **How does Irenaeus respond to the Gnostic rejection of apostolic tradition?** By defending who the apostles were and what they knew.

   b. **How does Irenaeus view the Church at Rome?** That they were founded by the two glorious apostles Peter, and Paul. **What part does this view of the church at Rome play in his response to the Gnostic rejection of tradition?** It is a matter of necessity that every church should agree with them (being the Apostles).

   c. **What is the significance of the fact that Irenaeus sat under Polycarp’s instruction?** That Polycarp set under the teachings of the Apostle John was appointed Bishop of the Church in Smyrna.

7. Irenaeus, Against Heresies 4.20.1 (trans. Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 487-488): **What is the significance of the description of the Son and the Holy Spirit as the “hands” of God? How do you personally react to this description?** When the Holy Spirit is working through us I believe it is like God working through us. Just as we use our hands to carry out the work of our mind so it is similar with God and the Holy Spirit. They are the same person but it is a different part of Him that is carrying out in our lives!

8. Irenaeus, Against Heresies 5.9.2-4 (trans. Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 535): **How does Irenaeus interpret the assertion of Paul that “flesh and blood cannot inherit the kingdom of God” (1 Corinthians 15:50)?** That it is not that we inherit the kingdom but we are inherited by God, being wedded to Christ, and we take that inheritance into the kingdom. We benefit from the riches and goods that Jesus death gave to us. **What are some of the implications of being indwelt by the Spirit?** That we do not lose our inheritance with Christ.

9. Irenaeus, Against Heresies 5.8.1 (trans. Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 533): **What is the significance of the earnest of the Spirit according to this passage?** Judging from the tone of this text, **what do you suppose were Irenaeus’ feeling when he wrote it?** I believe he was awe struck. The majesty, power, justness, and the faithfulness of this God he explains the innumerable aspects of the God of the universe to the readers. He explains how boundless and incomprehensible God is and how when we are pure in heart then can we even glimpse a sight at our awesome God.

10. Irenaeus, Against Heresies 5.12.4 (trans. Rambaut in Coxe, arr., Justin Martyr and Irenaeus, 538): **What does Irenaeus mean when he says “the final result of the work of the Spirit is the salvation of the flesh”?** That we do not have to live by the old nature but we have the Spirit which enables us to live for Christ.

a. **What are the differences between “the breath of life” and “the vivifying Spirit”?**
   That the “breath of life” rendered man from his original state, and that the “vivifying Spirit”, is what made us in our stated after conversion.

b. **What is the significance of describing the Spirit as “eternal”?** Seeing this shows how man can live eternally because the Spirit is eternal, where as the body is not. Man will not die after life from the flesh because of the Spirit dwelling inside of him.

**Background Reading**

Lectures 7-8: The Epistle to Diognetus (March 7, 2007)

1. The author of The Epistle to Diognetus is unknown. Why has the author specifically written this epistle according to The Epistle to Diognetus 1 (trans. H.G. Meecham, The Epistle to Diognetus (Manchester: Manchester University Press, 1949), 75)?

   Because Diogentus was not a Christian and he was addressing him about his religion. Asking questions like who is your God, and that he disdain the world, and didn’t fear God. He was writing this because Diogentus did not do these things of whom he worshipped. Another question was why you love each other. And last why is Christianity so recent in time?

2. What opinion is expressed in The Epistle to Diognetus 2 (trans. Meecham, Epistle to Diognetus, 75, 77) about the Greek and Roman religions?

   He calls him to hear what he has to say. Why? So that he would come to the knowledge of God in the correct view. What do you think of the author’s evangelistic strategy at this point and why? It is to make God known and allow the Sprit to work in the reader’s life.

3. The Epistle to Diognetus 2 (trans. Meecham, Epistle to Diognetus, 77): Why are Christians hated?

   Because they believe in one true God.

4. How does the author of The Epistle to Diognetus 3-4 (trans. Meecham, Epistle to Diognetus, 77, 79) view Judaism?

   That they should not worship like them.


   Galatians all of it and Hebrews shows maybe better then the author that some of the things he said like circumcision are shadows of the new covenant.

5. According to The Epistle of Diognetus 5-6 (trans. Meecham, Epistle to Diognetus, 79, 81, 83):

   a. What distinguished Christians from the society in which they lived? Give some specific examples. The church wanted to distance its’ self from the Jews and Greeks. An example here he deals with is why they disdain the world. The church is to the world as like the soul is to the body. Christianity is not learned from man, and is not human doctrine.

   b. On the basis of The Epistle to Diognetus 7.7 (trans. Meecham, Epistle to Diognetus, 83), how do you think the author of this letter would have regarded the gladiatorial games which were so popular in Graeco-Roman society of the second century A.D.?
He would have demised them and what they were used for in killing of the church.

c. **How does the author describe the reaction of the Greeks and Romans to the Christian community?**

He seems to deal with sexuality. We see His view on how they need to maintain a difference. He also deals in here with how the church should stay away from the way the culture married and then view birth. And what child to keep or cast out. And the church made a point to go against this.

d. **How do Christians in turn respond to the way that they are treated by Graeco-Roman society?**

Many were against war because of the arts of bloodshed and so forth that the culture did is one of the ways the reacted.

**6. According to The Epistle to Diognetus 7-8.6 (trans. Meecham, Epistle to Diognetus, 83, 85):**

a. **How does one come to obtain true knowledge about the nature of God?**

By God himself drawing the human to him. That this is “revelation.” God has to revel himself. Then faith alone, in verse 6 of chapter 8.

b. **How is Christ described in this passage?**

That this revelation is the incarnation. Jesus is shown here as in 7:7-11, showing the Christology like as Col.1:15-17. The writer he is giving attributes of asking who he is.

c. **To whom specifically is the author referring in The Epistle to Diognetus 8.2 (trans. Meecham, Epistle to Diognetus, 85)?**

He is referring to Jesus Christ.

d. **The Epistle to Diognetus 7.8 (trans. Meecham, Epistle to Diognetus, 83): What does the author see as “proofs of His (i.e. God’s) presence”?**

Things like trees, the universe, sun, moon, stars, are not gods themselves but created by thee God.

**7. What answer does the author of The Epistle to Diognetus give to the question raised in chapter 1: “Why is it that this new race of men or mode of living has entered into our world now and not formerly?” Read The Epistle to Diognetus 8.7-9.6 (trans. Meecham, Epistle to Diognetus, 85, 87).**

Back in their culture something new was in speculation of being wrong.

   I. Man being drawn to God
      a. Cross, Awaited for the time to be right
      b. Jesus standing in man’s place, exchanging man’s place on the cross
   II. What is capable of covering man’s sins
      a. Jesus is that hope of being our ransom
      b. Man’s worship of God for what we have partaken in

9. *The Epistle to Diognetus* 10 (trans. Meecham, *Epistle to Diognetus*, 85): What answer does the author give to the question raised in chapter 1: “what is the affection which they (i.e. the Christians) have for another”?

