

Early Church History

MARCH 6, 2000: CLASS

TEXTS:

- “A History of the Christian Church”: general reference, p.1-400 a good basic “plotline”
- “A History of Christian Thought”: good “companion” to the plotline of the above
- “The First Seven Ecumenical Councils”: Summarizes the theologies and their development
- “The Earliest Christian Heretics”: gnosticism, marcionism
- The course tends to look a theology by the *via negativa*: what the church has REJECTED

QUIZ:

- Ferguson text is on reserve in the library
- Not interested in *precise* dates, except for these:
 - 70 AD: Destruction of the Temple in Jerusalem
 - 325 AD: Council of Nicea
 - 381 AD: Council of Constantinople
 - 431 AD: Council of Ephesus
 - 451 AD: Council of Chalcedon

THEMES:

- A. Need to INTERPRET, and give perspective to church history
 1. What was the primary impulse that drove the early church, it’s defining moment
 2. What is the theology of the early church?
 3. To be LUTHERAN is to recognize our catholicity and groundedness is history
- B. History in two environments
 1. Jewish
 2. Greek/Hellenistic
- C. 2nd Century the most *critical* for the church, it’s “defining moment”
 1. Determine the canon
 2. Articulated the church’s primary doctrines
 3. What makes the church the church?

1st Quiz in 2 ½ weeks; 3rd Quiz worth slightly more; book review “gradeless” but can pull up mark
Meet at 12:45 every day, finish May 1/2000

WHAT IS CHRISTIAN CHURCH HISTORY?

- The history of Christendom, a denomination, an institution?
- A history of a philosophy of thought, or culture, or politics?
- CHIEFLY a history of CONFESSION
 - The church is not primarily PEOPLE
 - It is ONE, HOLY, CATHOLIC, and APOSTOLIC
 - The history of a confession, and must be read confessionally (RC, Reformed, Lutheran)
- What the church IS and what the church BELIEVES
 - How, where, and what does GOD work?
 - Martyrdom and the creeds, NOT crusades and synodical conventions

MARCH 8, 2000: CLASS

(see written notes)

MARCH 10, 2000: CLASS

- Same Old and New Testament we have not mentioned til 5th century at Council of Carthage
- Use occurred before then, and various books mentioned by Apostolic Fathers
 - NOTE: Why use Nestle-Aland rather than an actual Textus Receptus?
 - Justin Martyr quotes that “The Messiah will reign from a tree” – what text is this from?

- Clement quotes passages that don't seem to have a corresponding reality in our Scriptures
- Quotes from Jesus are mentioned by the Fathers, that aren't in our Gospels or Epistles
- See "New Testament Apocrypha Vol 1" E. Henricke, W Schneemelcher (Wilson – Eng Trans.)

LORDSHIP OF CHRIST

- *Incarnational*: through persons -> how do we locate those through whom Christ chooses to speak?
 - Pentecostal/Anabaptist: charismatic utterances
 - Roman Catholics: Bishop of Rome, ex cathedra
- *Cruciform*: the resurrection only lays bare the real content of the cross
 - Rev 4-5 NOT the 2nd coming; it's Christ's enthronement: "the lamb who was slain" rules
 - John: Jesus appears to the 11, then 12, and shows Thomas the WOUNDS: "My Lord and my God"
 - Jesus is the "crucified Lord", the power and wisdom of God
- *Apostleship*: is a function of the ascended Christ
 - Paul isn't reporting mere historical events: see 2 Corinthians
 - *2 Corinthians*: a defense (apology) of Paul's apostleship
 - "The one sent is as the one who sent him": because he was "infirm", how could he be apostle?
 - The power and wisdom of God was shown in Christ crucified
 - How much more so God's strength in his own weaknesses and infirmities!
 - 2 Cor. 4:8-9 -> We are crucified but not destroyed (resurrected)
 - "The Veil": reading of Law apart from Gospel
 - TRUE apostolic preaching is Christ's fulfillment of the Law
 - Christ IS the fulfillment of the Old Testament
 - *Acts*: Paul's conversion includes the phrase "dei" – "it is necessary" that Paul suffer
 - Christ's church is, by necessity, a SUFFERING church
 - Paul preaches nothing but Christ CRUCIFIED and Christ as LORD (synonyms)
 - *John's Gospel*: Jesus exaltation occurs in the cross, not resurrection (John 12:32)
 - **TO BE AN APOSTLE** is to be handed over into death for Jesus' sake (Weinrich)
 - **BY DESIGN** to be an apostle is participation in the life of the CRUCIFIED Lord
 - The Cross is the ONLY Apostolic Message – the Bishop/Pastor has ONE message - CROSS
 - Jesus' wounds are for eternity, that we might have a wound-free existence
 - **2 COR 5** -> Two roles in Lutheran Dogmatics: Objective reconciliation, Doctrine of Ministry
 - Visible things REVEAL, not HIDE, spiritual reality: the Word reveals (Real Presence)
 - 2 Cor. 18 "The God, the one who reconciled us to himself"
 - The reconciling and the ministry of reconciliation are bound together at the CROSS
 - AUGUSTANA: 1) God, 2) Sin, 3) Christ, 4) Justification, 5) Ministry
 - Christ is the God who justifies the sinner (Person and Work are One)
 - The reconciliation isn't PAST tense but PRESENT: 2 Cor 6:2 NOW is the time!
 - Luther, in Wittenberg after the Reformation: Carlstadt believed that we go back in time and apprehend what happened on Calvary. "If Christ had died one thousand times, it would have done us no good – it is the Word, the Word, the Word (preaching)." – Luther
 - Christ comes to us across time through the one called in the name of the Lord (Office of Pastor)

MARCH 13, 2000: CLASS

CHURCH HISTORY AS THEOLOGICAL TOPIC (con't)

- Ongoing activity of the Lord through those whom he has sent
 - HOW Christ is Lord is important: *Incarnational* and *Cruciform*
 - Incarnational: through objective means; Word, Water, Bread, Wine, Institution
 - Cruciform: 2 Cor. Is Paul's defense of his apostolicity in face of his infirmities (2 Cor. 5)
- 2 Cor. 11: "boasting" and "weakness": "I would rather boast in my weaknesses"
 - 2 Cor. 11:23-30: a *res gestae*: the catalog of great victories recorded by a court chronicler
 - The cross is not a piece of bad luck, but the victory of God
 - 2 Cor. 11:33: *corona muralis* given to the first one to break through an enemy city wall (irony?)
 - Power vs. weakness come from the interpretation of apostolic office in theology of the cross

