

# ***Church History***



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- *Introduction to Church History*
- *The Ancient Church* AD 1<sup>st</sup>-3<sup>rd</sup> centuries
- *The Rise of Christendom* AD 4<sup>th</sup>-5<sup>th</sup> centuries
- *The Early Middle Ages* AD 6<sup>th</sup>-10<sup>th</sup> centuries
- *The Age of Crusades* AD 11<sup>th</sup>-13<sup>th</sup> centuries
- *The Renaissance* AD 14<sup>th</sup>-15<sup>th</sup> centuries
- *Conquest and Reformation* AD 16<sup>th</sup> century
- *The Age of Enlightenment* AD 17<sup>th</sup>-18<sup>th</sup> centuries
- *The Age of Revolution* AD 19<sup>th</sup> century
- *The Modern Age* AD 20<sup>th</sup> century
- *The Postmodern Age* AD 21<sup>st</sup> century



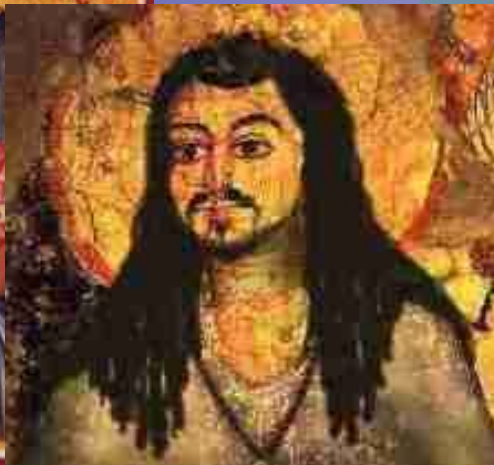
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- *Introduction to Church History*
- *The Ancient Church* AD 1<sup>st</sup>-3<sup>rd</sup> centuries
- *The Rise of Christendom* AD 4<sup>th</sup>-5<sup>th</sup> centuries
  - *Constantine: The Thirteenth Apostle*
  - *The First Ecumenical Council*
  - *The Constantinian Line*
  - *The Establishment of Christendom*
  - *The Second Ecumenical Council*
  - *Fathers of the New Church (part 1)*



# ***The Rise of Christendom***

- Several crucial events signalled quantum changes for the Church—*especially* in 386  
386± A young Manichean named Augustine was converted to Christianity
  - Augustine was born to a pagan father and a Christian mother in the city of Thagaste
    - Thus, though he was raised as a Christian, it makes sense that when he “went off to college” to study rhetoric in nearby Carthage, Augustine was drawn to Manicheanism, which melded several religions together





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  - In 382, Theodosius ordered the execution of all Manicheans
    - So Augustine was perfectly happy to stay “out of the way” down in Carthage (especially since he was falling deeper and deeper into a partying lifestyle there) (his famous prayer from this time period was “Grant me chastity and continence... but not yet...”)



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    - During this time, Augustine also picked up a lover (whose name he never mentioned in his autobiography, even though their affair lasted for 13 years)—together, they had a son named Adeodatus
    - When that relationship ended, he had a series of concubines, but never felt fulfilled by those relationships





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    - In 386, a Christian named Pontitianus told him about Anthony the Great
      - Tradition said that Anthony had been converted by opening the Bible and reading Matthew 19:21 (note: Anthony was illiterate...)
      - So a convicted Augustine opened up the Book of Romans and randomly read Romans 13:13-14
        - In great contrition, he gave his heart to the Lord



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    - In 386, a Christian named Pontitianus told him about Anthony the Great
    - In 387, he was baptized—along with his son, Adeodatus—by Bishop Ambrose of Milan
    - But the boy (and Augustine's mother) died soon afterwards
      - A broken-hearted Augustine sold all that he had, gave it to the poor, and became a priest (and ultimately the Bishop) in Hippo





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  - During his life as a priest and theologian, Augustine wrote over 100 books, including
    - *Confessions*—an autobiography that shared his testimony of coming to Christ
    - *On Christian Doctrine*—a theology text which tied Christianity to the classic rhetorics of Plato and Cicero
      - This was particularly fortunate when, in the 6<sup>th</sup> Century, the Emperor Justinian ceased all support for classical (i.e.; pagan) rhetoric, and the Church began burning copies of Cicero, Plato, Aristotle, etc.—through Augustine, at least much of their wisdom still permeated the art of rhetoric in Europe