   That the love of God must be an overflow of our lives for our brothers and sisters in the community of saints. Because God first loved us. While we were sinners he still loved us, so that the reader could be filled with joy and be won over with God’s love. Not maintain a focus on the worldly lust and wants, but imitating God.

10. Would *The Epistle to Diognetus* have been a convincing apology for Christianity in the second century A.D.? Why or why not? Be specific in your answer.

   Yes! That time had a large deal of men trying to basically find man made religion of thought. Here he gives in his 10 chapters on exactly the areas that needed to be held tight, Faith alone in God, which allowed us to partake in Christ alone. They needed to know some of the issues that were important at this time. Using biblical core themes, justification, and gospel themes as well.


1. Read and summarize James D. Smith III, “Montanism: An Early Charismatic Movement?”

   A man named Montanus in the year 157 started to prophesy in the name of the Holy Spirit. Later he was joined by two prophetesses by the names of Maximilla and Priscilla. They claimed they were sent to call all the believers to prepare themselves for a “heavenly descent” to the New Jerusalem. This new movement had spread by the 170’s and the prophets held to the claim that they had direct revelations from God and their utterances were treasured and kept as authoritative teachings. These revelations were held in a trance like state and were exciting, fresh, new and held the hearts and minds of congregations around the area! Not only was this very experiential but these prophets were very emphatic about holding to many practical holiness deeds. These deeds were in the form of fasting, issues of marriage, asceticism, and spiritual healings. In a treatise, Tertullian, a famous convert, says about a new sister that had come amongst them, “she
converses with angels and sometimes even with the Lord. She both sees and hears mysterious communications.” This movement was not without opposition however, in 192, Serapion who was the bishop of Antioch said that this was a “lying organization” that was an abomination. Many opposing bishops in this time held to five main objections of this new movement:

1. ”Abnormal Ecstasy”, which is being in a frenzy that is not controlled by the spirit.
2. No controls, in which the new prophets refused to submit to the practice of discernment.
3. Worldliness was played out in the lives of the followers in questionable financial dealings, gambling, makeup and outward adornment.
4. Extra-Scriptural revelation that was held to a higher esteem than the actual Holy Scriptures.
5. False Prophecies that ended up being falsehoods and were not fulfilled.

Although there were many teachers that opposed these teachings many did not outwardly condemn it. Even the great heresy hunter, Epiphanius did not find any major falsities in these people and their teachings. By the 4th Century the enthusiasm once held for this movement had died out and Tertullian, who wrote many books on it, became the last major figure. There are debates by historians on the issue of the how the church handled the “twin stewardship of church authority and spiritual power”. Many would argue for the view that the condemnation of the movement kept the people from creating any more dissention. Another way of thinking was that Paul’s warnings about “Do not put out the Spirit’s fire. Do not treat prophecies with contempt” passage was not adhered to by the people.


I. Claim to inspiration-1-4
   a. What part of inspiration-1
   b. Who he is inspired by-2-3
II. Prophecy without rational control-5-7
   a. Lord and man’s heart-5
   b. His prophecy-6
III. Glorification of martyrdom-8-9
   a. Sought to become a Martyr-8
   b. Martyrdom through suffering-9
IV. Rigrism
   a. Forgiveness-7
   b. Remarriage after the death of a spouse is unbiblical-(I)
V. Return of Christ
   a. None after Maximilla-13
   b. Feminism-12
   c. New Jeruslem-12

Supplementary Texts


Chronology of the “New Prophecy”


<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>c. 170</td>
<td>Montanus begins preaching in Phrygia</td>
</tr>
<tr>
<td>179</td>
<td>Death of Maximilla</td>
</tr>
<tr>
<td>Before 179</td>
<td>Apollinaris of Hierapolis writes a treatise against the “New Prophecy”</td>
</tr>
<tr>
<td>Before 189</td>
<td>Eleutherus, bishop of Rome, condemns the “New Prophecy”</td>
</tr>
<tr>
<td>c. 193</td>
<td>Serapion, bishop of Antioch, circulates a letter against the “New Prophecy” (see Eusebius, Ecclesiastical History 5.19.1-4). An anonymous author, possibly Polycrates of Ephesus, writes against the “New Prophecy” (see Eusebius, Ecclesiastical History 5.16.1-17.4)</td>
</tr>
<tr>
<td>c. 206/207</td>
<td>Tertullian joins the adherents of the “New Prophecy”</td>
</tr>
</tbody>
</table>
Lecture 10: Tertullian (c.160-c.225), Apologist for “The New Prophecy”
(March 7, 2007)

1. Read Gerald L. Bray, “Tertullian and Western Theology” in Woodbridge, Great Leaders, 49-54 and draw up an outline of Tertullian’s life and work.

I. Background
   A. Born in modern Tunis in North Africa
   B. Sometime after A.D 150
   C. Middle class family
   D. Well educated in:
      1. Literary
      2. Legal
      3. Philosophical
      4. Greek
   E. Died sometime after 212

II. Private Life and Occupation
   A. Married
   B. Possible that his wife died young
   C. Nothing else is known about this area

III. Monasticism
   A. He was drawn to this life
   B. Selective on the use of their writings
   C. Concentrated on the holiness writings
   D. He saw this as a movement that advocated his teaching

IV. Tertullian’s Apologetics
   A. The Apology – a long treatise in which he dissects pagan religion in order to point out its irrationality
   B. Strong insistence on the power of baptism that he refused any remedy for post baptismal sin
   C. Opposed infant baptism
   D. The Soul- in which he shows himself to be pro-Stoic and anti-Platonsit in his general philosophical outlook.
   E. He reached a point that the Eastern Church didn’t get to until the 451’s

V. Pastoral Writings
   A. Exhortation to the Martyrs to Stand Fast in the Face of Persecution
      1. Constant theme of Tertullian’s life
      2. Often appealed to the examples of heroism set by the ancient Romans, rather than Biblical figures
   B. Treatises that Deal with Matters of Personal Spirituality
      1. Wrote with great sensitivity about suffering, prayer,

   It has come into existence because the Holy Ghost has accordingly now dispersed all the perplexities of the past, and their self chosen allegories and parables by the open and perspicuous explanation of the entire mystery.


   Hell is a Subterranean region with which he demonstrates this point by retelling of Christ’s dissention down to the lower regions of the earth, after his death on the cross.


   Never flee from Martyrdom but to offer yourself up for that kind of death.


   a. **What does the Spirit lead believers to do?**

      Never flee from Martyrdom but to offer youself up for that kind of death.

   b. **What proof does Tertullian offer for his position in Flight in Time of Persecution 9.4?**

      He gives the revelation of the prophets in saying “to seek to die a martyr that He may be glorified who suffered for you.”


   a. **Who do you suppose the “Psychics” (psychichi) are?**

      Men that made their arguments by a way of thinking, and seems to be people that come to their man centered religion.
b. Of what does Tertullian accuse the “Psychics” in *On Monogamy* 1?

Multiple marriages

c. What, according to *On Monogamy* 2 (59, lines 39-52), is the view of the “Psychics” about the Montanist position on marriage?

