

We will begin the fifth lecture on “Church History.” /In our last lecture, we studied the Fourth Council and the disputes on Christology. Today, we will talk about the Fifth Council.

**/5. The Fifth Council.** /The council was held in Constantinople in the year 553. /The council was convoked by Emperor Justinianus. /The council discussed the following subject. /It attempted to be on good terms with monophysitism.

/Monophysitism said that Christ has only one nature. /This council reinterpreted the Chalcedonian Creed and accepted it as orthodox doctrine.

**/6. The Sixth Council.** /The Sixth Council took place in Constantinople in the year 680. /It was convened by Constantine IV. /The council discussed the concept of monothelitism. /Monothelitism says that Christ has a human nature and a divine nature but only had one will, which is the will of God.

/The council did not adopt monothelitism. Instead, it decided on dyothelitism, which says that in the way Christ has both a human nature and a divine nature, he has two wills, human will and God’s will.

**/7. The Seventh Council.** /The council convened in Nicaea in the year 787. /Constantine VI convened the council. /The Seventh Council dealt with the issue of venerating icons. /The council decided to venerate icons.

**/8. The Eighth Council.** /The Eighth Council was convened twice in Constantinople, once in the year 869 and once in 879. /It was convened by Basil. /In 869, Ignatius and Potius argued over the source of the Holy Spirit. /The question was did the Holy Spirit come only from the Father or did he come from the Father and from Christ.

/This problem became one of the reasons why the Eastern Church and Western Church split. /The council of 879 came up with a decision on this matter. It decided that as the Nicaea Creed says, the Holy Spirit comes from the Father and the Son.

## **/V. Monasteries.**

### **/1. How monasteries came to exist.**

/Monasteries came into being because Christianity started to become secularized when it became the state religion. /There began an abstinence movement and a piety movement in reaction to this phenomenon.

/Following the systematization and disciplining of the church, people started searching for separate societies called monasteries in which they could live their personal lives of faith. /They desired to leave their busy lifestyle and find a new place where they could live in contentment without having material things.

### **/2. Origins of the monastic movement**

/The monastic movement began with Antonius. /Antonius was born to a wealthy Egyptian family, but he lost both his parents at a young age. He went on to live with his sister. /Inspired by the word of Matthew 19:21, which urges us to sell our possessions and give it to the poor, Antonius left his sister in the care of someone else, sold his possessions and gave it to the poor, and went to live in a cave.

/He had many followers, and during the age of persecution, he encouraged the believers living in Alexandria. /Antonius is the founder of living life as a hermit. /He died in the year 356. /Communal living began because of Antonius.

/Hermits gathered where other famous hermits lived, and this gathering of hermits formed communal living. Together, they prayed and lived as a community. This is how the monastic movement originated.

### **/3. Rules for communal living**

/Let us take a look at some people who established the rules for the monastic movement. /First, we have Pachomius (290-346). /Pachomius founded the monastery on Tabennae Island on the Nile River. He established rules regarding the ceremonies, studies, worship, labor, and punishments of the monastery.

/Second, we have Basilus the Great (330-379). /Basilus established rules and promoted communication with the church. /He had several reasons for having rules. /First, it was to prevent a lifestyle of extreme abstinence. /Second, he wanted to prevent free self-indulgence and to continue doing his primary duties. /Third, he wanted to establish a chain of command.

### **/4. Western Monasteries**

/(1) Martinus (316-397) founded a monastery in Gaul.

/(2) Ambrosius (340-397) founded a monastery in Milan.

/(3) Rome's noblewomen and intellectuals worked at monasteries and lived there (388, Augustine).

/(4) Cassianus (360-435) founded a monastery and a nunnery in Marseille.

/(5) Benedictus (480-543). /The Rule of Benedictus is very important. /Benedictus founded a monastery on Monte Cassino. This monastery was the standard for Western monasteries. /Let us take a look at several rules of this monastery.

/When electing an abbot, every member of the monastery had to participate in voting. /If a problem occurred and if the problem was a major one, then everyone in the monastery participated in a meeting to come up with a decision. /If it were a minor issue, then the abbot discussed the issue with the prior to come up with a solution.

/People who hoped to join the monastery first had to pass a test. /After they prayed for a certain time, they vowed to abstain from drinking alcohol, keep other strict morals, and be obedient. Then were they admitted to the monastery. /Here, they were encouraged to work. Being encouraged to work, they had to live on their own efforts. /This monastery

became the heart of future studies, and Cassiodorus played a large role in making this possible.

## **VI. The Strengthening of Rome's Authority**

### **/1. How Rome's authority was strengthened**

/Because the Roman Church was situated in a large city, it had many influential figures. /By working in evangelism, giving aid, and paying for the construction of churches, the Roman Church became the center of power.

/Also, because Peter and Paul were martyred in Rome, the Roman Church saw the strengthening of its authority. /At first, the capital of the Roman Empire was Rome, but it was later moved to Constantinople in the east. Consequently, the bishops of Rome saw a big rise in their status, and they became important.

