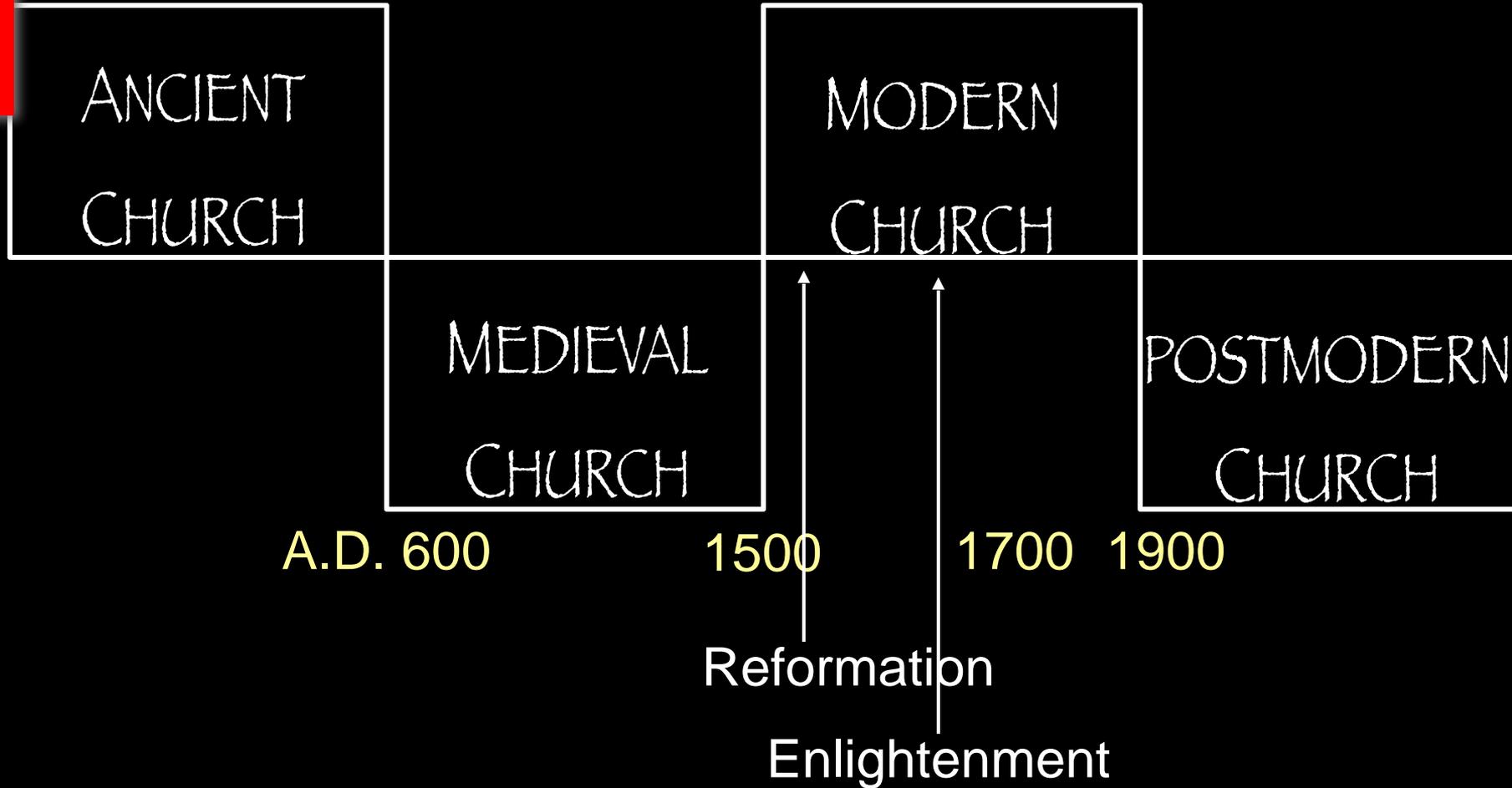


**HT 501 Church History**  
**Class 4; Lecture 1**  
**The Theologians**  
**Part 1**  
**AD 300–600**

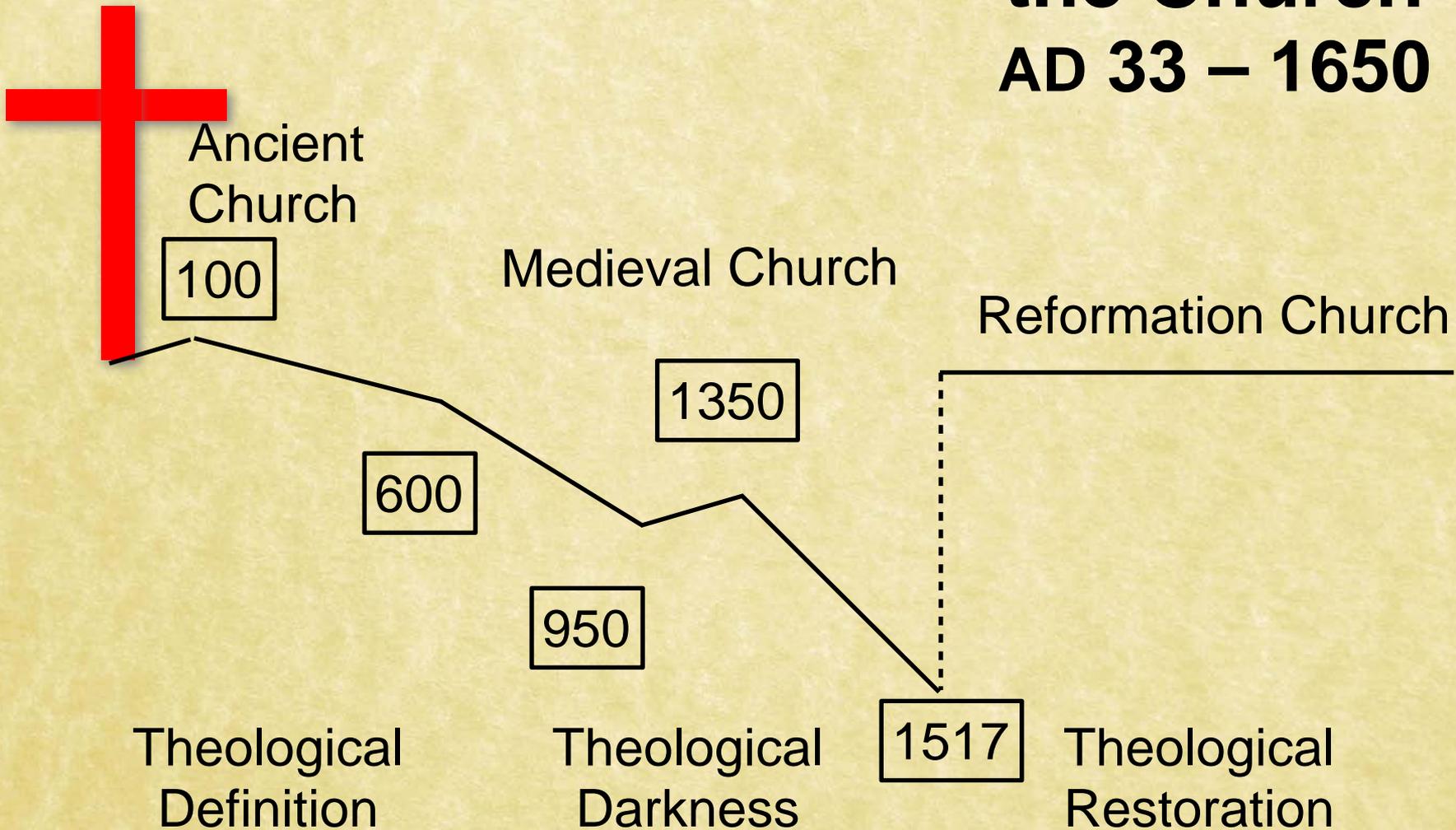
**“The extraordinary success and stability of the Roman empire over the first three centuries AD is a historical problem which cries out for explanation. Much of this chapter will be dedicated to exploring the reasons for that stability.”**

