
CHRISTIAN CONQUEST OF THE EMPIRE

1. Constantine granted freedom of religion in 313, later favored Christianity by subsidies, exemption of clergy from civil obligations, and adoption of Sunday as a day of rest. He unconsciously provided for the preservation in the Dark Ages of Greco-Roman culture by making Constantinople his new capital 330.
2. Theodosius's edict of 380 made Christianity the exclusive religion of the state.

THE CONVERSION OF THE BARBARIANS

1. The barbarian invasions gave the church a new missionary task. Ulfilas won the Goths to Arian Christianity.
2. The Franks, whose leader Clovis became a Christian, later became supporters of the papacy.
3. Roman Christians won the Celtic Britons to Christianity.
4. Patrick won Ireland in the fifth century.
5. From Ireland Columba later carried the gospel to Scotland.

CREEDAL CONTROVERIES 325-451

1. **The Arian Controversy Led To Definition Of The Relationships Of The Persons In The Trinity.**
 - A. Arius believed that Christ was a created being of a different essence from God, but Athanasius taught that He was of the same essence and existed from all eternity.
 - B. At the Council of Nicaea in 325, sponsored by Constantine, Athanasius's ideas won and at the Council of Constantinople in 381 the present Nicene Creed, probably developed by Cyril of Jerusalem, was adopted.

THE ORIGINAL NICENE CREED (AD 325)

We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father; By whom all things were made [both in heaven and on earth]; Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead. And in the Holy Ghost. [But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]

2. Definition Of The Relationship Of Christ's Human And Divine Natures Answered Heretics

- A. Apollinaris's teaching that Christ's human spirit was replaced by the Logos.

GOD WITH A BOD

- B. Eutyches's teaching of the fusion of natures in one divine nature.

GOD IN A BLENDER

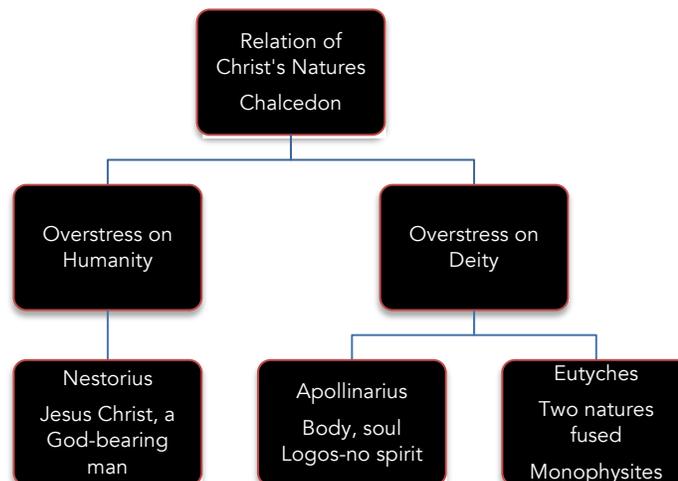
- C. Nestorius's separation of the two natures overemphasized the humanity of Christ and presented a defective person.

GOD WITH A BUDDY

- D. The Tome of Leo I and the statement of the Council of Chalcedon (451) expressed the orthodox view of the two natures united in one Person by the Incarnation.

THE CREED OF CHALCEDON (AD 451)

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable (rational) soul and body; consubstantial (coessential) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather of the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word the Lord Jesus Christ; as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.



3. Pelagius's View Of Salvation Was Opposed By Augustine's Concept Of Total Depravity And The Necessity Of Grace For Salvation.

COUNCIL OF ORANGE (AD 529) CANONS 4-8

CANON 4

If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, LXX), and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

CANON 5

If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.

CANON 6

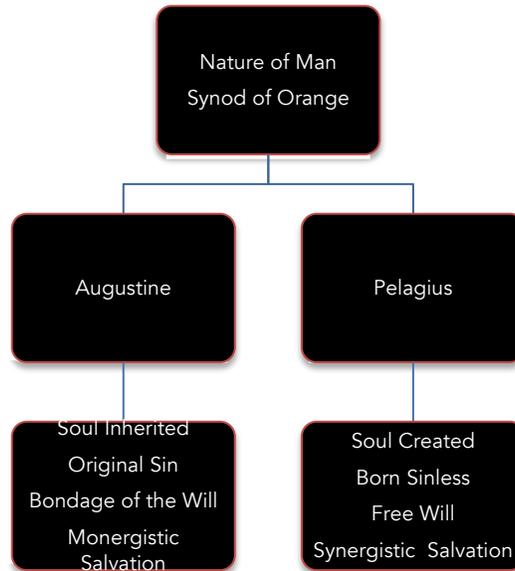
If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).