- 2 Cor. 12: The one snatched into the third heaven (Paul – but no longer speaking as an apostle)
 - The Paul who receives visions is not the Paul called to be an apostle (not definitional)
 - The hardships of apostleship occur “again and again” – these are the defining events of apostleship
 - Kolaphizw (Greek verb – ‘torment’): used when the soldiers were beating Jesus (external torment)
 - Paul’s three pleas are like Jesus’ prayer in the Garden that the Cup pass from him
 - Paul and Jesus both wanted to be saved from their offices (Messiah and Apostle)
 - 2 Cor. 12:9: Continue in the office, for power “accomplishes its purpose” in weakness (Cross)
- In this way, the power of the Cross is fundamental to the early church’s thinking
 - The church is the church of the crucified Lord, the martyrs, and Mother Theresa
 - Visions and revelations are NOT constitutive of the church: the *CROSS* must be preached
- Other ministerial passages: 2 Cor. 5:18, Luke 10 “He who hears you hears me”
 - “By the power of this office, as a called and ordained servant of the Word” (1519 hymnbook)
 - Current debate: why do we even HAVE ordained clergy? LCMS becoming evangelical church
 - Speaking and hearing the two relations of opposition: pastor/bishop/overseer and people
 - The pastor speaks “on behalf of” the people: speaks in their stead, or so that they may hear?

DONATISM: any pastor guilty of a serious sin administered invalid sacraments – the holiness of the bishop or pastor was a determinant for the effectiveness of his ministry. LUTHER: You CAN be a pastor and not be a person of faith, because the Word of God is NEVER subject to a subjective evaluation.

- Priesthood of all believers are those who HEAR and RECEIVE, not SPEAK and GIVE (in ekklesia)
 - What we RECEIVE in the assembly, we then GIVE in the world in our vocations
 - The pastor GIVES in the assembly, that the believers might HEAR
 - The pastor’s “kingship” is from the *cross* as servant of the congregation
 - The Office of the Ministry CANNOT be abstracted from the Work of the Ministry
 - The Office of Messiah CANNOT be abstracted from the Cross of the Messiah

MARCH 29, 2000: CLASS

- Which came first: heresy or doctrine?
 - Enlightenment created the idea of “pure history”: “that which occurred” without interpretation
 - Walter Bauer, Heresy and Orthodoxy in the Early Church: heresy is only so in hindsight
 - “Orthodoxy” was only the opinion of the Roman church foisted on other churches
 - Elaine Pagels, The Gnostic Gospels: considered just as authoritative as “orthodoxy”

MARCION c. 140, died 160 (2nd self-definitional challenge of the church)

- “We are redeemed from the curse of the law by grace through faith”
- Most active at the time the church becomes predominantly *Gentile*, not Jewish
- Not a “gnostic” himself, but:
 - Dualist, though even more stricter than gnostics:
 - 1) **God of Justice**: The Creator, the God of the Jews -> just, fickle, weak, vengeful, weird
 - 2) **God of Tranquility**: The Father of Jesus -> love, mercy, grace, unknown to ALL
 - God of Tranquility is unknown by humans and the God of Justice
 - Offers us unmerited grace, since we didn’t even know he existed, by sending his Christ
 - Phantasmic Docetism:
 - Christ appears suddenly around 28 AD in the synagogue of Nazareth (see Luke’s Gospel)
 - He preaches the unknown Father and does miracles
 - Passion has meaning:
 - God of Justice thinks that Christ is his own -> a man
 - Makes deal with God of Justice: faith in him will permit release because of his Passion
 - Anyone with faith in Christ is redeemed from the curse of the Law, not just “gnostics”
 - The Scriptures taken very literally, as opposed to the allegorizing of the Gnostics
 - Demonstrated in “Antitheses”, comparing NT with OT, that there are two different gods
 - Jewish Messiah foretold by the prophets is not the Christ – agreed with gnostics
 - Marcionite Bishops, Martyrs, as opposed to gnostics who were more a school of thought

- Tertullian, Irenaeus, and Justin Martyr all worked to oppose Marcion

Witness:

- Came from Pontus, on the south shore of the Black Sea, where Marcion's father was bishop
- Wealthy; gave close to \$100,000 to the church of Rome, which they gave when he was cast out
- Possibly the first Christian to develop an NT canon: Paul the only apostle, Luke (4:16 and on)
- See Irenaeus, Against Heresies; Hippolytus, Refutation of all Heresies

Redeeming of Paul

- Dual naming of PETER and Paul; Paul must be understood in terms of the earthly Jesus
- Radical Paulinist, for Gentilization of the Christian faith: *Orthodoxy* maintains importance of Judaism
- In the 4th Century Paul again becomes important in the Pelagian conflict, in the Middle Age again
- Letter of the Apostles (c. 140), "I will send to you a man whose name was Saul...teach him all that I have taught you" – the supposed words of Jesus, placing Paul in the context of the twelve

Bibliography of Helpful Books

- The environment we are in is neo-gnostic: here are some secular histories
- Philip Lee, The Protestant Gnostics: US civil religion is gnostic due to Calvinist puritans
- Nathan Hatch, The Democratization of American Religion, 1780-1830 impact of anti-history

MARCH 30, 2000: CLASS

- Christian ran into problems with the Romans because of the Roman prolegomena
 - Roman religion was practical, based on home, field, and civic life
 - The Catalan affair (Roman senator accused of treason enmeshed in mysticism) soured Rome on cults
 - 44 AD: Jews evicted from Rome (Prisca and Aquila) among them due to civil unrest ("Chrestos")
 - 250 AD: First Empire-wide persecution that happens to also hit the Christians
- Otherwise, Christians were not "hunted down" but had to be cautious
- **Pliny**, 110 AD: Christians too effective – idol meat not selling well – merchants began denouncing them
 - His letter to Trajan and Trajan's response is indicative of the lack of organized persecution

MONTANISM c.150, Phrygia (midwestern Turkey)