That they differ with the Catholic view and they see they can be re-married.

d. How does Tertullian reply to this view of the “Psychics” (*On Monogamy* 2 (59, line 53-60, line 28). He uses John 16:12-13, and explaining that the spirit is teaching this now.

7. Tertullian, *On Monogamy* 14 (70, lines 65-87): What does Tertullian argue was Paul’s view of remarriage?

He explains on how view came from the time of Moses, and that Paul’s view is allowing it because of the weakness of the flesh and those texts do should not be allowed anymore.

8. Tertullian, *On Monogamy* 14 (70, lines 88-p.71): What has the Paraclete, through the “New Prophecy”, done to Paul’s “indulgence” with regard to remarriage after the death of one’s spouse?

You may remarry after death.


a. *On the Veiling of Virgins* 1 (27, lines 40-50, 56-60): Why was the Paraclete/Holy Spirit sent according to this passage?

The Holy Spirit was sent to guide us since we are unable to do so by ourselves. He is there for the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, and the advancement toward the “better things”.

b. *On the Veiling of Virgins* 1 (27, line 61-28, line 15): What are the various dispensations which Tertullian delineates and how are they distinguished?

First in a rudimentary state, that produces a natural fear of God, then you would advance through the Law and the Prophets to infancy; from there it goes through the Gospel that is associated with youth and then through the Paraclete, which looks to be a maturity.

c. *On the Veiling of Virgins* 1 (28, lines 15-17): According to this passage, what does the Spirit require in this dispensation?

They must set truth before the customs of this world.

   The spirit has a bodily form or substance of its own kind in its own form just as God is the Spirit and the Son. They all form their substance from God.

11. **Suggest reasons as to why Tertullian embraced the “New Prophecy.”**

**Background Reading**

1. For question 9b: Bray, “Tertullian”, 54.
2. For question 10: Bray, “Tertullian”, 53-54.

**Supplementary Texts**


**Lecture 11: Cyprian of Carthage (c.200-258) (March 8, 2007)**

**Background Reading**


   Thascius Caecilius Cyprianus was born of a rich but pagan family in Carthage in North Africa. He was born in A.D 200 but we know little about him till his conversion in 246 through the influence of presbyter Caecilianus. Cyprian was chosen to be bishop at a very early stage in his conversion and seemed hesitant himself to accept the position. He had a few that opposed him that were led by a man named Novatus. However nervous he seemed at first he once he accepted the position he threw himself into it with enthusiasm and became the pastor of a waning church. Later in 250 the emperor Decius let out a decree that all were forced to sacrifice to Roman gods and hold a certificate that they had complied. Sadly, many Christians of the churches turned towards the other gods but Cyprian went into hiding and tried to maintain the church he pastured through letters. He received much discouragement from people who saw that the Bishop of Rome had been martyred. When the persecution stopped in 251 many people who had turned to the Roman gods wanted entrance back into the church. Cyprian came out of hiding and had to deal with the many issues that were going on with the Christians. Cyprian became friends with the new bishop of Rome who had joined Cyprian in the middle course with regard to what should be done with the people who had given in to the edict. Novatus, Cyprian’s old
nemesis went and joined with Novatian, who had adopted the approach of no mercy for the believers who had given in. In 252 Cyprian gained extensive approval when he rallied the church to help victims of a plague in Carthage. Throughout the coming years he proved himself to be a wise and very able administrator and pastor. New problems arose with the people who wanted to be reinstated into the church and Cyprian and Stephen the new bishop of Rome were at the head of the clash. In Rome the people were receiving membership by the laying of hands upon them, but many in the Eastern churches insisted that baptism was the answer. The bishop threatened to break off communion with them if they did not stop holding to the baptizing of heretics. Immediately Cyprian joined ranks with the North African bishops who also held to his belief. Cyprian based his theology upon a legalistic reading of the Bible, but to a certain degree was charismatic because of his holdings to importance in dreams and revelations. Because of his high view of the church Cyprian held that there could be no sacraments outside the official churches. Cyprian’s views were very influential in future generations and both Augustine and Hippo looked to him as their spiritual father.


Cyprian writes with a love and fervor about His Lord and Savior. He finds talking about such matters a joy and not a waste of time in the least! He describes his state before conversion as a “darkness and in the obscure night”, and mentions that it was not his true life but being tossed upon an endless sea of doubt. He was a stranger to the truth and to the true light of life and found it hard to believe he could receive the mercy that is promised for his salvation. He was encouraged that he can cast off his old garments of sin and receive a new life of saving water that Christ gives to all who receive. He wondered to himself, “how is such a conversion possible, that the innate which has grown hard in the corruption of natural material or when acquired has become inverterate by the affliction o old age should suddenly be put aside?” He recounts that pride does puff up and anger only inflames, covetous disturbs, cruelty stimulates and lust plunges into ruin. He says those things because he knew that in his former life he would indulge himself but now after the cleansing of the Spirit he has been restored to a new man, a new creature. He expresses that his telling of these things cannot be boasting but an expression of gratitude that is given to the God who begins our faith and forgives our sins. The power that he claims is not of him but only that which is given by God, from Him do we have life and prosperity. He tells that when you hold to the way of justice when God is your strength and your whole heart is devoted to him, so much power is given unto you in the way of freedom through grace. From the overflowing grace that we receive it gives us power to, “extinguish the virus of poisons within the marrow of the grieving, to cleanse the stain of foolish souls by restoring health…” When he speaks of his security he compares it to whirlpools of disturbing world and taking anchor in the harbor or the port of salvation. Cyprian sees that to seek that which is heavenly is what gives
blessings and keeps one’s heart tender to the things of God. He cherishes his Savior that radiates like the sun in his life. He sees that it was nothing of his own doing but the grace of God in his life.

**Lectures 12-13: The Constantinian Turning-Point (March 9, 2007)**

1. Read Richard A. Todd, “Constantine and the Christian Empire” in Dowley, ed., *History of Christianity*, 139-144 and answer the following questions:

   a. **How did Constantine treat the Christian Church? Why?**

      Constantine was an advocate of Christianity or the idea of Christianity and preserved the church and her followers because of his own “conversion” and success on the battle of the Milvian Bridge. The story is told that after he asked God for help, God gave him a sign and the battle was won. So out of reverence to this Christian God who helped him win, he led the church through a new time where church/state relationships evolved in the Roman Empire and later through the Middle Ages.

   b. **What were the results of Constantine’s attitude to Christianity?**

      A positive outcome that became of his conversion was the lack of persecution of the Christians at this time, whether or not his belief in a god or the God was genuine faith, he kept the people of God safe and harbored in their faith systems.

It was said that possibly Constantine continued to identify the sun with the Christian God in some way and many Christian writers would portray Christ in sun imagery.

C. **Outline some of the specific instances in which Constantine intervened in the life of the Church.**

   In reaction to this attitude or ideal, later the church adapted too many pagan ideas and images. From sun–worship, for example, came the celebration of Christ’s birth on the twenty–fifth of December, the birthday of the Sun.