CANON 7

If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

CANON 8

If anyone maintains that some are able to come to the grace of baptism by mercy but others through free will, which has manifestly been corrupted in all those who have been born after the transgression of the first man, it is proof that he has no place in the true faith. For he denies that the free will of all men has been weakened through the sin of the first man, or at least holds that it has been affected in such a way that they have still the ability to seek the mystery of eternal salvation by themselves without the revelation of God. The Lord himself shows how contradictory this is by declaring that no one is able to come to him "unless the Father who sent me draws him" (John 6:44), as he also says to Peter, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17), and as the Apostle says, "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).



THE DOCTRINE OF ESCHATOLOGY AT THE BEGINNING OF THIS PERIOD

"the most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millennarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment." Philip Schaff

Big Picture

95 AD-----Premillennialism-----400's AD-----Amillennialism-----1800's-----Pre & A

Summary of the Early Churches Eschatology

1. Christ will return personally and visibly prior to the millennium.
2. The righteous dead will be raised (first resurrection) and the saints will be raptured.
3. Antichrist and his followers will be destroyed, Satan bound, and the earth renovated in preparation for the golden millennial age.
4. Christ will then reign on the throne of David, with the saints, from a restored Jerusalem.
5. The millennial age, of a thousand years duration, will bring in the promised Sabbath rest for the saints, literal fulfillment of covenant promises (including those concerning the land), and a time of uncommon fertility and peace. The millennium will serve as a prep school for eternity and provide a fitting conclusion to human history on earth.
6. At the conclusion of the millennial kingdom, the wicked dead will be raised (second or general resurrection) and judged.
7. "After these things God will renew the world, and transform the righteous.....that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end."

Early Church Fathers Eschatology

Justin Martyr (110-165)

"But I and others, who are [right-minded Christians](#) on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, the prophets Ezekiel and Isaiah and others declare." (Dialogue of Justin, Chap. 80---Justin Martyr 110-165)

Hippolytus (170-235)

"Thus, then, does the prophet set forth these things [concerning the Antichrist](#), who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every God, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ. He shall cut off the two witnesses and forerunners of Christ, who proclaim His glorious kingdom from heaven, as it is said: '[And I will give \(power\) unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.](#)' As also it was announced to Daniel: 'And one week shall confirm a covenant with many; and in the midst of the week it shall be that the sacrifice and oblation shall be removed' - [that the one week might be shown to be divided into two.](#) The two witnesses, then, shall preach three years and a half; and Antichrist shall make war upon the saints during the rest of the week, and desolate the world, that what is written may be fulfilled: 'And they shall make the abomination of desolation for a thousand two hundred and ninety days.' [Hippolytus, On Daniel, II, 39]

For after [sixty-two weeks](#) was fulfilled and after Christ has come and the Gospel has been preached in every place, times having been spun out, the end remains one week away, in which [Elijah and Enoch](#) shall be present and in its half the abomination of desolation, the [Antichrist](#), shall appear who threatens desolation of the world. After he comes, sacrifice and drink offering, which now in every way is offered by the nations to God, shall be taken away. Hippolytus Daniel book 4

