

# ***Church History***



# ***Church History***

- *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



# ***Church History***

- *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 “Dark Ages” Overview*
  - *Flagrant Abuses of Authority: Zeno, Theodoric, and Clovis*
  - *Auctoritas Sacrata Pontificum: Gelasius*



# ***The Early Middle Ages***

- The Fall of Rome left a power vacuum
  - Strong leaders arose to grab power for themselves
    - Zeno is Byzantine Emperor in Constantinople
    - Theodoric is King of Italy in Ravenna
    - Clovis is King of Gaul in Rheims
      - Everyone is carving out their own, independent chunks of authority





# *The Early Middle Ages*

- Every leader tried to be the one to set policy

482

Zeno decided to rectify the Church's division

484

The "Acacian Schism" split the churches between East and West Churches for the next 35 years, as they officially broke away from each other

- Then again, back in 466, the Georgian Church had already become self-contained
- And the Armenian Church followed suit and broke off in 491

▪ And Theodoric's Goths were primarily Arians, so no one got along well with them

- This was *not* a unified Church any more



# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
        - (Usually, someone will say, “Well, we *have* to do *something!* Some movement is better than *no* movement!”)



# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
        - (Hopefully, someone will say, “Okay, let’s work together on this to make it right,” or “Help me to understand the problem”)



# *The Early Middle Ages*

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) Subjugate and Pontificate
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence
        - (At some point, someone will say, “Okay, here's what all of you need to do...” and/or “Everything's fine—things have never been better...”)





# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:

Dumb



## 1) Stress and Panic

- Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst

## 2) Diffuse and rally

- Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger

## 3) Subjugate and Pontificate

- Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence



# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) **Subjugate and Pontificate**
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence

Dangerous



# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) **Diffuse and rally**
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) Subjugate and Pontificate
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence

Smart



# ***The Early Middle Ages***

- **Funky little teaching moment—**
  - **When things start breaking apart in a system like this, there are several ways to respond:**
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) **Subjugate and Pontificate**
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence

What the  
Church in  
Rome did





# ***The Early Middle Ages***

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) Subjugate and Pontificate
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence
  - It was at this point—in the midst of multiple schisms—that Rome began referring to the Church at large as the “*Catholic*” Church (from *κατά* (*kata*, or “about”) and *όλος* (*holos*, or “whole”), meaning “concerning the whole, universal, general”



# *The Early Middle Ages*

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) Subjugate and Pontificate
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence
  - It was at this point—in the midst of multiple schisms—that Rome began referring to the Church at large as the “*Catholic*” Church
    - Thus, pressure was put on churches to be *Catholic* (i.e.; collegial, or “on the bandwagon,” or “getting with the program”)



# *The Early Middle Ages*

- Funky little teaching moment—
  - When things start breaking apart in a system like this, there are several ways to respond:
    - 1) Stress and Panic
      - Worry; fret; run away; assume the worst and make bad decisions to *bring about* the worst
    - 2) Diffuse and rally
      - Come together, work to build unity and team spirit; actually deal with issues and discuss problems so that you can grow stronger
    - 3) Subjugate and Pontificate
      - Try to overcome the situation by trying to control all of the other people in it; demonstrate that there's nothing wrong by *saying* that there's nothing wrong with great vehemence
  - It was at this point—in the midst of multiple schisms—that Rome began referring to the Church at large as the “*Catholic*” Church
    - Thus, pressure was put on churches to be *Catholic* or to be non-Catholic (i.e.; rebellious, against the rest of the group, heretics)
      - Arians, monophysites, dyophysites, Armenians, etc., were therefore all *non-Catholic*, because they were not unified with the church of Rome





# *The Early Middle Ages*

- Every leader tried to be the one to set policy
  - 482 Zeno decided to rectify the Church's division
  - 484 The "Acacian Schism" split the churches
  - 492 Pope Gelasius I was elected in Rome
    - To help heal the schism, he declared that the church in Rome was sovereign over all of the other churches in the unified, worldwide, Catholic Church—and thus, since the Pope is the sovereign head of the church in Rome, then the Pope is the *de facto* supreme leader over the whole, unified worldwide Church, both East and West
    - This doctrine of "Papal Supremacy" is still the official doctrine of the Catholic Church