- Named for their prophet Montanus, who had a "new prophecy", and two females Maximilla and Priscilla/Prisca
- Used to be characterized as a return to the "early" church: no creed, immediate prophecy, no offices, simple
 - 19th Century saw "early" = "simple", unreflective
- The sending of the Holy Spirit (Paraclete) on those prophets was the sign of the "Last Days": **3rd Dispensation**
 - Eschatological rigorism: not due to dualism, but to prepare for the "final coming": fasting, martyrdom
 - Tertullian of Carthage the most prominent convert to Montanism: speaks of "Paraclete Boot Camp"
 - "Hastening of the Last Days" similar to Paul in Colossians talking of filling the "cup of suffering"
 - New Revelations and Doctrines, Spiritual Rigor, Speaking in Tongues (unique to Montanists)
 - Ex: **Quintus the Phrygian** in "The Martyrdom of Polycarp", who volunteered to die then turned coward
- Eschatology: New Jerusalem seen hanging from the sky (reported by **Tertullian**, 210 AD)
- **Is the church apostolic or prophetic?** "Apostolic" added to creeds to counter Montanism
 - Christ's Lordship is continued in teaching and preaching, learning and hearing, not "direct revelation"
 - Montanists suggest that OT is root, Christ is trunk, *and the Paraclete bring leaves* (supersedes Christ)

APOSTOLIC

Revelation comes once at the beginning
(1 John 1:1), an

PROPHETIC

Revelation is ongoing, coming from "on high"
(Montanus)

APRIL 3, 2000: CLASS

Truth is given once for all, then handed on
The message of the apostles is Jesus
"Secure the deposit"
"That which I received I handed on to you..."

Substance of prophecy is new each time
The message of the prophets is new insight

See: Martin Chemnitz: “Treatise against the Council of Trent” for a Lutheran look at tradition

Heresy: locating the truth in a different place than the church:

- “Lord, to whom shall we go? **You** have the words...”
- The church has to *locate* the truth, in a self-conscious, reflective way, and the means of truth-transmission

AUTHORITY

- Gnostics: The truth can not be found in “fleshy things” (temple, books) but in *gnosis*: secret transmission
- Marcion: Parts of the Gospel of Luke and 10 Epistles of Paul
- Montanus: On-going revelation of the Paraclete
- The Church: Found authority in “apostolic notions”: the church hands on its tradition unchanged
 - 1) Apostolic Succession: The Church’s apostolicity through time: paralambano / paradidami
 - *traditio* (Latin): “**that** which has been handed over” -> not a process, but a **source**
 - *The New Testament is the canonical form of the tradition*
 - In time, appeal back to the Scripture was replaced by an argument to authority (shortcut)
 - Bi-polar: a place of giving (bishop) and a place of receiving (people)
 - Organic: there can be no bishop abstracted from people (sheep/shepherd, king/kingdom)
 - A bishop’s place was at the altar, not the lecture hall: repetition of tradition, **not creativity**
 - “Disciple” in Greek means “one who has been taught”, parroting back the teaching
 - 1 Clement: First mention of *apostolic succession* (end of 1st century) (sections: 42-44)
 - Corinth was running amuck again: church leaders were being forcibly removed from office
 - Sun/Moon are ordered, Roman army is ordered, therefore CHURCH should be ordered
 - 42:1 Christ is from God, the Apostles are from Christ, the Gospel is handed on through them
 - 42:5 “superintendents and assistants” -> “bishops and deacons” literally
 - 44:3 Bishops and deacons to be succeeded at their death: HOW the early church chose bishops:
 - 1) Consent of the people and 2) Consent of “approved men” of other churches (likely bishops)
 - Cyprian: A bishop not to be imposed, because only a congregation truly knows them
 - Ambrose: A powerful man; made bishop against his will, went through 7 offices in one day!
 - Irenaeus: Anti-gnostic, Section 27 p.72
 - “There is one God...announced by the Law and Prophets...and one Christ”
 - “They...accuse the Scriptures...as if they were not correct, nor of authority”
 - They don’t acknowledge that they are 1) in continuity, 2) in agreement, 3) from the beginning
 - **Gnostics** have a key, but it’s WRONG: The only true key is the apostolic **Creed** and **Tradition**
 - NOT “vica voce”: a “living voice” but the “tradition of the Apostles” carried on by Bishops
 - Rome the best example: Peter (Jews) and Paul (Gentiles) ensured apostolicity and preeminence
 - Gnostics: don’t agree, are secret, and cannot be traced to the beginning: they simply “*appear*”
 - Proof-texts are the END of an argument, not the beginning: after all, who decides what’s *central*?
 - Hymn = Creed for the Early Church such as “Savior of the Nations, Come”
 - It’s not “what I think the text says to me” but “this is, in fact, what the text says”
 - It’s not “who Jesus is for me” but “who Jesus, in fact, is and what he has done”
 - FAITH = RECEPTION; the burden is on the preacher (Ezekiel and 1 Peter)
 - 2) New Testament Canon:
 - 3) Creeds and Symbols:

APRIL 5, 2000: CLASS

H.E.W. Turner: “The Patristic Doctrine of Redemption”, “The Pattern of Christian Truth”

Frances Young: “On Sacrifice”

- The four basic paradigms of redemption in the early church:
 - Illumination: Clement of Alexandria, Justin Martyr
 - Christus Victor: Athanasius, Irenaeus
 - Divinization: 2 Peter 4
 - Vicarious Sacrifice: Doesn’t really appear strongly until the Middle Ages

READ: Cyprian for Friday
(see continued discussion above)

APRIL 7, 2000: CLASS

Canon / Rule of Faith / Creed to be left for next week

CYPRIAN

- Understanding of the issue of ministry and “catholicity”
- “catholic”: later came to mean “universal”, but see 1 Cor. 1:2
 - Gk: “*tn ekklnsia tou Oeou tn ousn en Korinth*” -> The church of God, as it exists in Corinth
 - “catholic” means whole, complete, entire: in each place the church existed in its perfection
 - Ignatius of Antioch was the first to mention catholicity: “where the Bishop is, there let the people be”
 - We don’t commune on “part” of the Body of Christ, but the “whole” Body of Christ
 - In partaking of the many, we partake of the one: that which is fully in one is not exclusively in one
 - The church is present in those acts where Christ says HE will be present
- “He who was born of a Father without a mother eternally, for us was born of a mother without a father”