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    - *The City of God*—a theology text written after the sack of Rome in 410
      - Many people saw the end of Rome as a judgment from the gods against the empire's conversion to Christianity
      - Augustine argued that Christians are really citizens of the New Jerusalem—*not* of Rome
        - He presented the differences between the two, and laid the foundations for seeing the Church as *spiritual*, not *political*





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  - His systematic theology was formative
    - He argued for “efficacious grace”
      - Since the Fall, humanity always chooses what gives us the most delight—so we are always going to be drawn to sin (since it is delightful), unless God grants us supernatural “delight” in following Him
      - Thus, when we choose God, it's really God choosing to draw us to Him—it just seems like a choice to *our* minds
      - Jean Calvin would later incorporate this theology into his own
        - Total depravity
        - Unconditional predestination
        - Irresistible grace
        - L & P would have to come later...





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    - He argued for infant baptism for salvation
      - “God does not forgive sins except for those who have been baptised”
        - The only exception to this rule was for children who had been born to Christian parents—baptism is still important, but they are already part of the family of God by being part of a Christian household
        - Remember—our choice isn't *really* a choice, so it doesn't matter whether one *actually* chooses Christ or not, but whether *Christ* chooses *you*



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    - He argued for “original sin”
      - Sinfulness is an inherited trait, passed on through sexual relations (*a la* Tertullian)
        - We're born in sin, and sinful from birth
        - Sexual intercourse is an inherently sinful act, because it promotes lust (perhaps he was hyper-sensitized to this by his own sexual past)
          - This is only *partially* mitigated by the holy sacrament of marriage, so long as couples avoid lust and focus on its primary purpose of procreation





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    - He argued that women are a problem
      - They do bad things like cause erections (bad because they aren't under a man's personal control)—thus, women should veil themselves to protect men





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    - He argued that women are a problem
      - They do bad things like cause erections
      - “It is the natural order among people that women serve their husbands and children their parents, because the justice of this lies in the principle that the lesser serves the greater... This is the natural justice that the weaker brain serve the stronger”



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    - He argued for “original sin”
    - He **argued that women are a problem**
      - They do bad things like cause erections
      - “It is the natural order among people that women serve their husbands...”
      - “The serpent... first approached Eve, because as a woman she had less rationality and self-control and was closer to the ‘lower’ or female part of the soul...”





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      - They do bad things like cause erections
      - “It is the natural order among people that women serve their husbands...”
      - “The serpent... first approached Eve...”
      - Adam ate the fruit when she offered it to him as “an act of kindly companionship, lest she be left alone outside paradise”—so all of us suffer with sin because Adam was *kind* to Eve, instead of *controlling* her appropriately





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    - He argued that women are a problem
    - He argued for transubstantiation
      - Again agreeing with Tertullian (and Bishop Ambrose of Milan), he taught that, in communion, though the elements may look like bread and wine to our eyes, they are *actually* the physical blood and body of Jesus Christ, somehow mystically changed in substance by the process of a priest blessing them
      - We must continue to ingest Him into ourselves in order to remain saved



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    - He argued for transubstantiation
    - He argued on behalf of the Jews
      - They had been made God's people for a reason, and they would be saved at the end of all things, somehow
      - Thus, it would be wrong for the Church to murder them or shun them
    - Nonetheless, it would *also* be wrong for Christians to try to *emulate* them, so we should avoid such Judaizing things as sacrifices, Sabbath observance, etc.





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    - He argued for transubstantiation
    - He argued on behalf of the Jews
    - He argued for the intercession of the saints
      - Augustine's Christian mother had made it a point to bring “offerings of porridge, bread, and wine” for martyrs of the faith when she prayed to them
      - Augustine saw that those martyrs brought a higher level of purity to prayer than we can when approaching God, so it is well-worth making offerings to them for their help





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  - In our church, we don't agree with all of what he taught, but his influence on the theology of the Church at large is impossible to overestimate—he's arguably the *father* of Western Roman Catholicism



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  - 386± Augustine was converted to Christianity
  - John Chrysostom was tonsured as a priest
  - But we'll have to pick *that* up *next* week...