/Another important reason is there were competent bishops like Leo. /A council to strengthen the authority of the Roman Church was held. The council was convened in Serdica, Bulgaria, and it decided to strengthen the authority of Rome.

### **/2. Leo I**

/Leo I was a preacher, a man of literature, and a politician. /Referring to Matthew 16:9, he claimed to "build the church on Peter." /However, this is an incorrect interpretation.

/He said, "Because God raised up the Roman Empire for the sake of Christianity, it is obvious that the head apostle should dwell in the capital of the Empire."

/Emperor Valentinianus of West Rome issued an order that said, "The bishop of Rome is the head of the Western Church, and whoever defies this is a traitor to the nation." /The bishops of Rome and the bishops of North Africa reacted negatively against this order of the Emperor of West Rome.

## **VII. The Fathers of the East**

### **/1. The Fathers of Alexandria and Palestine**

/(1) Eusebius /Eusebius was born in Palestine in the year 263. /He was imprisoned for his faith. /In 315, he became the bishop of Caesarea, and from 339 to his death, Eusebius, whom the king acknowledged, freely entered and exited the palace.

/He was famous for being the "Father of Church History." /He wrote "Ecclesiastical History," "Life of Constantine," and "Proof of the Gospel."

/Next we have the people who succeeded Eusebius in writing church history. /First we have Socrates. /This isn't the ancient philosopher Socrates. /He was an early fifth century rhetorician from Constantinople.

/Second we have Sozomen. /As someone who lived around the time of Socrates, he wrote history differently from how it happened. Third is Theodoret, bishop of Cyprus. Theodoret died in 458, but he left behind many writings on church history.

/(2) Athanasius /Athanasius became Bishop of Alexandria in the year 326 (295-373). /He made great efforts to keep orthodox doctrine. /He was banished three times, each time in accordance with the change in government. /In 335, he was banished during the time of Emperor Constantine to Trier in Rhineland, /and in 342, he was banished during the time of Emperor Constantine to Rome.

/Finally, in 351 during the time of Emperor Constantine, he was banished to the Egyptian desert. /Though he was politically banished several times, he was able to die in peace. /He wrote “On the Incarnation of the Word,” “Defense Against the Arians,” and “Apology to Constantine.”

/(3) Cyril /Cyril was Bishop of Alexandria (413-444). He did have proper doctrine, but Cyril had a violent personality and was very factional. /For this reason, he was considered to be responsible for the murder of Neo-Platonist female philosopher Hypatia,

## **/2. The Fathers of Syria and Asia Minor**

/(1) Theodore /Theodore was Bishop of Mopsuestia of Cilicia. /He is a very famous exegetist whose work still survives in part today. /He is very famous for his exegesis that is both historical and linguistic.

/(2) The three theologians of Cappadocia /The first theologian is Basil the Great. (330-379). /Basil the Great was influenced by his grandmother’s faith. /He studied in Antioch, Constantinople, and Athens.

/He became a lawyer in the year 355, and following the advice of a sister, he began his life in a monastery. /He served as an associate pastor in Caesarea, and five years later, he became Bishop of the church.

/He had exceptional skills in leading the church, which led him to establish monastic rules. /We already discussed this when we studied about monasteries. /He wrote “On the Divinity of Christ,” “On the Holy Spirit,” “Book of Sermons,” and “Letters.”

/Second is Gregory Nyssa (332-395). /As Basil’s younger brother, he studied with Basil. /He was a famous preacher who went to Constantinople in the year 380 and participated in a theological controversy.

/Third, we have Gregory Nazianzus.

/(3) John Chrysostom /Chrysostom’s nickname is “Golden Mouth.” /People gave him this nickname because he was a famous and skilled preacher. /Let me tell you a few things about his life. /Chrysostom was born in Antioch in the year 346.

/His father, a general, died early on, and his mother Anthusa was someone who was complimented for her faith. /He was a lawyer and a rhetorician. /After learning theology from the bishop of Antioch, he was baptized and began a monastic life.

/In 394, he became Bishop of Antioch. /Following that, he became Archbishop of Constantinople. /He spent a lot of efforts on interpretative sermons and on Bible commentary. /In 404, Chrysostom was exiled to Cilicia for attacking Empress Eudoxia for her extravagance.

## **VIII. The Fathers of the West**

**/1. Hilarius (295-368)** /Hilarius was born in Poitiers, France. /He was outstanding in philosophy and literature. /At around 350, he became the bishop of his hometown and was devoted to conserving orthodox doctrine. /He wrote “On the Trinity,” “On Faith,” and “Commentary on Psalms.”

**/2. Ambrosius (340-397)** /Ambrosius was born in Trier, capital of Gaul, in the year 340. /He was educated in Rome, and he served as Governor of Milan. /After five years as governor, he became the bishop of the region. /He did a great job leading the church, and he contributed to strengthening the church’s authority. /He wrote “Collection of sermons,” “Bible Commentary,” and “Book of Praise.”