APRIL 10, 2000: CLASS

EXAM: Friday, 2000

CLASS: No class on Wednesday

CANON

- The books which comprise the NT
- Adoption of the OT at the “Council of Jamnia” (90 AD)
- Marcion is the first to attempt to produce a NT canon -> forces the rest of the church to move
- 100s: Four Gospels, Letters of Paul across the “catholic” church
- Tatian (ca 130): the diatessaron: harmony of the four Gospels (rejected b/c written by non-apostle)
- Muratorian Canon – Rome (ca. 200): what is used liturgically (See Weinrich’s Notes)
 - Gaius, leader of the Alogoi, rejects Johannine literature and his “Logos theology”
 - Canon claimed that John was a revelation to all the apostles -> it is the TRUE harmony
 - Pauline Epistles (does go to Spain!) and Revelation (John, 50 AD) are in harmony (7 churches)
 - Corinthians (I, II), Ephesians, Philippians, Colossians, Galatians, Thessalonians (I, II), Romans
 - Philemon, Titus, Timothy (I, II), Jude, John (I, II), Wisdom of Solomon/Ecclesiasticus
 - NOT included: Hebrews, James, Peter (I, II), John III (and two forged letters of Paul)
 - Revelations of John and Peter (though Peter is questionable)
 - Emphasis on JOHN, not on PETER! John appears as the apostle par excellence in ROME!
- 39th Festal Letter of Athanasius (ca. 367): the canon as we have it (27 books) (See Weinrich’s Notes)
 - Also includes books we consider apocryphal; books listed in apostolic order

RULE OF FAITH/ Regula Fidei

- Not written documents: common consensus across the church catholic on hermeneutical concerns
- God is Trinitarian, Jesus Christ is the Son of God -> essentials of the “Rule of Faith”
- Three-fold cord of Scripture, Rule of Faith, and Teaching Office: all flow together
 - Apostles’ Creed / Romanum / Apostolicum: western, baptismal, summarizes apostolic teaching, Early
 - Nicene Creed: 325, not used consistently until 700s, regularly used by Luther, Ecumenical, anti-Arian
 - Athanasian Creed: NOT written by Athanasius, appears 450, anti-Nestorian
- TRUTH flows from the bishop to the people and back in the context of worship and practice

READ SECTION ON CYPRIAN IN GONZALEZ

APRIL 26, 2000

- We have until the end of May for the book report (he won’t be back until June 2)
- Exam will be week after next OR the last week of classes

DOCTRINES OF TRINITY AND CHRISTOLOGY

- What does the doctrine MEAN to our daily life?
- The Gospel is not about something God does apart from who God is: it is REVELATORY about God
- John 3:16: The love of God is revealed in the sending of the Son -> the sending is God's love
 - The Doctrine of the Trinity is an exposition of the statement "God is love"
 - Augustine: God is lover, beloved, and the love between them
- 1) God is one; has one *essence* without parts; is *exclusively* God
- 2) Distinction of persons
- 3) Equality of persons
- 3) Personal God
- Heresy is that description of God and Christ that compromises the integrity of *salvation*
- Christ is the place of salvation: therefore we are saved – SAFE – literally **in** Christ through baptism
- THEREFORE what must we say about God if Jesus is Savior? Jesus must also be God!
- The Early Church could not decide who Jesus was until they knew who GOD was

MONARCHIANISM

- Adoptionist/Dynamic Monarchianism: Theodotus the Banker and Theodotus the Tanner (Rome)
 - The first unitarians: there is one God in whom there is no division or "parts"
 - Jesus the man had the "power" of God bestowed on him at baptism (NOT the Holy Spirit)
 - The Resurrection is Jesus's "promotion" to some form of "divine status", but not to Godhead
 - Christ SPEAKS God's Word, but is not incarnationally God's Word
 - PROBLEM: Contradicts Scripture's statements about Jesus' pre-baptismal Christhood
- Paul of Samosata (southeast Turkey), Bishop of Antioch, 268 AD deposition
 - God foreknew the Jesus who would be born, and elected him from all eternity
 - Foreseeing his obedience, he bestows divine status on him at conception and virgin birth

APRIL 28, 2000: CLASS

- Arianism was formidable because of its high view of the one God
 - Some modern Pentecostals are Arian, as are Jehovah's Witness
 - End of 2nd C emphasis on "unity of God" against paganism and dualism
- Difficulty in the early church was the distinction within the unity
 - Some form of equality of Father and Son
 - Personal distinctions as well between the persons
- Monarchianism emphasized unity:
 - Adoptionist/Dynamic: Father adopts Jesus at baptism or in conception to "divine status", not divinity
 - Modalism/Sabellianism: There is an economic Trinity, but no essential or substantial Trinity

MODALISM / SABELLIANISM

- Noetus (190 AD) active in Asia Minor (western Turkey) in *Against Noetus* by Hippolytus
 - "Naïve Modalism": God is Father in the OT, Son when incarnate, and Spirit in the church
 - There is "equality" and "unity", but no "distinction": one God in three *persona*: three *masks*
- Praxeas (200 AD) active in Rome in *Against Praxeas* by Tertullian
 - *Patripassianism*: The Father suffered in Jesus
- Sabellius (230 AD)
 - God partially reveals himself as Father, then as Father & Son, then as full economic Trinity
 - No real patripassianism:

Father	Son	Spirit
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 is one God
- Problem: "God [saved the world in Christ]"
 - Modalism destroys revelation, because we do not really know God: we know a **mask** only
 - The instrument of identification (Christ) has no ontological unity with the one being revealed (God)
 - Therefore, the one being revealed cannot be known through the instrument of identification

- Eternal life is identical with God himself = “I am the Way, the Truth and **the Life**”
- If God wears the masks of Son and Spirit, we don’t really KNOW God
- The point of trinitarian thinking is to say we **know** God in the person of Jesus
- Christ is savior not simply because of what he does but because of who he **is**, the Son of God
- “God **is** love”
 - Augustine: love is the structure of the divine being, a *relational* reality
 - A model for the Trinity is the Lover, the Beloved, and the Love between them
 - Personhood MUST be relational, a total self-giving of one for the other: Allah cannot be a person
 - In the Sacrament of the Church we apprehend Christ and so come to have God as Father
 - 99% of the doctrines were developed to be able to show the salvific nature of Baptism and Eucharist

MAY 1, 2000: CLASS

- **EXAM:**
- Two assertions of Modalism: 1) Unity of God and 2) Deity of Christ
- Athanasius: Why did Arianism bother him, and how did he answer?
- Cappadocian Fathers: Who were they? How were they important against Arianism?
 - Greg of Naziansus: Presiding officer at Chalcedon in 381 AD
- Cyril of Jerusalem:
- Leo the Great:
- Eutyches:
- Diodysius:
- Arius:
- Nestorius:
- Council of Chalcedon: How did they exclude Eutyches and Nestorius?