# The Early Middle Ages

- Every leader tried to be the one to set policy

482 Zeno decided to rectify the Church's division

484 The "Acacian Schism" split the churches

492 Pope Gelasius I was elected in Rome

494 Pope Gelasius I wrote *Duo Sunt*

- In a letter written to Emperor Anastasius I in Constantinople, Gelasius articulated that the State had *regalis potestas* ("royal power"), and the Church had *auctoritas sacrata pontificum* ("holy authority as bishops")

- The State had the power of the sword to do *secular* things, but the Church had the authority of God to decide *divine* things
- Thus, each power structure was independent of the other and sovereign as a political power in its own right

- For instance, the State should hold legal proceedings for *its* officers, and the Church must do so for *its* officers
- The State thus can't try a cleric, since the cleric is under the *auctoritas sacrata pontificum*, not under secular jurisdiction





# The Early Middle Ages

- Every leader tried to be the one to set policy

482 Zeno decided to rectify the Church's division

484 The "Acacian Schism" split the churches

492 Pope Gelasius I was elected in Rome

494 Pope Gelasius I wrote *Duo Sunt*

- In a letter written to Emperor Anastasius I in Constantinople, Gelasius articulated that the State had *regalis potestas* ("royal power"), and the Church had *auctoritas sacrata pontificum* ("holy authority as bishops")

- This was huge throughout the Middle Ages—and even helped protect Rome during World War II against the Nazis

- It was also the doctrinal backdrop behind the crucial power play between former friends (King of England) Henry II and (Archbishop of Canterbury) Thomas Becket in the 12<sup>th</sup> century

- If the State didn't want the Church judging *them*, then the State couldn't judge the Church

- Thus, the Church maintained autonomy and safety by *removing* itself as an agent of *change*, and *positioning* itself as an agent of passive-aggressive political *control*





# *The Early Middle Ages*

- Every leader tried to be the one to set policy

482 Zeno decided to rectify the Church's division

484 The "Acacian Schism" split the churches

492 Pope Gelasius I was elected in Rome

494 Pope Gelasius I wrote *Duo Sunt*

495 Pope Gelasius I was named *Vicarius Christi*

- At a synod of bishops, Gelasius pointed to John 21:16-17 and nodded to the letters of Ignatius (who wrote that a "bishop presides in the place of God"), and declared himself the *Vicarius Christi* (the "Vicar of Christ")

- Just as in our English word, "vicarious," the Vicar stands in God's place (since *God* can't be here to lead His Church, then someone has to do it *for* Him, in His *place*)

- Thus, to stand against the Pope is literally to stand against God Himself, since the Pope is His vicarious presence on Earth

- (NOTE: the Byzantine Emperors caught wind of this and actually used it as a title for the *Emperor* for about a century...)



# The Early Middle Ages

- Every leader tried to be the one to set policy
  - 482 Zeno decided to rectify the Church's division
  - 484 The "Acacian Schism" split the churches
  - 492 Pope Gelasius I was elected in Rome
  - 494 Pope Gelasius I wrote *Duo Sunt*
  - 495 Pope Gelasius I was named *Vicarius Christi*
  - 496 Pope Gelasius I approved the *Apocrypha*

- In his *Decretum Gelasianum* ("Gelasian Decree"), the Pope reiterated the canon for Scripture, including what he considered the proper order of the books of the Bible
  - When he did so, he also did two historically significant things:
    - 1) He also included a list of heretical books which Christians should never read—and within a few years, the Church began burning copies of Aristotle, Socrates, Plato, the *Talmud*, etc., as a ripple effect of that first list
      - By 500 AD, there were no public libraries left in Rome, because the Church now held all books worth reading





# The Early Middle Ages

- Every leader tried to be the one to set policy

482 Zeno decided to rectify the Church's division

484 The "Acacian Schism" split the churches

492 Pope Gelasius I was elected in Rome

494 Pope Gelasius I wrote *Duo Sunt*

495 Pope Gelasius I was named *Vicarius Christi*

496 Pope Gelasius I approved the *Apocrypha*

- In his *Decretum Gelasianum* ("Gelasian Decree"), the Pope reiterated the canon for Scripture, including what he considered the proper order of the books of the Bible

- When he did so, he also did two historically significant things:

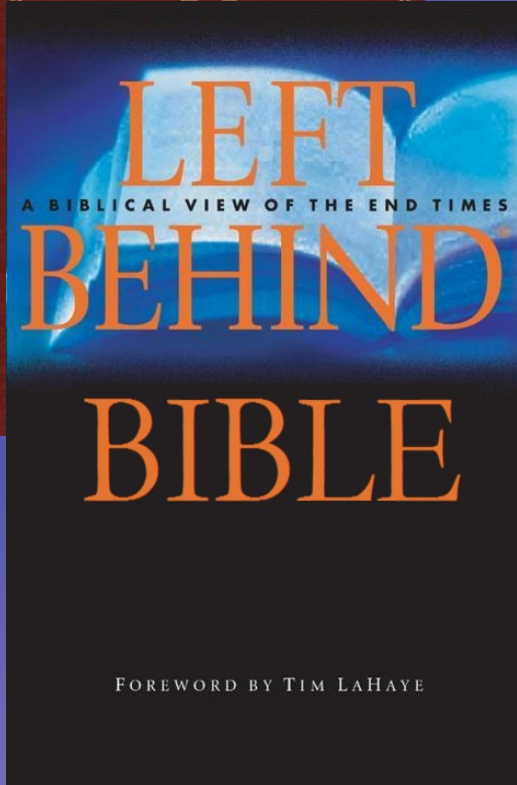
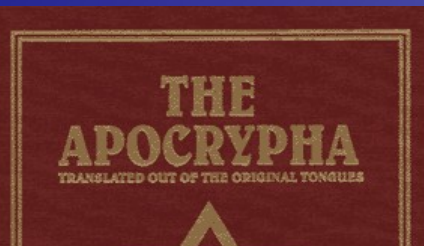
- 1) He also included a list of heretical books which Christians should never read—and within a few years, the Church began burning copies of Aristotle, Socrates, Plato, the *Talmud*, etc., as a ripple effect of that first list

- 2) He officially incorporated into the canon several books known today as the *Apocrypha*, declaring them not only to be Scriptural, but also declaring it sinful to even *debate* their canonicity



# *The Early Middle Ages*

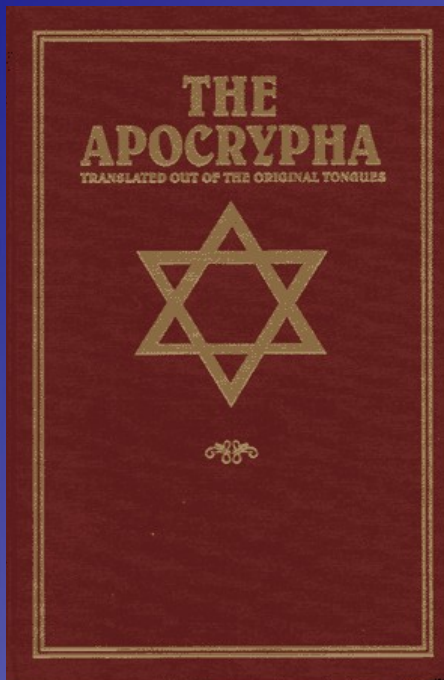
- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apokruphos* or “hidden”)
  - These were books that had been written by Godly people, but not officially included into the canon before because they weren't seen as “inspired” by God in the same way that Scripture had been
  - Jerome had included several of them in his Vulgate Bible back in 420, but with introductory notes clarifying that they should not be considered to be *Scripture*, on par with the other books
  - Think of it like publishing a *Left Behind* Study Bible, including chapters from novels from that series, but clearly indicating that even though the books were written by good Christian authors with Godly intent, they're not to be considered divinely inspired (as a rule of thumb, think “*Biblical* but not the *Bible*”)
  - And now imagine that 75 years later, the head of the Church declares that the chapters of *Left Behind* included in that edition are just as much the Bible as, say, the Psalms or the Gospels
  - But most Christians didn't care, because most had never even seen a Bible
  - And *no one* wanted to stand against the Pope





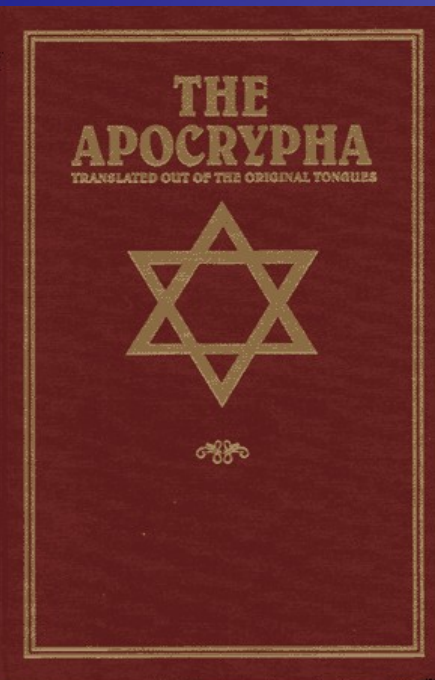
# ***The Early Middle Ages***

- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apókruphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Jerome listed these as 3-4 Ezra, after the Biblical Ezra 1 and Ezra 2 (i.e.; Nehemiah)



