

Hello. /We will begin our fourth lecture on “Church History.” /We are learning about the history of the church. Church history is divided into the Apostolic Age and the Post-Apostolic Age. /We are currently studying “Worship and Sacraments.” /Today, we will learn about “sacraments.”

## **/2. Sacraments**

/a. Baptism. /Before people were baptized, they prayed and oftentimes fasted. /Before they were baptized, the person who was being baptized answered questions, and through these questions and answers, the person learned the principle of the forgiveness of sins and was able to seek after it.

/The person was immersed three times in water during the baptism ceremony. /For one week after the baptism, the person did not take a shower. /During feasts and on Easter, they wore white clothes for fifty days.

/b. Infant baptism. /Irenaeus and Cyprianus were in favor of infant baptism. /However, Tertullian was against it. /Generally speaking, the Western Church practiced infant baptism.

/c. Easter. /The Eastern Church and Western Church remembered Easter differently. /The Eastern and Western Church separated at around the year 1000, but they were different even before this separation happened.

/The Eastern Church remembered Easter on the Jewish Passover, which is the 14<sup>th</sup> day of Nisan. /In other words, the Eastern Church remembered Easter on the 14<sup>th</sup> day of Nisan, regardless of the day of the week. /However, the Western Church remembered Easter on Sunday. /They remembered it after the first full moon /after the vernal equinox.

/To come to an agreement on the difference between the Eastern and Western Church, Polycarp went to Rome in the year 158 to reach a compromise, but the bishop of Ephesus was against it. /However, during the Council of Nicaea in 325, they agreed to remember Easter on the day the Western Church remembered it.

/d. Lent. /During the week before Easter, people watched their behavior. /They fasted for 40 hours. /They remembered Lent for 40 days.

/e. Ascension Day and the day of Pentecost. /Ascension Day is the day Jesus ascended to heaven 40 days after his resurrection. /People

remembered the 50<sup>th</sup> day after Jesus' resurrection as the day of Pentecost.

/f. The Feast of the Epiphany. / "Epiphany" means that the Lord appeared. /Before the feast of Christmas (December 25) existed, people remembered the Feast of the Epiphany. /They celebrated Jesus' baptism and the day of his coming.

## **/XVI. Life and Customs**

**/1. People did philanthropic work and gave to charity.** /As persecution became more severe, believers became more united. /They gave aid to Syria, Arabia, and Cappadocia. /In Carthage, where disease had left behind many corpses, believers removed corpses to prevent the spreading of diseases.

**/2. They lived clean lives.** /While the people acknowledged marriage, they also honored men and women who were celibate. /They did not allow people to remarry after divorce. People who remarried were excommunicated. /Church officers who were ordained were advised to not marry. /They also lived in seclusion and fasted. /Martyrs were especially revered.

**/3. Funerals.** /People were not cremated. /They also did not grieve excessively. /The people put on the same mourning that normal people put on. /Up until now, we have learned about the Post-Apostolic Age. / We will now learn about the Age of the Councils of Nicaea.

## **/Chapter 3: The Age of the Councils of Nicaea.**

### **/I. Introduction**

**/1. The time period of this age.** /This age is from the ascension of Emperor Constantine to the throne in 313 to the ascension of Gregory the Great to the throne in 590. /Scholars disagree on the time frame, but we will set the time period to 313 to 590.

**/2. Doctrinal disputes.** /In the midst of persecution, Christians focused solely on faith. /However, as persecution came to an end, doctrinal problems began to emerge. /Many theologians appeared as well. /Representative theologians include Athanasius and Augustine.

**/3. World councils.** /In order to solve doctrinal problems, they called for several synods, /where they decided on fundamental doctrines. /A prominent church political figure of the time is Ambrose. /Chrysostom is a famous preacher. /Gregory of Nazianzus is another famous preacher.

**/4. An increase in ecclesiastical authority.** /As the Roman Empire's political power weakened, the gospel movement grew. /Church leaders became more powerful, and the Pope of Rome also grew in power. Consequently, Christianity became the state religion, and it came to hold government office.

**/5. The development of monasteries.** /The church became more secularized as it held more government offices. /In response to this, asceticism and monasticism became prevalent, which led to the creation of monasteries.

## **/II. Constantine the Great.**

### **/1. The life of Constantine the Great.**

/Constantine was born in Naissus in the year 274. /His father was Emperor Constantine Chlorus of West Rome, /and his mother was Helena. /Constantine was a brave man who fought well. /Following the death of his father, there were six candidates for the position of emperor of the West, but in the end, Constantine was able to defeat Maxentius.