- 1) Unity of God: God may have a complex reality, but ultimately can only be **ONE**
- 2) Distinctions: God’s complex reality is Trinitarian, with three distinct realities
- 3) Equality: Each of the realities is equal
- 4) Relational/Personal: Each of the realities must be personal in some sense

ARIUS

- Strong unity, distinction, and relation, but at the expense of equality
- Classic subordinationism: Arianism (Col. 1:15)
 - There is one God, the God of the Jews and of creation, the Father of Jesus
 - How is the Christian God different from the God of the philosophers and of the pagans?
- Arius: “The true God has no cause” – the uncaused causer – he simply *exists* – he is unbegotten
 - There is that which is unbegotten (God) over and against the begotten or created
 - To be unbegotten = uncreated, to be begotten = created
 - The Son is the only begotten Son of God **therefore** he is created!
 - He exists on the basis of God’s will; God **wills** him to exist
 - But he is “only-begotten”, so he must be **unique**: He **alone** is directly created by God
 - God willed his Word BEFORE all things; God then wills through the Word all things to exist
 - Arius believed that participation in the things of time would mean God would cease to be God
 - “Before all things, in all eternity, God elected his own created (willed) Word, through whom he creates all things, and who for us becomes flesh, and is obedient unto death, and is then elevated to divine status”
 - “If we call him θεος, it is not because he is αληθινος θεος (true God), but because he participates in grace”
- Athanasius: If...
 - The Word is a creature, and
 - We come into being by God **through** the Word (an intermediary who is not God), then
 - In no sense does the world come into direct contact with God: we do NOT see the Father in Christ, **but**
 - If we DO see the Father in Christ, then he CANNOT be of a different essence
 - THEREFORE: God **is** not “Father”, because that implies there is a Son: He **becomes** Father (Arius)

- The Son **is** the will of the Father, by **definition** he is innocent
- Creation: 1) Will, 2) Sequence (creator, then creation), 3) Ontological difference between creature and creation
- Perichoresis: The Father dwells in the Son and the Son dwells in the Father (likewise with the Spirit)

NICEA

- The **Formula** of Nicea (Not yet the Nicene-Constantinopolitan Creed)
 - The Deity of the Spirit is not yet an issue, so there is not yet a 3rd article
 - The remainder was “more or less” concocted at the council, based on creedal formulas in existence
 - “Creed of Caesarea”, at time of Eusebius, a possible prototype
 - Intended as a rule of faith to exclude heresies (in this case, Arianism)
- 1st Article
 - Is God the Father as creator (Arius), or as relation to the Son (Orthodoxy)?
- 2nd Article
 - “Word”: before incarnation, “Son”: after incarnation, before the Nicene Council
 - Starting at this council “Son” referred to the 2nd Person of the Trinity
 - “only-begotten of the Father”
 - Arius: First creation; Nicene: First-born, so it has to explain what this means
 - “that is, of the essence of the Father, God of God and Light of Light”
 - εκ της ουσιας του Πατρου
 - The Father is the principle of unity: the son is “out of the essence of God”
 - The Son is distinct from the Father

MAY 3, 2000: CLASS

- Origen raised the idea of Christ being the deuterus theos: “*the other God*”
- Arius came out of this Origenistic background, which led to his own theories
- Difficulty was *ousia*: was Christ of the same *substance* as God?

ARIUS

- “There was when he was not”: Jesus a “created” being, emerging from the will at a point in time
- “Before he was born he was not”: Begotten = created; the Logos is not truly God
 - What WAS Arius’ soteriology?
 - Colossians 1:18, Proverbs 8:22
 - Athanasius would argue that Christ is “first born of creation” as the first-fruits of the dead
- Athanasius:
 - God *himself* has entered humanity: if Christ is not of the same essence of God
 - John’s prologue, “The Father and I are one”
- Constantine called Nicea (who went? What were the issues?)
- Theodosius the Great called Constantinople (who went? What were the issues?)

CREED OF NICEA (325 AD)

- 1) Begotten, not made
- 2) Of one substance with the Father (ὁμοουσιος)
- Anathemas:
 - Before he was begotten he was not
 - There was when he was not
 - Came into being from things that are not
 - Is of a different substance or hypostasis
 - Is mutable or alterable

CONSTANTINOPLE (381 AD)

- Cappadocian Fathers: Basil the Great (d 379), Greg of Nyssa (brother), Greg of Nazianzus
- What are the differences between the Fathers? (note: Basil started)
 - Differentiated “hypostasis” from “ousia”: Greek tended to equate them

- One ousia (commonality), three hypostases (individual peculiarities)
- As Paul, Barnabas, and Peter all had human flesh, but were distinct
- All share the same deity and power, have fellowship with each other in substance
 - Father: no origin
 - Son: generation
 - Holy Spirit: procession (John 8, 13 -> Spirit comes from Father, or Father and Son?)
 - Filioque: “and the Son”
- Clarified the role of the Holy Spirit against the Pneumatomachians (Fighters against the Spirit)
 - Pneumatomachians considered subordinationalist the same as Arius, but against the Spirit
- How do we differentiate Father, Son, and Holy Spirit?
- Niceno-Constantinopolitan Creed:
 - Dropped the anathemas
 - Added the theology of the Holy Spirit developed by the Cappadocians
 - “...the Lord and giver of Life, who proceeds from the Father, who with the F and S is worshipped...”
 - Ambrosius (Bishop of Milan) and Augustine believed that the Father implies the Father and the Son
 - We also assume the common essence of the Spirit by the wording of the creed
 - The West began to encounter subordinationalism much later than the East
 - Toledo in Northern Spain believed in the subordination of the Holy Spirit
 - Filioque added to oppose this in 589 AD, led to faux schism in 1048 AD (+ iconography)
 - Replaced the Apostles Creed in Rome in the 11th Century
 - This is one of the only creeds accepted in both eastern and western traditions
 - THE TRINITY has no been, more or less, defined