# ***The Early Middle Ages***

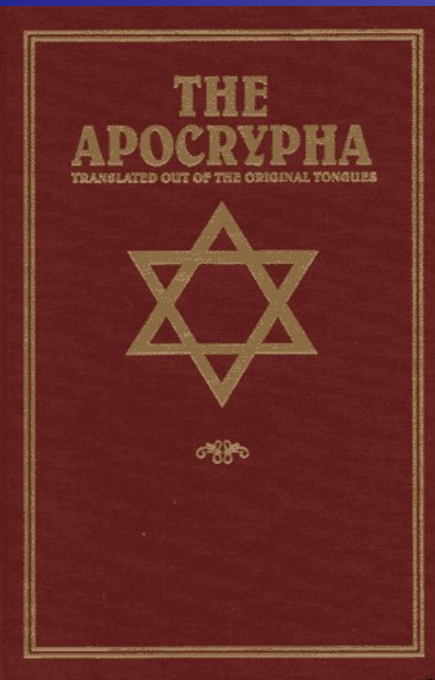
- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apókruphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (ie.; Esther 10:4-16:24)
      - Narratives about loyal Jews suffering but holding fast during the Babylonian exile





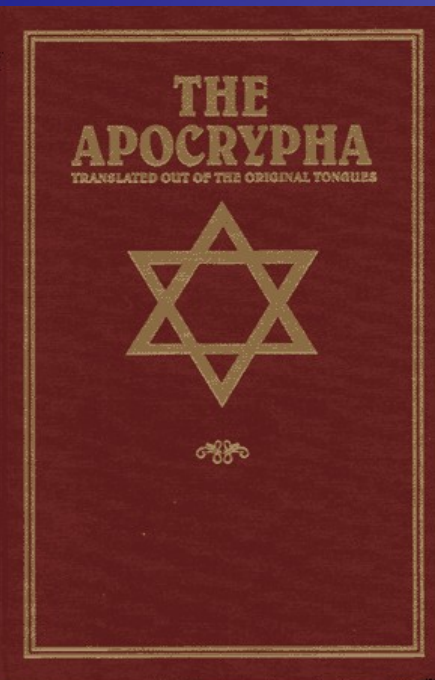
# ***The Early Middle Ages***

- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apókruphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (ie.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
      - Wisdom books in the vein of Proverbs or Ecclesiastes



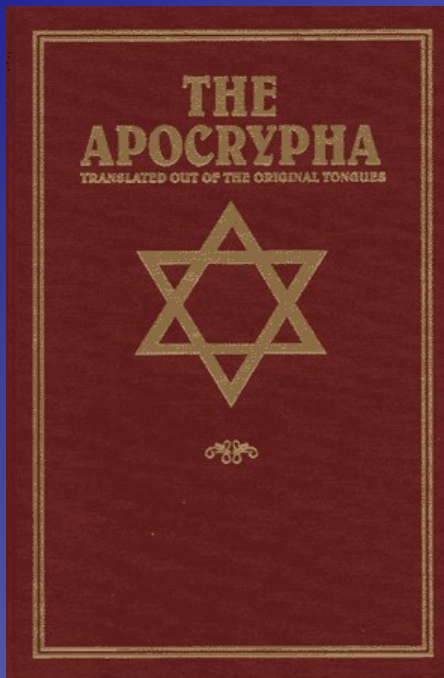
# ***The Early Middle Ages***

- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apókruphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (ie.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
    - Baruch** (including the “Epistle of Jeremiah”)
      - Prophetic book attributed to Baruch ben Neriah, scribe for the prophet Jeremiah