   Another problem for the church that was a result of Constantine’s views was that the only Christian example for the role of a so called “Christian emperor” was the Old Testament kings of Israel, who actually had a major role in preserving peace and purity of religion in their kingdoms. In this time of culture, once the doctrine that the Emperor was somehow over the church had been established, it was never completely tested or challenged.

   A third impact that Constantine had on the church is shown through this statement, “I am going to make plain to them what kind of worship is to be offered to God … What higher
duty have I as emperor than to destroy error and repress rash indiscretions, and so cause all to offer to Almighty God true religion, honest concord and due worship?” Although he never went to Africa to relay this message, he ordered the churches under the leadership of the Donatists’ to be confiscated and their leaders banished.


Eusebius was the first to endeavor on workings of history on a large, all-inclusive scale! He was on the run from persecution, experienced imprisonment in Egypt for his faith and then later became a bishop and associated with the Emperor Constantine himself on many occasions. He recounted many New Testament traditions and wrote heavy works that impacted many people.


All must wonder if they consider and reflect that it was not by mere human accident that the greater part of the nations of the world was never before under the one Empire of Rome, but only from the time of Jesus. For his wonderful sojourn among men synchronized with Rome’s attainment of the acme of power...Since that day the Jewish people have become subject to the Romans, the Syrians likewise, the Cappadocians and the Macedonians, the Bithynians and Greeks, and in a word all other nations who are under Roman rule. And no one could deny that the synchronizing of this with the beginning of the teaching about our Savior is of God’s arrangement, if he considered the difficulty of the disciples’ taking their journey, had the nations been at variance one with another and not mixing together because of varieties of government. But when these were abolished they could accomplish their projects quite fearlessly and safely, since the supreme God had smoothed the way before them and subdued the spirit of the more superstitious citizens under the fear of a strong central government.

One of Eusebius’ works has to do with the “One Empire of Rome” and how it was for a purpose that God ordained that the timing of events with the unity of the empire and the disciples journeys to the people. Without this divine intervention, the running into a one empire the apostles’ travels would not have been as successful and possibly not carried out. God had a hand in Constantine’s work as he did in this event in history to carry out his divine plan.

   a. **According to this text, what did Constantine achieve?**
   
   Recovered their own East and rendered as one united realm the Empire of the Romans, as of old and brought under peace all that inhabited.

   b. **How did Constantine and his sons accomplish what they did?**

   They manifested their love of virtue and love for God and experienced the blessings from God from extinguishing hatred from the land.


   a. **What is the major theme of these sections of Eusebius’ speech in honour of Constantine’s thirtieth anniversary?**

   Jesus being our great King and his Kingdom.

   b. **What examples does Eusebius give to illustrate this theme?**

   How Jesus’ empire and his kingdom needs to be seen in the earthly kingdom of Constantine. Constantine keeps away the beast of his kingdom like Christ does as well. Another example of this is the Word giving us a way to live. Where Constantine makes rules to live and go by.

**Supplementary Texts**


Asceticism is the practice of rigorous and often added practices than the average Christian. They often find solitude and abstaining or changing from normal practices by Christians. They take the act of marriage to be something to abstain from and add frequent times for prayer and solitude. Some extreme Asceticist’s will keep from eating but two meals a week and when he did it was bread and water, that which is necessary to stay alive.

The New Testament has two views on this subject. There are times in the New Testament, that have been held to encourage asceticism but it was for good reason and is not required of the Christian. In the Scriptures Christ says, “There are some who are eunuchs for the sake of the kingdom of God”, but this is specifically for people who can withstand it. On the other hand, the New Testament strongly criticizes some types of asceticism. Paul argued that it wasn’t wrong to marry and consume unclean meat. The Old Testament also has some say on the subject of Asceticism and the Jews had traditions that followed some of those writings.

There is speculation as to where the origins of monasticism began but the first monks were people who withdrew to the desert in Egypt or Syria. Often these “retreats” were only temporary, and may have been for the purpose of to running from persecution; often they became permanent. The first Hermit-like man recorded was, Antony, who lived from 256-356 who was a Coptic peasant from Egypt. However, in the late fifth century, monasticism seems to have taken root in Ireland in a form which owed much to the Egyptian pattern The extreme inflexibility of Irish hermits, and the arrangement of cells within an outer boundary wall, both reflect Egyptian inspiration.

The routine of the hermits or recluses was to spend long periods in prayer and meditation, enriched by reading of the Scriptures that were many times “mechanical”, or involved short set formulas. Fasting was an important ritual to these devoted men.

Monasticism came out of Eastern Christianity. Then a Communal monasticism began by a man, Pachomius, who would fight extremism. Followers would prove their devotion by standing outside the monastery door for several days and memorizing parts of the Bible.

A man that would influence this movement began to incorporate the monastic communities more closely with the church. This man was Basil the Great, and believed the bishop should have ultimate authority over a monastery. Another man that influenced Asceticism was Cassian. This man was the West’s inspirational writer on monasticism. He wrote detailed instructions for monasteries and served to endorse the monastic society widely. His writings were in great detail and covered subjects such as clothing, the form of monastery services, and also explored the temptations that a monk had to fight. He was detailed down the last writing.

Supplementary Texts


**Lectures 15-16: Athanasius of Alexandria (c.295-373), the Challenge of Arianism and the Council of Nicaea (325) (March 9, 2007)**


I. Athanasius’ Works Came Out of Fighting Armenians
   A. Scriptural
   B. Doctrinally
   C. History

II. Athanasius’ Major Theological Statements
   A. “Christ ‘was made human that we might be made divine’”.
   B. “Only God could restore the human race to communion with himself.”

III. Characteristics of Athanasius
   A. He was a passionate speaker
   B. Spoke out with fervor and zeal
   C. He stood on the foundation of his beliefs
   D. Uncompromising and harsh in dealings with theological differences

IV. Athanasius’ Contributions
   A. Life of Antony
   B. Promoted monasticism
   C. Introduce the personal devotional use of the Psalms
   D. Defined Doctrine on Trinity
2. **Draw up a 500-word summary of Robert Payne, “What happened at the Council of Nicea?”**

What happened at the council of Nicea was of monumental importance, for in that council the doctrine that was essential to Christianity was formally affirmed for the first time in history, Christ’s Divinity. Alexander of Alexandria began to lecture at a meeting with Presbyters about the Holy Trinity. He had been discussing the Father, Son, and Holy Ghost for quite some time when an interruption from a presbyter called, Arius came from the crowd. What happened is debated but the man called Arius accused Alexander of a heresy that involves a belief in the unity of God at the expense of the reality of the Trinity. What Arius did not realize was that in combating Alexander he himself fell into a heresy of his own. He announced, “If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not.” These words were a direct attack on the eternality of God and unfortunately these words influenced the church for history. Meanwhile, Alexander was appalled at this new heresy and knew that it would take serious actions to combat it. Now that the statement was said he would have to combat the thought that possibly that Son could be infinitely lower than the Father. Alexander and Athanasius stood firmly on the foundation that Christ is absolute God.