CHRISTOLOGY: Two Natures of Jesus Christ

- Ephesus: 431 AD
- Chalcedon 451 AD
- Antiochene School: Nestorius
- Alexandrian School: Eutichius
 - Cyril of Alexandria:
 - Flavian:
 - *Tome of Leo I*: FAMOUS book clarifying the issues at stake that will be taken up at Constantinople

MAY 5, 2000: CLASS

- Cyrrillian-Alexandrian Christology: Two natures in one person, communicating properties (Lutheran)
 - Divine: majesty, ubiquity
 - Human: divine properties are communicated to the human nature (water + wine)
 - Hypostatic union: danger of Eutychianism
 - Right hand of God is authority and power
- Nestorian-Antiochene Christology: Two plains intersecting, each retaining its own properties (Calvin)
 - Almost “two Christs” -> the divine Christ and the human body of Christ (oil + water)
 - Right hand of God is a physical locality
- Person ≠ nature
- Person = hypostasis
- Nature = substance
- Pope Leo the Great: “Tome”
 - Resolved these difficulties
 - His tome becomes the basis for the Council of Chalcedon
- ANTIOCHENE: Preserve the humanity of Christ: Too much **reason**
 - **Phil 2:7 “took on flesh” – two separate natures**
 - Only Christ’s humanity suffered, not his divinity
 - Only Christ’s divinity performed miracles, not his humanity

- Diodore of Tarsus: Christ as a union of Logos with flesh, with clear distinction between them
- Theodore: Christ one person with two natures, being human with an indwelling Logos at conception
 - Two willing and separate beings in one body (schizophrenia)
 - Gospel stories can be separated into human and divine actions
 - The Son of God neither was born nor died
- Nestorius: Patriarch of Constantinople until deposed
 - “Jesus Christ took on flesh, and after he took on flesh, there was one person at birth”
 - No theotokos, since Jesus is Christ at birth, not conception
 - Christotokos perhaps, but more truly anthropotokos
 - Veneration of Mary was already occurring at that time
- “Nestorian” inspiration: Spirit wrote and humans wrote: concursive
- ALEXANDRIAN: Preserve both deity and humanity of Christ: Rely on **miracles**
 - **John 1:4: “became flesh” –fusion of natures**
 - Two natures fuse into one substance
 - Apollinaris: Alexandrian camp
 - “Jesus Christ did become man, and took on humanity”
 - Christ’s flesh was a divinized humanity, but soul was divine (close to docetism!)
 - “Docetic” inspiration: God wrote the Scriptures, but man didn’t really participate
 - “Assumption Christology”: at CONCEPTION the union takes place, and not at birth
 - Cyril of Alexandria: Attacked Nestorius
 - Speaks of a “deification of the flesh”
 - Stressed the unity of the flesh over the distinction of the natures
 - The human soul was so taken up in the divine as to be inconsequential
 - 12 Anathemas against Nestorius
 - Hypostatic Union and Communication of Attributes
- Council of Ephesus (431 AD)
 - Council of Ephesus rejected Nestorius (**Nestorian-Cyrrillian controversy**)
 - Called by Theodosius II
 - Mary **theotokos**, bearer of God and not just of the human Jesus
 - Began to argue for her perpetual virginity, and immaculate conception

MAY 8, 2000: CLASS

- Formula of Concord VIII based on Cyrillian-Alexandrian Theology
 - Communication of attributes of the human and the divine
- Alexandrians: UNITY, to the DETRIMENT of the human nature
 - Emphasize the divinity of Christ, so that salvation is eternal and certain
 - Cyril: Still sees “shell” of Christ as the “nature”, with divinity and humanity inside
 - The flesh does not have its own personality: only the divinity has personhood
 - The person of the Son of God takes on full humanity
 - DANGER: The Son does **not** transform the human nature so that it becomes “divinized”
 - Ex: Apollonarius believed that the Son took on human flesh, but not a human soul
 - Ex: Eutychius: Almost sees the two natures becoming a new, unique nature
- Nestorian Controversy (428-433): Defeated at Council of Ephesus (431)
 - Church politics also came into play:
 - Cyprus transferred from bishopric of Antioch to Alexandria
 - Nestorius was declared heretical, and sent into exile to Persia (duophysites: two natures)
 - Basis for theology was that the two natures must not be confused
 - Union of divine and human took place at Christ’s birth
 - Distinguished between the natures so much, that the unity was threatened
 - Cyril wanted to combine Antiochenian and Alexandrian theology
 - Christ is completely man with a human soul

- Both natures are present, retaining their natural qualities, in a personal union
- The two natures are neither mixed or confused, but in a PHYSICAL and SUBSTANTIAL union
- Eutychian Controversy (448-451): Defeated at Council of Chalcedon (451)
 - Eutychius: Archmandrake (supervisor) of a cloister in Constantinople
 - In agreement in general with the Alexandrian school
 - When Christ became man, had only one nature; the flesh is overwhelmed by the divinity (wine+water)
 - Bishop Flavius of Constantinople: excommunicated Eutychius for going against Ephesus council
 - Successor of Cyril of Alexandria, Dioscurus, petitioned for a synod “robber synod”, 449
 - Flavius dismissed, Eutychius reinstated, Pope Leo I considered this invalid – rejected his opinion
 - Flavian likely died of wounds afflicted at the council
 - After Theodosius II dies in 450, Pulcharia (sister) marries Marcian and makes him co-ruler
 - Pulcharia, Emperor and Leo sided together and called the synod of Chalcedon in 451 (under Leo’s chair)
 - Tome is basically the letter that formed the basis for the synod
- Tome of Leo I: Written for the robber synod, but only used at Chalcedon
 - The most succinct document on Christology in the early church
 - 1) Logos was the subject of the incarnation, who is the Son
 - The Son assumed the human nature at conception, without changing it: ASSUMPTION Christology
 - 2) Jesus was fully a man: a manifestation of two natures in one person
 - **1 = hypostasis = prosopon = person, 2 = nature = ousia = substance**
 - Leo’s Tome was read and widely approved, and was understood to not contradict Cyril’s one “nature”
 - The human substance did not have a personhood of its own
 - The attributes of divinity could be used in humanity without compromising the humanity’s integrity
 - The human nature has added to it non-essential properties (walks through walls, but can still be touched)
 - Human qualities are NOT added to the divinity