**~S. R. F. Price. *The Birth of Classical Europe* (The Penguin History of Europe) (p. 321). Penguin Publishing Group. Kindle Edition.**

# DIVISIONS OF CHURCH HISTORY



# The History of the Church AD 33 – 1650



# THE ANCIENT CHURCH

A.D. 100–600

AGE  
OF THE  
APOSTOLIC  
FATHERS

AGE  
OF THE  
APOLOGISTS

AGE  
OF THE  
THEOLOGIANs

A.D.  
100

A.D.  
150

A.D.  
300

A.D.  
600

# Who Were the Apologists?

- Town/city with Christian community by AD 300
- Strong Christian community by AD 300
- Border of Roman Empire in AD 300
- Roman province or region

**WEST**

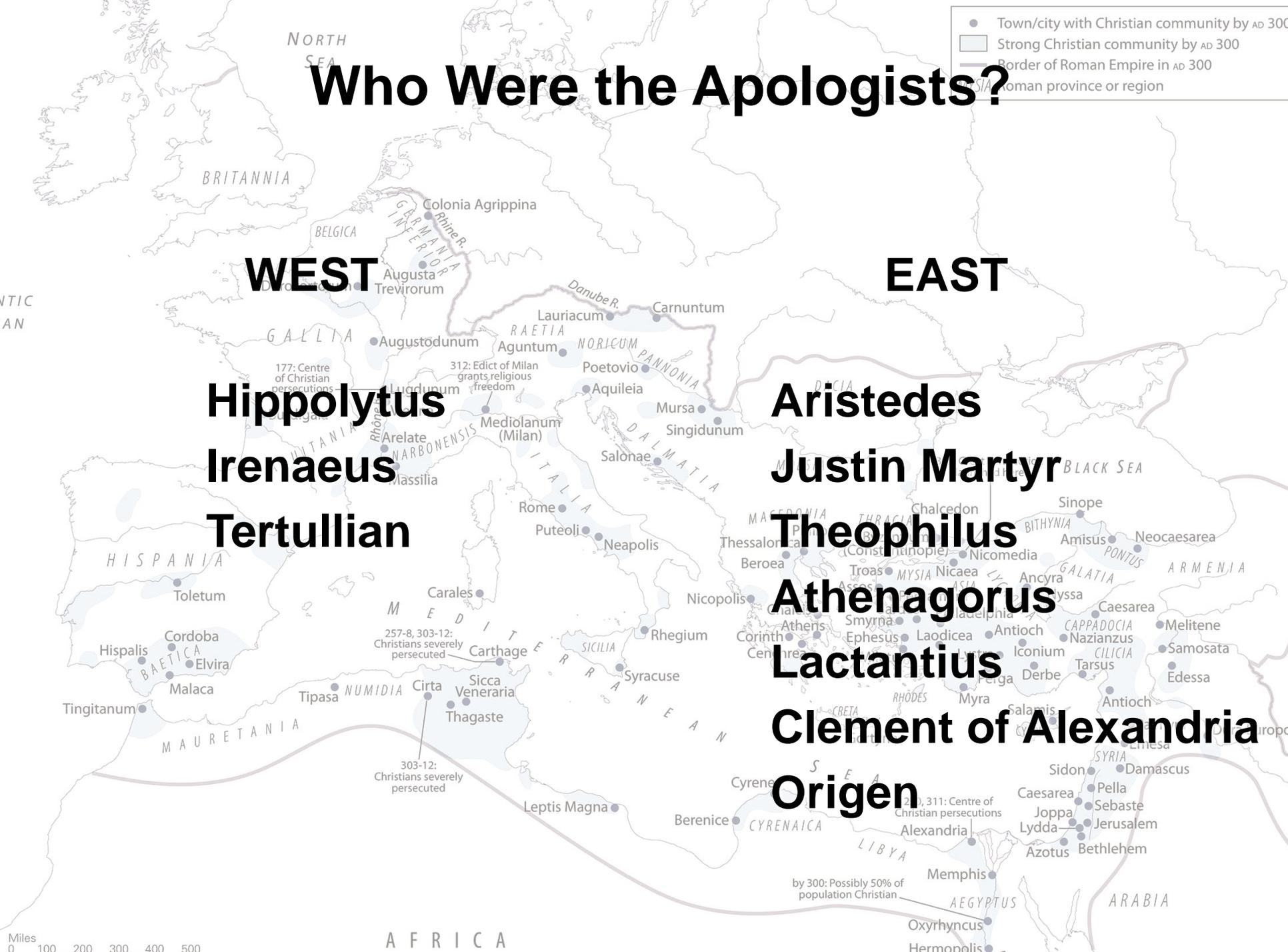