"And at first, indeed, that deceitful and lawless one, with crafty deceitfulness, will refuse such glory; but the men persisting, and holding by him, will declare him king. And thereafter he will be lifted up in heart, and he who was formerly gentle will become violent, and he who pursued love will become pitiless, and the humble in heart will become haughty and inhuman, and the hater of unrighteousness will persecute the righteous. Then, when he is elevated to his kingdom, he will marshal war; and in his wrath he will smite three mighty kings, - those, namely, of Egypt, Libya, and Ethiopia. [And after that he will build the temple in Jerusalem, and will restore it again speedily, and give it over to the Jews.](#) And then he will be lifted up in heart against every man; yea, he will speak blasphemy also against God, thinking in his deceit that he shall be king upon the earth hereafter for ever; not knowing, miserable wretch, that his kingdom is to be quickly brought to nought, and that he will quickly have to meet the fire which is prepared for him, along with all who trust him and serve him. [For when Daniel said, 'I shall make my covenant for one week,' he indicated seven years; and the one half of the week is for the preaching of the prophets, and for the other half of the week - that is to say, for three years and a half - Antichrist will reign upon the earth.](#) And after this his kingdom and his glory shall be taken away. Behold, ye who love God, what manner of [tribulation](#) there shall rise in those days, such as has not been from the foundation of the world, no, nor ever shall be, except in those days alone. Then the lawless one, being lifted up in heart, will gather together his demons in man's form, and will abominate those who call him to the kingdom, and will pollute many souls." [Appendix to the Works of Hippolytus, XXV]

Tertullian (c. 155-230)

"But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, 'letdown from heaven,' which the apostle also calls 'our mother from above;' and, while declaring that our citizenship is in heaven, he predicts of it that it is really a city in heaven. This both Ezekiel had knowledge of and the Apostle John beheld. Tertullian Against Marcion Book 3 Chapter 25

Of the heavenly kingdom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints,.....

What appears to be probable to you, when Abraham's seed, after the primal promise of being like the sand of the sea for multitude, is destined likewise to an equality with the stars of heaven--are not these the indications both of an earthly and a heavenly dispensation? When Isaac, in blessing his son Jacob, says, "God give thee of the dew of heaven, and the fatness of the earth," are there not in his words examples of both kinds of blessing?

For the dispensation of the Jews (who were in Esau, the prior of the sons in birth, but the later in affection) at first was imbued with earthly blessings through the law, and afterwards brought round to heavenly ones through the gospel by faith. Accordingly the Spirit, admiring such as soar up to the celestial realms by these ascensions, says, "They fly, as if they were kites; they fly as clouds, and as young doves, unto me" -- that is, simply like a dove. For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel and so shall we ever be with the Lord, so long as He remains both on the earth and in heaven, who, against such as are thankless...

Irenaeus (b. '115-202?)

Against Heresies Book 5
Chapter 29

And therefore, when in the end the Church shall be suddenly caught up from this, it is said, "There shall be tribulation such as has not been since the beginning, neither shall be. For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.

Chapter 30

But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."

Chapter 32

Inasmuch, therefore, as the opinions of certain [orthodox persons] are derived from heretical discourses, they are both ignorant of God's dispensations, and of the mystery of the resurrection of the just, and of the [earthly] kingdom which is the commencement of incorruption,to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of their suffering;.....

Thus, then, the promise of God, which He gave to Abraham, remains steadfast. For thus He said: "Lift up

thine eyes, and look from this place where now thou art, towards the north and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even for ever."(4) And again He says, "Arise, and go through the length and breadth of the land, since I will give it unto thee;"(5) and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein.(6) And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite.(7) Thus did he await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: "I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates."(8) If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just.

Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, "Blessed are the meek, for they shall inherit the earth."

Chapter 35

"If, however, any shall endeavour to allegorize [prophecies] of this kind, they shall not be found consistent with themselves in all points, and shall be confuted by the teaching of the very expressions [in question]. For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord....."

Now all these things being such as they are, cannot be understood in reference to super-celestial matters; "for God," it is said, "will show to the whole earth that is under heaven thy glory." But in the times of the kingdom, the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above,

.....and nothing is capable of being allegorized, but all things are steadfast, and true, land substantial, having been made by God for righteous men's enjoyment. For as it is God truly who raises up man, so also does man truly rise from the dead, and not allegorically, as I have shown repeatedly.

POST-NICENE FATHERS

1. Eastern Fathers. (a) Chrysostom was an outstanding expositor and preacher. (b) Theodore of Mopsuestia was an able exegete, who used grammar and history in biblical interpretation in seeking a literal rather than allegorical meaning. (c) Eusebius, the father of church history, wrote the story of the church to his day.
2. Able fathers of the West were Jerome, who made the Latin translation of the Bible, the Vulgate, which became the official Roman Catholic Bible at the Council of Trent; and Augustine whose outstanding philosophy of history, *The City of God*, had wide influence. Augustine also opposed Pelagius's heresy and introduced the principle of analogy of faith (the whole teaching of Scripture on a given doctrine).