When Alexander realized that this heresy was out of his hands, and private meetings and pleadings with Arius were not going to persuade him otherwise then it was time to take action. He drew up a letter that explained the totality of the heresy, unfortunately this was not what the people wanted to hear, and Arius’ catching phrases like, “there was a time when the Son was not” became popular among the speech of the people. The news of the controversy traveled to the ears of the emperor Constantine, and he became worried about the unity which he regarded as, “the mother of order”, instead of theology. He wrote up a personal letter ordering that this quarrel come to a stop, but the letters orders were to no avail.

Constantine fed up with the bloodshed on this issue decided to call a meeting in the small city of Nicea and called 1,800 bishops and their invited presbyters to come to the meeting. Although the bishops did not make it in the numbers invited, pastors, presbyters, deacons, sub-deacons, and laymen showed up by the numbers! When the actually meeting ensued, Constantine in all his finery gave an opening remark that gave an underlying threat, remove this dissension among you and establish peace. When Arius was given his time to speak, he broke out in his chanting that embodied his beliefs. After the rhymes and song were finished Hosius announced that the best way to reach an agreement was to draw up a creed. They came up with a creed that believed each of the Father, Son, and Holy Ghost to be and to have existed. Although the heresy still existed Constantine was soon won over that this must be stopped. The burning of all Arius’ works took place, but the Arian way of thought thrived in the towns. When the council ended Constantine dismissed the aged and persecuted popes with gentleness.

a. How does this creedal statement affirm the full deity of Christ?

It states especially in the part that I have Capitalized, the unity of Christ when it states, “and in one Lord Jesus Christ, the Son of God, begotten from the Father, only begotten, that is from the substance of the Father, God from God, light from light, true God from true God, begotten not made, OF ONE SUBSTANCE WITH THE FATHER.” He goes on to tell that Christ came down incarnate, becoming man suffered but then rose as only the Christ full of Deity can do, do the heavens.

b. Is the Christology of this Creed biblical? Explain.

Yes, he is showing here that the son is the father in the sense of the trinity. This view of Christ has to deal with the trinity, and he does a great job the reveling of truth between Jesus the Son, and God the father.

Supplementary Texts


Lectures 17-18: Basil of Caesarea (c. 330-379), the Pneumatomachi and the Council of Constantinople (381) (March 9, 2007)


Basil the Great was a man on a mission, and that mission was to clean up the church that had broken off, and scattered. It was a tattered church and he was there to repair it. Unfortunately he had very little success in the west and he had to call upon the help of Pope Damascus but to no avail, for Damascus refused to help Basil. As the great divide widened in the theology, Basil and Pope Damascus became more and more detached, which put the peace of the west and the east in jeopardy.

Basil, along with his brother Gregory of Nyssa and their friend Gregory of Nazianzus, labored hard over bringing the doctrine of the Holy Trinity to the East. They thought it misleading to encourage the thought of the Father just being equal to the Son, for it made it
look like several gods, so they emphasized that the Father and Son must also be recognized as one God. These men’s thoughts on the Trinity were “complex and at points controversial”, and they used examples that were slightly inexact but Basil insisted that Father, Son and Spirit are equal but distinct. The Cappadocians, stated that the three operated inseparably, none ever acting independently of the others. “Every divine action begins from the Father, proceeds through the Son and is completed in the Holy Spirit”. Everything that Father touches the Son touches and inadvertently the Spirit touches.


   a. Outline the theological and scriptural argument of Basil whereby he concludes that the activity of the Holy Spirit is conjoined with the activity of the Father and the Son.

   I. God is the Word
      a. Creator of the heavens
      b. So the Holy Spirit imparts to the heavenly powers the quality of firmness and stability
   II. Job Says
      a. Spirit of God which made me
      b. Speaking about creation but about fulfillment in respect of human excellence
   III. Isaiah Says
      a. He speaks in the person of the Lord(in respect to his humanity)
         1. “The Lord has sent me, and his Spirit”
   IV. The Psalmist Declares
      a. The power of the Spirit pervades the whole universe
   V. Lord Himself
      a. Gave to those who received him the power to become the children of God
      b. The Holy Spirit- The Spirit of adoption
      c. The Father- distributing the activities among those who are working to receive them
         1. Both of the Holy Spirit and Father are conjoined in their activity
         2. Showing complete authority
b. What significance does he see in 1 Cor 12:11?

It shows that the Father and Spirit are not two separate beings but 2 in 1 working side by side in the lives of believers.

3. What does Basil conclude from the Spirit’s knowledge of God from the following text from Against Eunomius 3.4. Be sure to outline his reasoning.

Furthermore, in what way is it characteristic of the Spirit to search the depths of God? Even as Scripture says: no one “knows the thoughts of a man except the spirit of the man which is in him. So also no one knows the thoughts of God except the Spirit of God” (1 Cor 2:11). But just as nothing which is alien or foreign is able to contemplate the thoughts within the soul, so it is also clear that if something partakes of the ineffable thoughts of God, it is neither alien nor foreign to him, [but] is able to examine the depths of God’s judgments.

I. The Spirit know God
   A. None know man, but the Spirit
   B. So no man know God without having the Spirit

II. No man can know God alone
   A. Clear without the Spirit that no man knows God
   B. When knowing God with the Spirit, then you can know the judgment of God

Those who are of the same mind and spirit of Basil can be one with the brotherhood but those who are “heretical” should be cast out until repentance.

5. Athanasius, *Letter to Palladius*: How was Basil’s irenical position received according to this text? What was Athanasius’ response?

The people were opposed to Basil but Athanasius chided them and told them to obey their father (which is Basil) and not speak against him.


Eustathius’ writings represent a conservative doctrinal position linked with an aversion to producing a dogmatic halfway house in the subject of pneumatology. The Holy Spirit was something to experience in a charismatic way, or a “divine gift” that dwelt inside a Spirit-filled person. The Holy spirit according to Eustathius was a ministering spirit and mediator between a believer and God at “the hierarchy of angels”. He also rejected the fact that Spirit, God, and Christ were on equal ground.


a. In asserting that the Spirit proceeds from the Father what theological heresy is Basil seeking to avoid?

He is rejecting the thought that the Spirit is a creature instead of a divine nature inside the three Godheads, Father, Son, and Holy Spirit.

b. By maintaining that the Spirit is “of God without creation” what heresy is Basil seeking to exclude?

He is seeing to exclude the eternality of the Godhead and the fact that the Son is not in any way lower than the Father.

8. According to the following texts from Basil, *On the Holy Spirit* why should the Spirit be glorified together with the Father and the Son? Give specific examples.


He is holy like the father, and son. His nature and goodness is the same as the father and the son. John xiv:16, and Psa. xcii:15
Here he is trying to get home that the Spirit is filling the earth. Acts x:3, and viii:26

That through the death of Christ the Holy Spirit is what dwells inside you. John x:27-28 and John vi:63


Basil saw a huge importance of the doxology of the Trinity. The reason being that a great deal of importance was put on the divine spirit, and believed that the doxology of the Trinity played a good role in showing the importance of God, the author of light through the Savior Jesus Christ with the Holy Ghost. The problem with this is that many men by the means of conjunction practiced and believed this as well but had no effect of orthodoxy in their lives.