MAY 12, 2000: CLASS

- Leo’s Tome: “hypostatic union”
 - Agrees with Alexandria that the Logos/Son as PERSON was the subject of the incarnation
 - Agrees with Antioch that Jesus was man in the fullest sense
 - Therefore the only way to reconcile these two is to say there is one person with two natures
- Theodore: “prosopic union”? **verify who believed in the prosoponic union**
 - Hypostasis = person = prosopon
 - Ousia = nature = substance
 - “A nature is not a person”
- *Definition of Faith* of Chalcedon (451 AD)
 - Two natures:
 - Without confusion, without change (against Eutychius)
 - Without division, without separation (against Nestorius)
 - Accepted that Cyril was right, when properly understood
- Cyril was willing to compromise with the Antiochenes in accepting two natures
 - Believed that Christ had one nature with two substances, but MEANT nature as “person”
 - Uses the imagery of fire and iron: the glowing iron is both iron and fire, and yet distinct
 - A clearer formulation was needed: Leo clarifies substance = nature, nature = person
- Eutychius held to the belief that the divinity swallowed up the humanity into one person

TEST

- Know the emperors, especially around the four councils
- Know the Modalists, Dynamic Monarchists, Athanasius
- Who rejected Apollinarus, when, and why?
- Who represented each school?
- Which one of the Cappadocian Fathers fought against the pneumatomachians?

MARCH 8, 2000: READINGS

APULEIUS: THE GOLDEN ASS (c 150 AD)

- First person narrative
- Called by “the Goddess” to meet the High Priest Mithras
- Meets Mithras, and undergoes “secret instruction”
- He is initiated into the cult overnight – very secretive!
- Recites a prayer blessing the Goddess for her comfort, bounty, and grace
- He then leaves to go to Rome and became her minister and worshipper

PRUDENTIUS: PERISTEPHANON (c 400 AD)

- Third person recounting of the installation of a high priest of Cybele
- He goes underneath the slates of wood and is slavered in the blood of a slain bull

CLEMENT OF ROME, LETTER TO THE CORINTHIANS (c 95 AD)

- (1) Condemns the rise of heretics in the Corinthian church
- (2) They were in harmony before and an example to everyone
- (3) Now jealousies have arisen and quarrels
- (4) Cain and Abel; other jealousies in the Old Testament
- (5) Example of Paul and Peter and their deaths caused by jealousies
- (6) The fruits of jealousy are broken marriages, families, cities, and nations
- (24) Reinforces the Resurrection using growth of seeds as an example
- **(25) Uses the story of the Phoenix in Arabia as an example**
- (26, 27) Quotes scripture and especially Psalm 19 as support for the Resurrection
- (41) Each needs to keep to their own ministerial responsibilities
- (42) The Apostles spread the message of the coming of the Kingdom of God
- (43) Assistants were appointed: even Moses knew that Levi would be appointed priests
- (44) Corinthians have removed “blameless” overseers
- (45) It is always unrighteous people who persecute the righteous
- “Study the Holy Scriptures, which are true, and given by the Holy Spirit. Be sure that nothing wrong or made up is written in them.” (45)

IGNATIUS of ANTIOCH, LETTER TO THE SMYRNAEANS (c 115 AD)

- Ignatius is also called Theophorus
- (1) Repeats a creed about Jesus
- (2) Disputes gnosticism: Jesus was REALLY flesh and blood!
- (3) Repeats the testimonies recorded in the New Testament
- (4) Is Ignatius only in seeming chains? Of what profit is a “seeming” Jesus?
- **(7) Argues in favor of Real Presence in the Eucharist?**
- (8) Pastor/Overseer must be present at baptisms and communion (religious meals)
- (9) Honor the Bishop and so honor God
- (10, 11, 12) Greetings to Philo, Antioch in Syria, to bishops, elders and deacons
- “They keep away from Thanksgiving and prayer, because they do not admit that the Thanksgiving is the flesh of our Savior Jesus Christ...” (7)

A HISTORY OF THE CHRISTIAN CHURCH p.5-70

Chapter 1: The General Situation

- Julius Caesar assassinated in 44 BC
- Octavian / Augustus takes control 27 BC, becoming “princeps” or First Citizen
- Most regions of the Empire governed in regions or “polis” by oligarchies
- Mediterranean cities were bound together by trade
- The Roman army and political structure, and Hellenistic culture, provided more glue
- Greek language and culture remained strong, especially in the East, and Latin in the West
- RELIGION:

- *Common worldview:*
 - Earth is a sphere set in the middle of things
 - The universe was a living thing held together by the Divine Mind
 - Gods inhabited all spheres of existence, from the outermost heavens to the innermost earth
- *Civic religion:* Greek/Roman gods
 - Public basis: rites done for the public good, but didn't allay private fears
 - Gods needed for help in warfare, crop growth, etc.
- *Mystery cults:* Oriental, fertility based
 - The common people sought protection from chance through mystery cults
 - Magic, astrology, controlling "the fates", "experience" of the Divine, orgies
 - Stories of death and rebirth
 - The Great Mother, Isis/Serapis, Mithras
- *Demythologized Greek philosophy:* the aristocracy with time to spare
 - Started 347 BC under Plato, whose "Academy" survived to 500 AD
 - Aristotle studied here, then founded the Peripatetic school
 - Epicureans (Epicurus) believed pleasure was the highest good, attained through restraint
 - Stoics (Zeno): the Logos or "active fire" that the soul is a small spark of: lead a virtuous life
 - Platonism: Being (forms) and Becoming (visible world): later, "suspension of judgement"
- The West allowed post-mortem Emperor-worship; the East was more direct