1. **Ambrose of Milan (340-397)**
 - A. Imperial Governor in area of Milan
 - B. People called for him to become Bishop in 374
 - C. Gave up high position and distributed his money to the poor
 - D. Able administrator and strong ethic
 - E. Stood up to Emperor Theodosius
 - F. Instrumental in Augustine's conversion and growth
 - G. Introduced congregational singing of hymns and antiphonal psalmody
 - H. Able theologian
2. **Athanasius (Contra Mundum)**
3. **Augustine (354-430)**
 - A. Philosopher and Theologian
 - B. Latin
 - C. Creator of a Christian philosophy of history
 - D. The City of God
 - E. Mother Monica
 - F. Immoral lifestyle/Manicheanism/Neoplatonism
 - G. Taught Rhetoric
 - H. "Take up and read" Romans 13:13-14
 - I. Bishop of Hippo (North Africa)
 - J. Greatest of the Fathers
 - K. 100 books-500 sermons-200 letters
 - L. The Confessions
 - M. "Thou madest us for thyself, and our heart is restless until it repose in thee"
4. **Cyril of Jerusalem, Ephrem the Syrian**
5. **Eusebius of Caesarea (Father of Church History) (265-339)**
 - A. Scholar & Historian
 - B. Preserved much literature of his day through quotes
 - C. Gentle and agreeable
 - D. Given place of honor at Nicea next to the Emperor
 - E. Caesarean Creed adapted at Nicea
 - F. Ecclesiastical History 324
 - G. The Chronicle (Abraham to 323)
 - H. Life of Constantine
6. **The Great Cappadocians:**
 - A. Basil of Caesarea
 - B. Gregory of Nazianzus (The Theologian)
 - C. Gregory of Nyssa
7. **Hilary of Poitiers (The Hammer of the Arians)**
8. **Jerome (Commentator & Translator) (347-420)**
 - A. Scholar
 - B. Latin, Hebrew & Greek
 - C. Monastic Retreat at Bethlehem for 35 years
 - D. Latin translation of the Bible known as the Vulgate
 - E. Official Bible of Roman Catholic Church
 - F. Wrote many commentaries
 - G. Ascetic Life
9. **John Chrysostom (The Greatest Preacher) (347-407)**
 - A. Antichian School: Literal-Grammatical-Historical
 - B. Expositor
 - C. "Golden-Mouthed"
 - D. Trained in classics & rhetoric
 - E. Began as monk
 - F. Patriarch of Constantinople
 - G. Exiled in 404 for denouncing the extravagance of the Empress Eudoxia
 - H. Concerned with application of the faith
10. **Theodore of Mopsuestia (Theodore the Interpreter) (350-428)**
 - A. Friend of John Chrysostom
 - B. Antiochian School of Hermeneutics: Literal-Grammatical-Historical
 - C. Presbyter in Antioch then Bishop of Mopsustia
 - D. "The prince of ancient exegetes"
 - E. Wrote many commentaries

CENTRALIZATION OF POWER AND ELABORATION OF RITUAL

1. Because of location in world capital, reputation for orthodoxy, the Petrine theory of Matthew 16:16-18, the decline of rival bishops, the winning of peoples, such as the British by Augustine, and able men, such as Leo I, the Roman bishop was recognized as first of all bishops.
2. The secularization of the church through imperial patronage and the influx of barbarians led to elaboration of church festivals, increase in the number of sacraments, the rise of the idea of the Mass as a sacrifice, and the veneration of Mary and the saints.
3. State aid brought the building of churches modeled on the Roman basilica.
4. Between 313-590 the Old Catholic church, in which bishops had been equal, became the Roman Catholic church, in which the bishop of Rome won primacy over other bishops.
5. The ritual of the church also became much more formal.
6. The Roman catholic church in it's structure and canon law reflects imperial Rome.
7. Between 313-450 the Roman bishop came to be considered as the first among equals.
8. Beginning with Leo I's accession to the Episcopal throne in 440, the Roman bishop began to claim his supremacy over other bishops.
9. Historical events of the time conspired to enhance the reputation of the bishop of Rome.
10. Gregory I....