10. The Creed of Constantinople (Dowley, ed., History of Christianity, p.177):

a. What is the significance of the phrase “the Lord and life-giver”?

Basil the Great was a man on a mission, and that mission was to clean up the church that had broken off, and scattered. It was a tattered church and he was there to repair it. Unfortunately he had very little success in the west and he had to call upon the help of Pope Damascus but to no avail, for Damascus refused to help Basil. As the great divide widened in the theology, Basil and Pope Damascus became more and more detached, which put the peace of the west and the east in jeopardy. Basil, along with his brother Gregory of Nyssa and their friend Gregory of Nazianzus, labored hard over bringing the doctrine of the Holy Trinity to the East. They thought it misleading to encourage the thought of the Father just being equal to the Son, for it made it look like several gods, so they emphasized that the Father and Son must also be recognized as one God. These men’s thoughts on the Trinity were “complex and at points controversial”, and they used examples that were slightly inexact but Basil insisted that Father, Son and Spirit are equal but distinct. The Cappadocians, stated that the three operated inseparably, none ever acting independently of the others. “Every divine action begins from the Father, proceeds through the Son and is completed in the Holy Spirit”. Everything that Father touches the Son touches and inadvertently the Spirit touches.

b. What is the significance of the clause “who with the Father and the Son is together worshipped and glorified”?

The Holy Spirit in the phrase is shown just as important as the Father and the Son, there is no less and there is no more then to be who is worshiped. All three are of equal importance and all three are in equal state.
c. What do you see as the contemporary significance of the pneumatological section of this creedal statement?

The contemporary significance of the Holy Spirit is to show that He is no less than the Father and the Son. Understanding this about the Holy Spirit not only leads to the correct view of the triune God, or the speaking through the prophets, and the forgiveness of sins but leads to the correct worship of the trinity. Without a correct view of the trinity leads to an incorrect view of worship.

Background Reading


Lecture 19: Augustine of Hippo (354-430): An Introduction (March 10, 2007)


   Although his father was not a Christian at all his mother, Monica was a tremendous influence on him for she was a devout follower even in the years he completely turned his back on her religion. During his young adulthood he would go into the city of Carthage and waste no time indulging himself in the sins of this world. He had for himself a concubine and fathered an illegitimate child before he was 20 years old. Soon he become involved in a religious system known as the Manichaeism, which held to the belief that good, and evil, light and dark, were eternal. This way of thought seemed to deal with evil in a more superior way than Christianity and that appealed to Augustine. The fact that it had less moral burden put upon life let him live as he wanted and desired too do. He soon saw that this Manichaeism way of thought was not as it seemed and many times left him searching for more answers. He found those answers in the bishop of Milan, who helped him see that many of Christianities down faults were not because they were true but because they were misconceptions of the truth based upon the faith. For a small while Augustine dabbled in skepticism and following that was the writings of certain “Platonists”. By seeing the inconsistencies in these other religious ways it gave him the foot stones for the path to Christianity. In Augustine’s conversion he claimed to have heard a voice saying to him to go up and read, so he pick up the volume of the Apostle and read verses that spoke of giving up his old life of drunkenness and lustful youth and picking up the sword of the Lord and moving on in faith. So after being baptized he gathered up his son, Adeodatus, and his partner Monica. Later after both his beloved Monica and son died he studied philosophy and theology. He wrote many a short book including the works, “Against the Skeptics”, “On the Happy Life, and “soliloquies”. Soon he would complete what would be his best work yet, “The Confessions” in the year 400. This book provides a look into his life prior to 387 and shows most importantly the moral of his spiritual journey. “The City of God”, was later written in response to the pagan accusations about the Christians. After the Manichaeans had ridiculed faith as an “activity unworthy of any cultured and educated person” Augustine began to write works stating that all knowledge begins in faith and is a fundamental part of any religion. If anyone is going to understand the history of Christianity it is not possible to skip over the life and writings of Augustine of Hippo, for he laid many new foundations for the faith.

a. *Confessions 8.1:* What passions had been central in Augustine’s life? Why had they been displaced?
   
   He had the one desire of companionship from women. These desires although he had taken for himself a wife were replaced by the beauty of the Lord’s house and desires.

b. *Confessions 8.2-5:* Why does Augustine go to such length to narrate the story of the conversion and Christian witness of Marius Victorinus (d. after 363)

   The story of this man and his life glorifies the one true God and the grace that Augustine experienced in his own life. After he heard this story it spurred him on to a life worth living.

c. *Confessions 8.5:* What kept Augustine from committing himself to Christ? What biblical passages explain for Augustine what was going on in his life at this time?

   His former will was battling against the new life. The passage used Galatians 5:17 was stated as this, “the flesh lusts against the spirit and the spirit against the flesh.” He struggled leaving the one behind for the new spiritual things of the future.

d. According to *Confessions 8.6,* what was one key factor in leading Augustine to Christ?

   The Lord used his friend in bring him to his conversion to Christ.

e. *Confessions 8.7:* Why had Augustine hesitated to accept Christianity?

   He had a hard time in giving up the world’s pleasures, and had lived so long in the flesh that conversion scared him in coming to Christ, and was going to be hard for him to continue to live in the world while being a follower of Christ. He did not want to be a Christian and also carry the load of the sin.
f. Confessions 8.7-11: Before Augustine embraced God’s salvific work in Christ, what did he learn about himself?

That the way he lived going mad, and dying in life, he had no clue that what he was living was death. He saw he was lost and that his bondage to sin, and his will that tormented his life everyday could not change without Christ. The largest factor was his will was indulged with the ways of the world. He was sick and in bitterness that he was lost. The Lord’s mercy is where he had found the hope to live. And with being with Christ was the only way to take care of this worldly flesh that he carried daily.

g. Confessions 8.12: What role did Scripture play in Augustine’s conversion?

The conviction that came to his mind when reading the scriptures, he saw his individual sins that he did and how they deal with the worldly lust that he was in.

h. After recounting his conversion, Augustine says of God “You converted me to yourself” (Confessions 8.12). Why is this an accurate summary of his experience as recounted in Confessions 8 and in light of the biblical passages cited in Confessions 8.5? Be specific in your answer.

When he quoted the scriptures he mentioned that the flesh is at a difference with the spirit and it was true in his case. He was in moment in the flesh then when the Lord called him to himself, he chose the things of the spirit and his heart and soul was converted and changed over to the things of God.

i. In the opening sentence of Confessions 8.4 Augustine prays to God, “stir us up and call us back, kindle and clasp us, be fragrant to us, draw us to your loveliness.” Discuss the imagery of conversion in this prayer in light of the account of Augustine’s conversion in Confessions 8.

To fully enjoy God is to enjoy the full grace that was given with others. To stir up or bring back to memory what was done for those who are called is a deep intimate thing
to be shared with God and other believers. Let God's goodness be a fragrant wonderful enticing thing to enjoy together.