**EAST**

**Hippolytus**  
**Irenaeus**  
**Tertullian**

**Aristedes**  
**Justin Martyr**  
**Theophilus**  
**Athenagorus**  
**Lactantius**  
**Clement of Alexandria**  
**Origen**

Miles  
0 100 200 300 400 500

AFRICA



**The Focus of the Apologists was to set forth a well-reasoned defense of the veracity of the Christian faith and the errors of pagan thought.**

**Three lines of defense developed in the ancient church:**

# The Response of the Ancient Church to Heresy

Doctrine of  
Apostolic  
Succession

Development  
of the  
Roman Creed

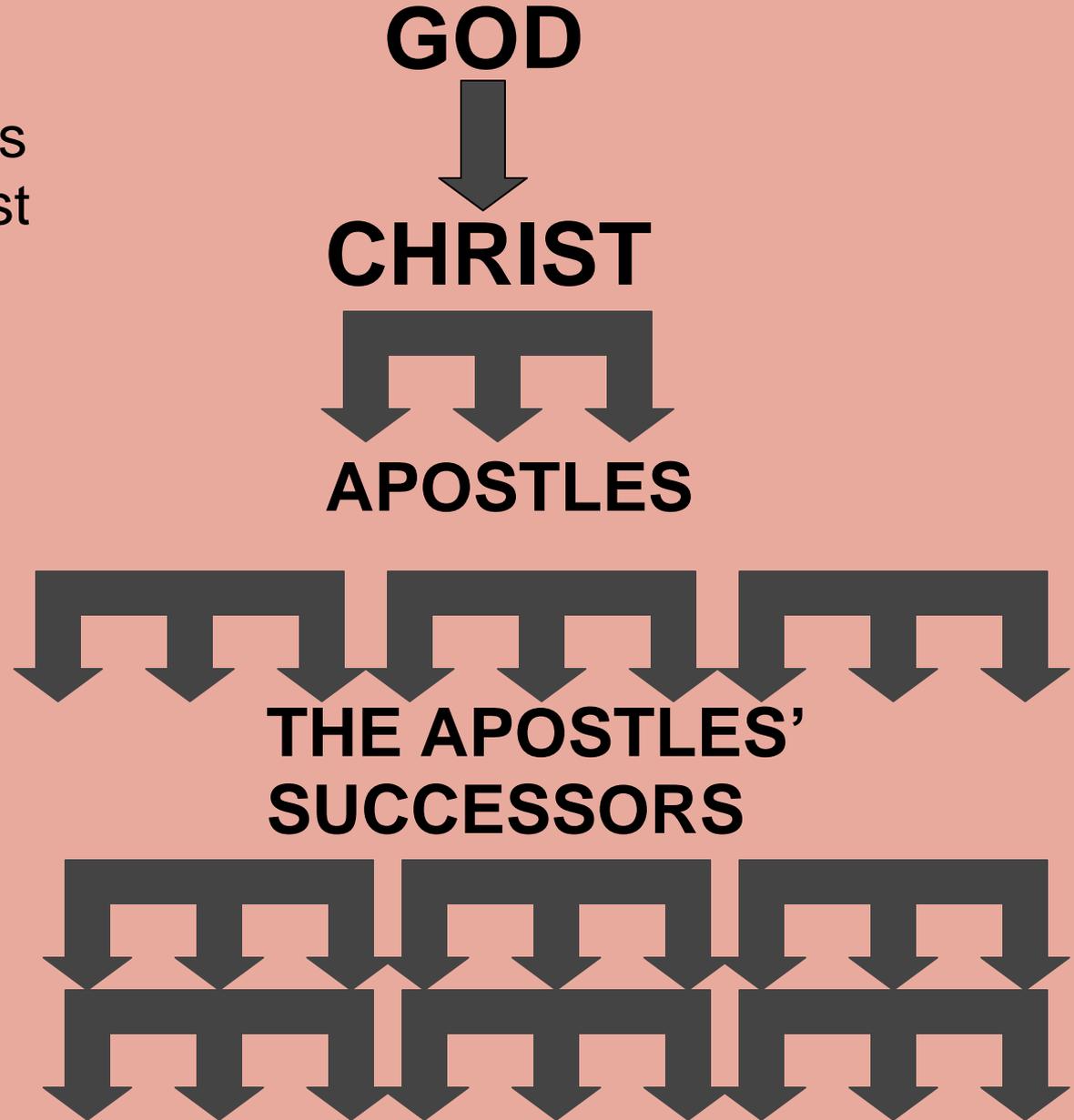
Development  
of the New  
Testament Canon