**/3. Jerome** /Jerome was born in Stridon, Dalmatia. /He was baptized when he was twenty years old, and he journeyed to the East in the year 372. /He built a monastery in Bethlehem. /He devoted twelve years to translating the Old Testament to Latin (the Vulgate), and he succeeded in doing that work.

## **IX. Augustine.**

### **/1. His Life**

/Augustine not only influenced Western theology, but he also made a big impact on Western philosophy. /Augustine was born in 354 in Tagaste, North Africa. /It is today’s Algeria. /His father’s name was Patricius, who was a pagan. /However, Augustine’s father became a believer later on before he died.

/His mother’s name was Monica, who was a devout believer. She is a representative Christian mother figure. /Augustine was a famous rhetorician who believed in Manichaeism for eight years.

/In March of 387, he heard Ambrosius’ sermon and came to believe in Jesus. /He became Bishop of the Church of Hippo and died at the age of 76 during an invasion by a Germanic tribe.

### **/2. His Thoughts**

/Augustine believed that God was an object of personal experience. /He supported the idea that Jesus Christ is by nature divine and human. /He did a good job summarizing the doctrine of the Trinity. /He acknowledged the original sin of man.

/Augustine had complete faith in Christ’s work of salvation. /He believed in predestination. /Calvin the theologian was heavily influenced by Augustine’s concept of predestination. /Augustine had an afterlife view of the invisible church. /He said that

becoming a proper believer was absolutely necessary for salvation. /He explained the relationship between sacraments and ceremonies.

### **/3. His Writings**

/His first book is called “Soliloquia.” /In this book, he writes about God, souls, and eternal life. /His second most famous book is “Confessions.” / “Confessions” is his autobiography, but it is also a book praising God and confessing his sinfulness.

/Augustine also wrote “On the Trinity.” /In this book, he says that the three Persons are equally God. /He also wrote “The City of God.” /In this book, Augustine says that the nations on earth perish, but God’s kingdom is eternal.

## **X. The Pelagian Controversy**

/While the Eastern Church was arguing about Christology, the Western Church was having a dispute over sin and salvation. /The Western Church discussed more about sin and salvation because of the idea of the Latin people.

### **/1. The Ideology of the Latin people**

/The Latin people had a serious idea about sin. /After Tertullian taught about the inheritance of sin, scholars like Ambrosius and Hilarius claimed, based on the idea of original sin, that we need the grace of God to be saved.

/The age in which Augustine lived made this clear. /However, there was a person who was strongly against Augustine’s notions of sin and grace, and this person is Pelagius.

### **/2. Pelagius**

/As a British monk, Pelagius made great efforts to correct fifth century Rome’s moral corruption. /He was gentle, he was a man of good conduct, and he was very knowledgeable.

/He wanted to become an elder of Carthage, but due to Paulinus’ disapproval, Pelagius did not become an elder. /He moved to Ephesus where he did become an elder. Consequently, his claims spread widely. /In the year 431, the Council of Ephesus determined that Pelagius is a heretic.

/Augustine and Pelagius had fundamentally different ideas. Augustine said, “Because man has sinned, he cannot become the righteousness of God.” He argued for predestination. However, Pelagius said, “Man is not completely corrupt. With human effort, we can be saved.”

### **/3. Semi-Pelagianism**

/Semi-Pelagianism is a belief that falls between Pelagianism and Augustinianism. /Cassianus and Faustus were advocates of Semi-Pelagianism.

/They, like Augustine, said, “Sin is inherited, and we are saved by the grace of God.”  
/However, unlike Augustine, they said, “God’s grace is offered to everyone, but man has the will to receive the grace or reject it.”

#### **/4. The Donatists**

/Donatus was the bishop of Carthage. /Donatists believed that sinners should be removed from the church. /They claimed that if a sinner is a member of a church, then the church has abandoned God.

/Furthermore, they believed that baptisms performed by sinful teachers were invalid. /They proceeded to build their own churches and baptize people again. /In 411, a council was convened in Carthage by Hilarius, and it determined Donatus to be a heretic.

/The council came up with the following conclusion. “We prohibit their gathering, we give their churches to orthodox churches, we take away their citizenship, and we will execute worshipers belonging to their group.” /However, Augustine was against “executing worshipers.”

### **XI. Worship and Sacraments**

#### **/1. Churches**

/Worship was held in Basilica-style, polygonal, or Byzantium-style churches.

#### **/2. Various customs**

/People worshiped pictures of Jesus Christ and saints. /Saints are famous holy people.  
/People also worshiped the relics of saints. /They worshiped the Virgin Mary as well.  
/They worshiped angels too.

#### **/3. Worship**

/In this age, people put more emphasis on ceremonies rather than on sermons. /In the first session of worship, people read the Bible, sang praise, heard a sermon, and prayed. /In the second session, the people from the first session left, and after the first session people left, they did different sorts of events. /In other words, they prayed for believers, they gave prayers of thanksgiving, and they ended with the bishop’s blessing. /They remembered Christmas on December 25.

/This concludes the fifth lecture on “Church History.” /Thank you.