Lecture 21: “The Twilight of Antiquity”: Jerome (c.331-420), Augustine and the fall of the Western Roman Empire (March 10, 2007)


In A.D. 331, Jerome was born to a well to do family that lived in Stridon, an Italian town. Since his family was very well off they would send Jerome off to study in Rome to study grammar and rhetoric. After living in Rome for some time he decided to become baptized and started collecting and reading theology books. The ascetic way of life called to him and he soon become part of a group at Aquileia in Italy. Unfortunately for Jerome, he had acquired a sharp tongue, and lacked tact which caused many rifts in the group that would soon lead to its break up. Jerome left and started out for Palestine but stopped at Antioch where he grew in his knowledge of Greek. By orders of a dream he stopped the Christian way of life and went to Syria to become a hermit. The hermit life did not do him well and many inner temptations plagued him during this time, so through a series of events Jerome ended up in Rome from 382 to 385. He was put to a job by the bishop of Damascus that would end up being his main contribution to western civilization, the Latin translation of the gospels, Psalms and eventually a large portion of the Old Testament. Jerome and a widow woman that he had a ministry with settled in Bethlehem where they established separate monasteries for men and women.

While living in Bethlehem, Jerome become more and more convinced that his translations for the Old Testament must be done with Hebrew and not Greek and so became what is known as the Vulgate. Later John Wyclif and Douay’s versions were based off the Vulgate. Jerome’s theory for translation was to “render sense for sense and not word for word”. One of his literary aspirations was to become a Christian Cicero, who would be a teacher and model of Christian culture. These dream roles in life could be what drove him to his insistent work and contradictions in character. Although he struggled with these things he came up with the first Historic Christian Work, “Lives of Illustrious Men”, which was written to prove to the pagans that Christians can produce distinguished literary works.

Jerome’s commentary works were lacking and many times very inconsistent due to working to hasty and relying on his memory for important information. He also found himself in many a controversy over issues and wrote works and responded sarcastically and strongly on the issues. One of the longest and most bitter controversies was a personal one with a friend from his childhood, Rufinus. Jerome had joined in the condemnation of Origen, but Rufinus refused to
condemn the one he was so beholden too. Even though Jerome was very controversial in his writings and dealings his great literary works are regarded as great contributions to western Christendom.


How did Jerome, a Christian scholar who lived in Bethlehem, react to the news that the city of Rome was under siege and then had been sacked in 410 A.D. by the Goths?

He was in turmoil and he wept and could not bring himself to part from some of his earthly possessions.
a. In Letter 127.12, Jerome cites a biblical text to best express his feelings—where is this text from? By citing this text, what comparison is Jerome making?

Matthew 6:21 is the verse quoted by Jerome and he is saying that his heart was buried in the carnal and very temporary “treasures” of this world, his possessions. His heart was not where it should have been.


a. What city does the Lord build up and keep?

b. Why should believers not be alarmed when they hear of the fall and demise of earthly kingdoms?

c. How does Augustine interpret the statement of Virgil (70-19 B.C.), the Roman pagan poet, about Rome as an eternal realm?

d. What attitude does Augustine recommend in the face of the fall of Rome?


   It is the most glorious city that lives by faith, and waits till “she” will be established in her eternal home. This city is above every earthly height.


   He tells them that our God is everywhere and he is not confined, even when you put such accusations against the people of God, God is still faithful by testing my virtue. Our God is to be feared above all gods.


   a. How does Augustine respond to those who see the fall of Rome as a disaster because “many Christians were slain and many were wasted in horrible and manifold forms of death”? 
He says to those that say such things that their words be translated to a “better word” or question why keep them on the earth for such services.

b. What reply does Augustine make to those who were concerned that slain believers did not receive a fit burial?

There actual bodies should not be despised in any way, bodies that we certainly wear more intimately and closely than we wear any garments whatever

c. Why does Augustine believe that the bodies of the saints should be given a decent burial? Are his arguments cogent? Why or why not?

According to the angels testimonies it is commanded and is said to have won God’s favor by burying the dead. Yes, it is legitimate because he sees in Scripture that angels took care of the old saints and we should do the same to today saints.

d. Finally, what about those Christians who have been made captives? How should such a calamity be regarded?

He uses the three one man and also Daniel who were in captivity, also the prophets were held in captivity. God never failed these men as being their comforter.

Lecture 22: Leo I (d. 461) and the Emergence of the Papacy (March 10, 2007)


I. Cyril’s early life
   a. Obscure to most historians
   b. Accepted into Clergy Ranks by Nephew (Theophilus)
   c. In 403 accompanied Theophilus to Constantinople
   d. In 412 elected to succeed Theophilus as Patriarch of Alexandria
   e. In 431 he headed the Council in Ephesus

II. Cyril’s Theological Talent
   a. Preserving Christ’s human nature
b. Christ’s two natures evolved into one
   1. Result of that: Blamed for reviving Apollinarianism

III. Cyril’s End
   a. Showed himself to be a ruthless antagonist
   b. Died in 444

Lectures 23-24: Patrick (c.389–461) and the Evangelization of Ireland
(March 12, 2007)


Patrick, the great missionary to the Irish, lived around the time 389–461. He was most likely born in Roman Britain but sources are not completely positive. Calpurnius, who was Patrick’s father, was a deacon and magistrate. Although we know of Patrick the details of his life and ministry are widely debated and many myths and legends are passed down from generation to generation. The two sources that tell of accounts about this Irish missionary are, The Confession and A Letter to the Soldiers of Coroticus. At the young age of sixteen, Patrick was working on his father’s farming property when a group of raiders stole him away to be a slave on the Irish slave market. While being held captive, Patrick’s love and devotion for Christ deepened. Instead of becoming bitter he grew in his heart a vision for evangelizing his dear homeland, Ireland. After six years of shepherding for his captors and masters, he escaped and eventually reached home again. In 432 when Patrick returned home to Ireland, he came as a bishop and spent his next thirty years ministering to the people there. Although he was not a widely educated man he encouraged learning and possibly gained his ideals from the contact with the strict monasteries in Gaul that he came into contact with while in captivity. Later in the Irish church the basic element became the monastery led by the abbot, rather than the bishop’s diocese. He later began to emphasize the ascetic life and monasticism. During the sixth and seventh centuries Patrick was a large encourager of evangelizing of Western Europe.

So that people may see the light of life as Patrick did. Also so that when he is gone there are brother and sisters to take up the faith and win others to the Lord.


The reason that he preached the gospel was mainly because of the biblical mandate to go out and preach and baptize. To bring people into the kingdom is a high calling so they can go out and bring in more people! When he speaks of “being bound by the spirit” he means that he believes that God called him to the job to bring in the saints it is his duty to his Savior.


He taught that there is no other God then the God of the universe the Holy One that sent his son to die. The Son came to live as a man but was given all power as his Father.


He believed that he chose to follow God he sought the Father out and then the Holy Spirit indwelt him.