/He married the sister of Licinius, the emperor of the East. /These two emperors announced the Edict of Milan and officially acknowledged Christianity. /In 337, Eusebius was baptized, and he died on the day of Pentecost.

### **/2. The story behind Constantine the Great's faith.**

/In the war with Maxentius, at a little after noon during the Battle on the Milvian Bridge near Rome, Constantine saw a shining cross above the sun, and above that, he saw the words, "Conquer by this."

/On that night, Jesus appeared to him in a dream. /Jesus showed him the cross and commanded Constantine to make it his flag. /He carried out the war according to what he saw in the dream, and he was victorious. /Believing that he was still a sinner after putting his faith in Jesus, Constantine was not baptized until he neared his death.

### **/3. The achievements of Constantine the Great.**

/a. He protected the church. /He called himself "bishop of those outside" and gave speeches in the palace. /He brought Eusebius into the palace and treated him well. /He removed heretics and promoted church unity.

/b. Constantine established the law. /First, he revised all the customs of old. /He abolished crucifixion. /He also got rid of gladiatorial combat. /Constantine punished those who had concubines. /He also restricted divorce. /Furthermore, he gave women more rights of ownership in

addition to the right to own land. /During this time, criminals were given a seal with hot iron on their foreheads marking them as criminals, but Constantine discontinued this practice.

/Next, the state acknowledged the law of the church. /First, the state gave church officers the legal right to settle disputes between church members. /The state also adopted the decisions of the church court as law. /It could not mindlessly violate church law. /Church officers were given the rights to demand the forgiveness of someone of their sins and to reduce the penalty for their sins.

/Additionally, Constantine issued special decrees for Christianity. /First, he decreed Sunday as a day of rest. /Church officers were exempt from paying taxes and serving in the military. /When the church was persecuted, many of its possessions were confiscated, but Constantine returned these possessions to believers.

/He established a system for managing the church budget, and he authorized a system for donations. /He also adopted laws prohibiting the cruel and unclean acts of other religions.

**/c. The relocation of the capital.** /Around the year 332, Constantine relocated the capital to Constantinople. /There were several reasons why he moved the capital, and one of the reasons was to keep the Persians in check. /He always wanted to form a new Christian capital. / Another reason was he wanted to have his name known by future generations.

/d. Constantine had flaws. /Thinking they were attempting to steal from him his kingship, Constantine killed his wife, son, and nephew.

/e. Constantine's successor. /He had three princes, and these three princes divided the empire and each of them reigned. /The eldest son's name was Constantinus, the second son's name was Constans, and the third son's name was Contantius. /The second son Constans killed the first son and reigned over the nation with his younger brother. /But ten years later, the second son was killed by an assassin, and the whole country was united under the third son.

/Let me summarize Constantine the Great's achievements. /First, he banned idol worship. /He confiscated pagan temples and gave them to the church. /At this time, Christians were the only ones who were allowed to hold offices.

### **/III. The Councils of Nicaea.**

#### **/1. The date and time they were convened.**

/The council was convened between May and June of the year 325.  
/Emperor Constantine convened the council.

## **/2. The method by which the council was convened.**

/Letters of invitation were sent to the bishops scattered around the Roman Empire. /Each bishop was allowed to bring along two elders and three attendants. /Their expenses were covered by the state.

## **/3. Reasons why the council was convened.**

/This is something we mentioned when we discussed the sacraments of the Post-Apostolic Age.

/a. It was about the date of Easter. /The Eastern Church remembered Easter on the Jewish Passover, while the Western Church valued Sunday and remembered it then.

/b. Arianism. /Let me first tell you about Arius. /Arius was from Libya. /He learned from someone by the name of Lucian. /Lucian was an anthropologist of that time who mastered the interpretation of the Bible.

/As an elder of Alexandria, Arius had great influence. /He was short and his body was weak, but he was a theorist who spoke very clearly. /He was passionate, /and because of his life of abstinence, he gained many followers.

/Let me talk about the main problems with Arianism. /Arius saw Jesus Christ as a creation. /He said, "Christ was not truly God, nor was he of the same nature to God or an equal to God. His sole duty was to serve as an intermediary in the creation of the world."

/He argued that "Christ did not possess the nature of God." /He said, "Jesus had the option to choose between good and evil, and by doing good, he was rewarded."

/Because of the conflicts between Arius' beliefs and orthodox beliefs, this incident had occurred. /When Bishop Alexandros taught about the Trinity, Arius the elder attacked him.

/In 320 in Alexandria, the regional synod was held. The synod expelled Arius and the bishops of Egypt who agreed with him. /Arius' influence grew, and he travelled from region to region giving opposition speeches.