# ***The Early Middle Ages***

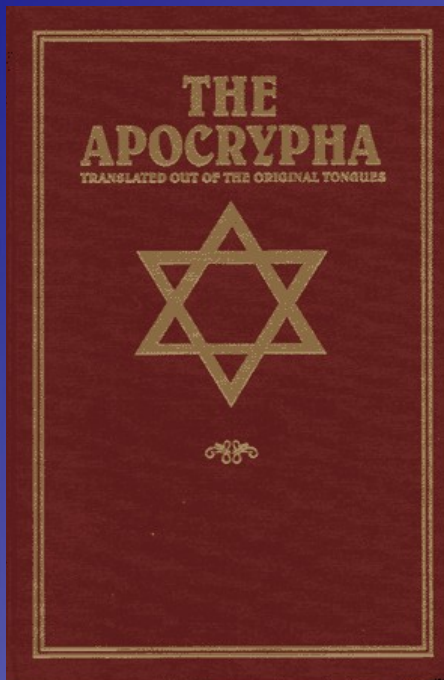
- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apokruphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (i.e.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
    - Baruch (including the “Epistle of Jeremiah”)
    - Song of the Three Children (i.e.; Daniel 3:24-90)
    - Story of Susanna (i.e.; Daniel 13)
    - Bel and the Dragon (i.e.; Daniel 14)
      - Colorful narratives supposedly continuing and expanding the story of the Book of Daniel





# *The Early Middle Ages*

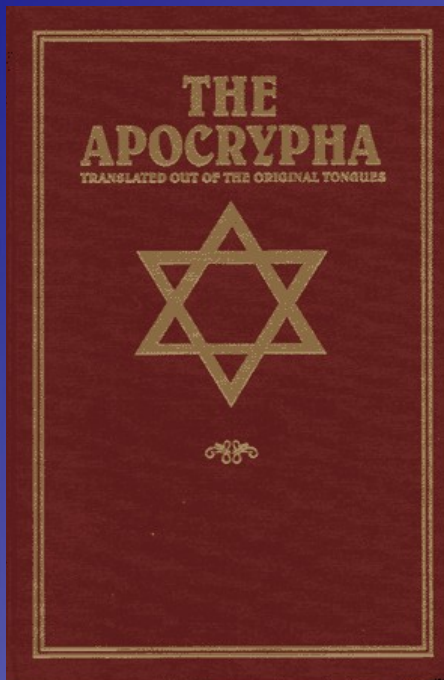
- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apokryphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (i.e.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
    - Baruch (including the “Epistle of Jeremiah”)
    - Song of the Three Children (i.e.; Daniel 3:24-90)
    - Story of Susanna (i.e.; Daniel 13)
    - Bel and the Dragon (i.e.; Daniel 14)
    - Prayer of Manasses**
      - Supposedly transcribing the penitent prayer of idolatrous King Manasseh, spoken about in 2 Chronicles 33:12-13, 18-19





# *The Early Middle Ages*

- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apokryphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (i.e.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
    - Baruch (including the “Epistle of Jeremiah”)
    - Song of the Three Children (i.e.; Daniel 3:24-90)
    - Story of Susanna (i.e.; Daniel 13)
    - Bel and the Dragon (i.e.; Daniel 14)
    - Prayer of Manasses
    - 1 Maccabees
    - 2 Maccabees
  - History books that cover the invasion of Greek Antiochus IV Epiphanes, and the subsequent Jewish revolt led by Judah Maccabee and his brothers
    - It's in these books that we see the origin of the celebration of Hanukkah



# *The Early Middle Ages*

- Funky little teaching moment—
  - The word *Apocrypha* comes from the Greek word *ἀπόκρυφος* (*apokryphos* or “hidden”)
  - The books included in the modern *Apocrypha* are:
    - 1 Esdras
    - 2 Esdras
    - Tobit
    - Judith
    - Expanded Book of Esther (i.e.; Esther 10:4-16:24)
    - Wisdom (or “Wisdom of Solomon”)
    - Ecclesiasticus (or “Wisdom of Sirach”)
    - Baruch (including the “Epistle of Jeremiah”)
    - Song of the Three Children (i.e.; Daniel 3:24-90)
    - Story of Susanna (i.e.; Daniel 13)
    - Bel and the Dragon (i.e.; Daniel 14)
    - Prayer of Manasses
    - 1 Maccabees
    - 2 Maccabees
  - We can certainly *learn* things from the *Apocryphal* books (especially good histories like the Maccabees), but we shouldn't treat them as if they were on par with *Scripture*
    - We have *no reason* to believe that *anyone* prior to Gelasius had ever considered them to be *Scripture*
    - We should reserve the Bible as the inerrant Word of God and the infallible rule of faith for life