Every nation is to be preached, everywhere that there are people should be shown the gospel’s light before he comes again. He says “even to the utmost part of the earth.”


He describes all the different types of Irish-men and especially the ladies who were to receive the gospel; the women in well do to homes, the widows, and the women in slavery.

8. What do the following texts suggest may have been the ultimate reason behind the success of Patrick’s mission: *Confession* 16, 37-38 (trans. Bieler, *St. Patrick*, 25, 32-33)?

His faithfulness to praying for the people was an immense influence on his ministry. He was willing and able to actually die for his faith so that all could hear the gospel. He gave his complete life up for the will of the Father.

He served the Lord with such fervor that he was consumed with the things of the Lord day and night he was filled with a burden. During the day he was filled with prayers to the Lord for the people, and then during the night he was sometimes tormented by evil that was sent to discourage him in his work.

---

**Lecture 25: The Celtic Church and the Synod of Whitby (664 A.D.)**

(March 12, 2007)


   Martin of Tours, who died in 397 inspired monasticism in the West. After living a military life he spent time in a solitary place in France, which also inspired many others to join him till they had a semi-community. Against his will, he was convinced to become the bishop of Tours in 372, and then transferred to living as a hermit in a small room, or cell next to the church. After enduring many criticisms and questions from the people, he moved to Marmoutier and started a monastery to help facilitate evangelism in much of the still–ungodly country France. A popular biography written up about Martin is one of the reasons this way of life was promoted, and was later exalted as a Saint of the early church. It was said that, “Martin of Tours set the pattern for the Dark Age ‘holy man’”. Later, Augustine of Hippo, along with Jerome and Rufinus belonged to a similar groups put a new way of thought and living structure to Martin’s hermit-like living; the agreement whereby a grouping of celibate clergy lived together and served a local church.

   In Egypt a more organized and armed group of monks took sides in theological battles and took part in a more political fight. In the front of this more active movement was the man, Schnoudi, who later would be destined for heresy at the council of Ephesus in 431. A great writer in the west on monasticism was John Cassian. His writings included much detail in instructing, promoting the monastic movement extensively. He covered not only subjects such as what clothing was to be worn but some of the very practices of Monks. This detailed writer also examined extensively the temptations which a monk had to fight against in living each day. Cassiodorus, another great man in the history of monasticism placed a vast emphasis on the copying of manuscripts and also the study of the ancient writings.

   Although the roots of monasticism in Ireland and surrounding area are very vague it was said that Patrick was the founder or starter of this movement. When looking at the severe
severity of Irish hermits and the arrangement of living compartments or cells, within an outer boundary wall, it strangely reflects Egyptian influences, brought on by Martin of Tours’ monastic ideals. What provided the ultimate rule for monasteries in the west was a man named Benedict of Nursia. In the late sixth century his system gradually outdated other Western monastic rules. Benedict promoted a rule that is founded on the two activities of prayer and works. In order for a monk to show high moral character, they had to hold strictly to these precepts along with remaining in the same monastery where he had taken his vows. The monasteries’, with their emphasis on worship, and stable, well-ordered communities deeply assisted to keep up spiritual standards during these centuries.

2. Read the account of the conversion of Edwin, king of Northumbria, as found in Bede, *Ecclesiastical History* 2.13 [trans. Bertram Colgrave in his and R.A.B. Mynors, eds., *Bede’s Ecclesiastical History of the English People* (Oxford: Clarendon Press, 1969), 183, 185] and answer the following questions:

   a. Why did Coifi, the king’s leading priest, want to abandon Germanic paganism? Do you see any problems with his reasoning? Explain.

   He realized that because the gods had not assisted him even after he had been so faithful to the other gods and their rituals, that this new way must be better and efficient. If his heart isn’t truly repented of the other gods and if he has not forsaken their existence then his new faith in true God is for nothing! He must have a heart change and not just a head change!

   b. What reasons does the unnamed advisor to King Edwin give for accepting Christianity?

   He states that if this new doctrine will bring them more certain information then it seems that they should accept this new way.

3. On the basis of the background reading on the Synod of Whitby, write a summary of the Synod. Be sure that the following aspects are covered: I did not have the information in my packet for this question. You had stated in your email back to me about just letting you know and that would be fine, thanks.

   a. The reasons for the synod.

   It was to overcome paganism and racism.

   b. The course of the synod and its outcome.
c. The significance of the synod for: (i) the Celtic Church; (ii) the Roman Church.

Background Reading


Lecture 28: The Carolingian Church (March 12, 2007)


   After Europe started to decline, the papacy started to become corrupted, the royalty’s standards for life and religion waned and the clergymen’s intellectual and spiritual state deteriorated. In the 8th century the much needed revival was started by the flourishing

   Anglo–Saxon missionaries from Frankish Gaul. Also doing missionary work in the 6th century were the Irish missionaries, one of which was Columban, in Gaul and Italy. Although they were many these European missionaries did not consolidate their work resulting in a complete do over by Christianity later in the 7th century. After these men continued in their work a new era resulted in a “new royal house”, the taking of office of Martel’s heirs, who had been raised in the monastery of St Denis near Paris. These men, Carloman and Pepin, were two Frankish rulers that carried out a major restructuring of the Frankish church. These two men created reforms of the clergy and church organization that brought on a rekindling of religious and intellectual life. Religious growth in the East made possible the opportunity for the papacy to break free.

   Meanwhile, in the west Pope Gregory II not only rejected the edict banning the use of icons. Later, the pope’s claim to sovereign rule in Italy and independence from the Eastern Roman Empire was backed up what is known as one of the great forgeries of the Middle Ages, *The Donation of Constantine*. This document supposed that Constantine had bestowed Rome and the western part of the Empire. The Donation was not exposed as a forgery until the fifteenth century.
On Christmas Day 800, Charlemagne, was crowned the next emperor by Pope Leo III. Although this decision revived the Empire in the West, Charlemagne did not delight in the thought of owing his crown to the pope. The new emperor kept educating the new reform in the church as his father, Pepin along with His chief educational adviser Alcuin of York. The empire that Charlemagne started did not last much past his own life it brightened European culture during a hard dark time that came to be in that time. This ‘Carolingian Renaissance’ turned to classical ancient times also turned to early Christianity for its model. The deepness of this new Carolingian Renaissance and the political vitality of it revived the Empire and stimulated new theological activities.

There were many theological disputes during the time of the Carolingian Renaissance. Some of these areas that Alcuin had to fight against were: alleging that Christ in his humanity was only the ‘adopted’ Son of God, the perpetual virginity of Mary, the question of predestination. After Charlemagne died the new Carolingian Empire was destroyed by civil wars. The state of the political and church standings threatened the independence of the bishops. A new system laid down by the now ruling laymen in the church, ‘proprietary’ system, provided the land and erecting of the church building. Although during the tenth and the first half of the eleventh century the popes were many timed corrupt the papal institution continued to function and to be valued throughout the West.

P.s. “your Baptist brother” thanks for everything and your teaching here at PRTS, I enjoyed the learning!!!---Michael Dewalt