/Eusebius, who was the famous bishop of Nicodemia at the time, joined Arius. /Arianism spread widely in the East. /The Emperor tried to

control the situation through Bishop Hosius of Spain, but he did not succeed. To solve this problem, the Council of Nicaea was held.

#### **/4. The members who participated in the Council of Nicaea.**

/Eusebius recorded 250 attendees, while Athanasius recorded 318 attendees. There seems to be a difference in number because of the different date and times on which they took note. /When we talk about the Western Church, we are talking about the Church of Rome, and because Rome was far from this place and because Romans did not speak Greek, only ten of them attended the council.

/Because the people who attended this council were those who became bishops after the church's persecution, they were blind, their hands were disabled, and they had gone through struggles. In this way, a wide variety of people attended the council.

/The people who attended were divided into three parties. /First, the Arians. /Eusebius, the bishop of Nicaea, the bishop of Chalcedon, and the bishop of Ephesus were among those who belonged to this group.

/Next, there was the neutral party. Eusebius of Caesarea is a representative figure of this group. /Next was the orthodox party. /They were few in number, /but very influential people were in this party. /Alexander, Hosius of Cordova, and Athanasius are among the members of this group.

#### **/5. The proceedings of the council**

/The Emperor himself participated and gave a speech. /The council had a president, /and although we do not know specifically who it was, we believe it was Eusebius or Hosius. Arius supported the idea of homoiousios, which means "like substance," while Athanasius supported the idea of homoousios, means "one substance."

/Arius organized their beliefs and drafted a creed. He submitted the draft, but it was dismissed. /Eusebius of Caesarea also drafted a creed and submitted it.

/The dispute focused on whether "God is consubstantial with Christ." Athanasius, who supported this idea, did not give an abstract defense, but he made a claim based on the idea of salvation.

#### **/6. Resolutions**

/First, Eusebius' draft was revised and the debate came to a close. /They decided on Athanasius' claim. Next, they had every member sign it.

/The council decided to remember Easter on Sunday, just as the Western Church had practiced. /They also established 20 rules regarding church government. /The council came to an end on July 29, 325. /After that, several councils were held.

#### **IV. Christological Disputes**

/Several councils dealt with Christological disputes. There were a series of these councils.

**/1. The Second Council.** /The Second Council took place in Constantinople /in the year 381. /The council was called by Emperor Theodosius. /The president of the council was Gregory of Nazianzus.

/The council discussed the rejection of Apollinarianism. /Apollinaris said that “Christ’s human nature was limited.” /He argued, “The human spirit was replaced in Christ with the Logos. Because Christ did not have a human spirit, his human nature was limited.”

/The council came to the following conclusion. /They rejected Apollinaris’ theory as being wrong. /They said, “Jesus Christ is fully God and fully human.”

**/2. The Third Council.** /The Third Council convened in Ephesus in the year 431. /It was called by Theodosius II. /The council was about “Nestorius’ assertion.” /Nestorius claimed, “Christ was not God, but he housed the Logos.” He spoke as if there are two persons in Christ.

/Kyrillos, Bishop of Alexandria, protested against this. /The council reached the following resolution. /Kyrillos and his followers decided to excommunicate Nestorius before the members of the East arrived. /The Nestorians who later arrived decided that Kyrillos and his followers are heretics. /However, in the year 435, Nestorius was banished to Arabia. /We make the proper claim that “Christ is one person with a divine nature and a human nature.”

**/3. The Robber Council.** /This council was held in Ephesus in 449. /It discussed the subject of Eutyches’ monophysitism.

/He said, “Christ consisted of a divine nature and a human nature, but the divine nature of Christ absorbed his human nature. Therefore, his human nature is different than ours.”

/Let me tell you how this council came to pass. /To increase his power, the bishop of Alexandria supported Eutyches, and afterwards, he influenced Emperor Theodosius to call together this council.

/Dioscorus, bishop of Alexandria, became president of the council and mobilized the military to threaten opposition groups. He chased out the leader of the Antioch party and reinstated Eutyches. /Because appointing Eutyches went against orthodox doctrine, the council was later called the "Robber Council," and was erased from being an official council.

**/4. The Fourth Council.** /The council was convened in Chalcedon in the year 451. /It was convened by Emperor Marcianus. 600 bishops attended the council. /The council produced the Chalcedonian Creed.

/The Council of Chalcedon reached several resolutions. / "Jesus Christ is perfect in divinity and perfect in humanity." / "Jesus Christ is truly God and truly man, composed of a rational soul and body." / "He is consubstantial with the Father as to his divinity and consubstantial with us as to his humanity, like us in all things but sin." / "He was born as to his humanity of the virgin Mary."

/This concludes the fourth lecture on "Church History. /Thank you.