Chapter 2: The Jewish Background

- Post-exile (after late 500s BC)
 - Achaemenid/Persian Satrap rulership in a returned-to-Palestine community
 - Hellenistic, Ptolemaic, Seleucid, then finally Roman control
 - During this time Egypt, Asia Minor, and Syria came to see many Jewish settlers
 - Foci of Jews was the Temple til 70 AD
 - Overriding concern was preservation of the Law 1) synagogues and 2) scribes
 - Struggle against Hellenization by Pharisaic and Hassidic, in favor of by Sadducees
 - Sadducees wordly, non-spiritual, followed the Hasmoneans, political interests
 - Pharisees wanted "minute and joyful observance of the Law"
 - Essenes another community lived under stricter discipline
 - Popular Judaism lived in despair and in hope, looking to "apocalyptic visions"
 - The Book of Enoch, The Assumption of Moses, Daniel?
 - Wisdom literature also popular, speaking of "wisdom" coming to her people
 - Philo (Egypt, contemporary of Jesus), bridged the gap between "Law" and "philosophy"
 - Uses the idea of the "Logos" as the agent of God's creative power

Chapter 3: Jesus and the Disciples

- John the Baptist: "Repent, do justice": baptized for forgiveness, "last great prophet"
- Nazareth a hardy and Jewish, but not well respected, area of Judea
- Jesus acted as God (forgiving sins), but also as man (Why have you forsaken me?)
- Resurrection launched the movement that would become "Christianity"

Chapter 4: The Early Christian Community

- Called themselves "the poor", "the saints", "the ekklesia"
- Predominantly faithful Palestinian Jews in the Jerusalem area
- First trouble: incorporation of Diaspora, Greek-speaking Jews (deacons, Stephen)
 - Hellenistic Jews persecuted in Jerusalem, but not Palestinian Jews
 - Didn't keep the WHOLE law
- Second trouble: Hellenistic began preaching to "God-fearing" Gentiles
 - Paul chief convert among these
- Herod Agrippa martyrs James son of Zebedee, and throws Peter in prison (mid 40s AD)
- James the brother of Jesus leads the Jerusalem church until his martyrdom in 63 AD

Chapter 5: Paul and Gentile Christianity

- *Antioch* becomes the second great center of the faith: 1st use of “CHRISTIAN”
 - Former capital of the Seleucid empire, and great cosmopolitan city
- Paul grew up in Tarsus, a university town and center of Stoicism
 - Goes first to Arabia (south of Damascus) to preach for 3 years
 - Made a two-week visit to see Cephas in Jerusalem
 - After many years is brought to Antioch by Barnabas
 - Barnabas, Paul, and Titus journey to Jerusalem for the Jew/Gentile conference
 - 1ST MISSIONARY JOURNEY: 46-48 AD
 - With Barnabas to *Cyprus, Perga, Antioch 2, Iconium, Lystra, and Derbe*
 - *Return through Antioch 2 to Antioch around Cyprus*
 - ACTS 13-14
 - Breaks with Barnabas over table-fellowship
 - 2nd MISSIONARY JOURNEY: 49-52 AD
 - *Jerusalem to Antioch to Antioch 2, Troas, Philippi, Athens, Corinth, Ephesus, Jerusalem*
 - 3rd MISSIONARY JOURNEY: 53-57 AD
 - *Lycia, Crete, shipwrecked on Malta, Rome*
- “This was the good news that in Jesus, God had acted to provide salvation for all who would believe – a salvation whose complete realization lay in the future but whose beginnings could be experienced even in the present.” P.29

Chapter 6: The Close of the Apostolic Age

- Churches were founded not just by Paul, but by others as well
- 64 AD: Great fire of Rome for which the Christians were blamed: “hatred of the human race”
- 70 AD: Destruction of the Temple caused final break between Jews and Jewish-Christians
 - Jews upset that Christians did not participate in the uprising that led to the temple’s destruction
- Paul, Peter and James had died: many writings appeared summarizing the Christian vision

Chapter 7: The Interpretation of Jesus

- *The Resurrection and the gift of the Spirit* were the defining aspects of the early church
- *The Crucifixion and the ministry* of Jesus were also part of God’s purpose, not just the resurrection
- The idea of Jesus as *the divine Wisdom* surfaces in Paul’s writings and Matthew’s Gospel
- Perfected in John’s Gospel, as *the Logos*
- Jesus is *MESSIAH, LORD, and 2nd ADAM: then WISDOM/WORD ENFLESHED* ->incarnational

Ebionites: “The poor”: late 1st century Jewish-Christian tradition

- Jesus is a human being who perfectly fulfilled the Law
- He was constituted Son of God and Messiah at his baptism, and would return as the Son of Man

Chapter 8: Gentile Christianity of the 2nd Century

- Present in Asia Minor, Syria, Macedonia, Greece, and Rome
 - I CLEMENT (95 AD): written a presbyter in Rome
 - IGNATIUS (113 AD): bishop of Antioch, wrote seven letters
 - POLYCARP of Smyrna: an additional epistle
 - EPISTLE OF BARNABAS (130 AD): Christian ethics
 - THE SHEPHERD OF HERMAS (19X AD): troubled by sins after baptism and moral laxity
 - DIDACHE (10X AD): Syria, concerned with church order, Christian ethics
- A great sense of unity, of the need to “hang together”: one chosen, royal priesthood: strong ethics
 - No second marriages, no abortions, BAPTISM, EUCHARIST, communal assistance
- A desire to remain faithful to Christ’s teachings as handed down from the apostles

Chapter 9: Christian Organization

- Each city had a Bishop, colleagues called Elders or Presbyters, and assistants called Deacons
- Gradual evolution to this kind of “governance” or “management”
- The bishops and elders were seen as the chief guardians of the Apostolic “deposit”
 - IGNATIUS mentions the three-fold ministry
 - 1 CLEMENT mentions the idea of “apostolic succession”
- The city was the basic unit of Christian life, with epistles between cities written ad-hoc

Savior of the Nations, come
Virgin’s Son, make here they home
Marvel now, Oh heav’n and earth
That the Lord chose such a birth

Not by human flesh and blood
By the spirit of our God
Was the Son of God made flesh
Women’s offspring, pure and fresh

Wondrous birth, oh wondrous child
Of the virgin, undefiled
Though by all the world disowned
Still to be in heav’n enthroned

From the Father forth he came
And returneth to the same
Captive leading death and hell
High the song of triumph swell

Thou the Father’s Only son
Hath o’er death the victory won
Boundless shall his kingdom be
When will we its glories see

Brightly doth thy manger shine
Glorious is its light divine
Let not sin o’er cloud this light
Ever be our faith thus bright

Praise to God the Father be
Praise to God the Son our King
Praise to God the Spirit be
Ever and eternally