# AUTHORITY IN THE EARLY CHURCH

A succession of bishops from God through Christ in the churches.

A single apostolic successor in each church (a bishop).

An emphasis on a linearly passed tradition of doctrine.



# The Response of the Ancient Church to Heresy

Doctrine of  
Apostolic  
Succession

Development  
of the  
Roman Creed

Development  
of the New  
Testament Canon

# **The Development of the Canon**

## **(2) The course of the Canon's collection.**

**(a) Period of Separate Circulation  
(A.D. 70–170).**

**(b) Period of Separation (A.D. 170–303).  
Around the Empire a general  
agreement, some lesser known  
epistles disputed**

**Muratorian Canon: fragment, lists 22  
of the 27 NT books**

**(c) Period of Completion (A.D. 303–397).**

## **Context: The Roman Empire in the 3<sup>rd</sup> and 4<sup>th</sup> Centuries**

- 1. Between 133–31 BC the Roman Republic went through a period of anarchy and revolution which ended with the principate of Augustus.**

## **The Roman Empire in the 3<sup>rd</sup> and 4<sup>th</sup> Centuries**

- 2. Another century of revolution occurred from AD 192–284. During this time there were two empire-wide persecutions, that of Decius and Diocletian.**

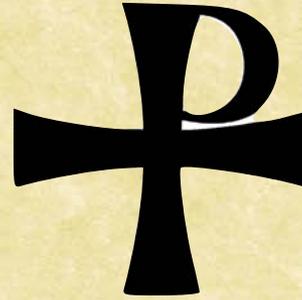
**Decius, 250, Edict for an empire-wide loyalty oath. Jews exempted. Christians were not a primary target. Fabian, Bishop of Rome, Cyprian bishop of Carthage, Alexander, bishop of Jerusalem, and many others.**

**3. Diocletian: In 285 Diocletian reorganized the empire along more autocratic lines for the purpose of securing the culture. Christianity appeared to be a threat within, and the barbarians on the outside.**

**303–305 sought to wipe out Christianity.**

# 4. Constantine the Great (ca 285–337)

312 Battle of Milvan  
Bridge over the Tiber  
“By this sign conquer”



## C. The Era of the Theologians – The Church Triumphant (A.D. 300–600).



SS Basil, Chrysostom, and Gregory with a Kneeling Donor, 18th Century (Oil & Gold Leaf on Panel) by National Gallery of Victoria, Melbourne, Australia/ Felton Bequest/The Bridgeman Art Library

**What was Jesus BEFORE He came?**

**What was Jesus WHEN He came?**

# The 4 Major Ecumenical Councils in the Early Church

<b>Nicea</b>	<b>325</b>	<b>Arianism</b>
<b>Constantinople I</b>	<b>381</b>	<b>Arianism Apollinarianism</b>
<b>Ephesus</b>	<b>431</b>	<b>Nestorianism</b>
<b>Chalcedon</b>	<b>451</b>	<b>Eutychianism</b>

## **Ecumenical**

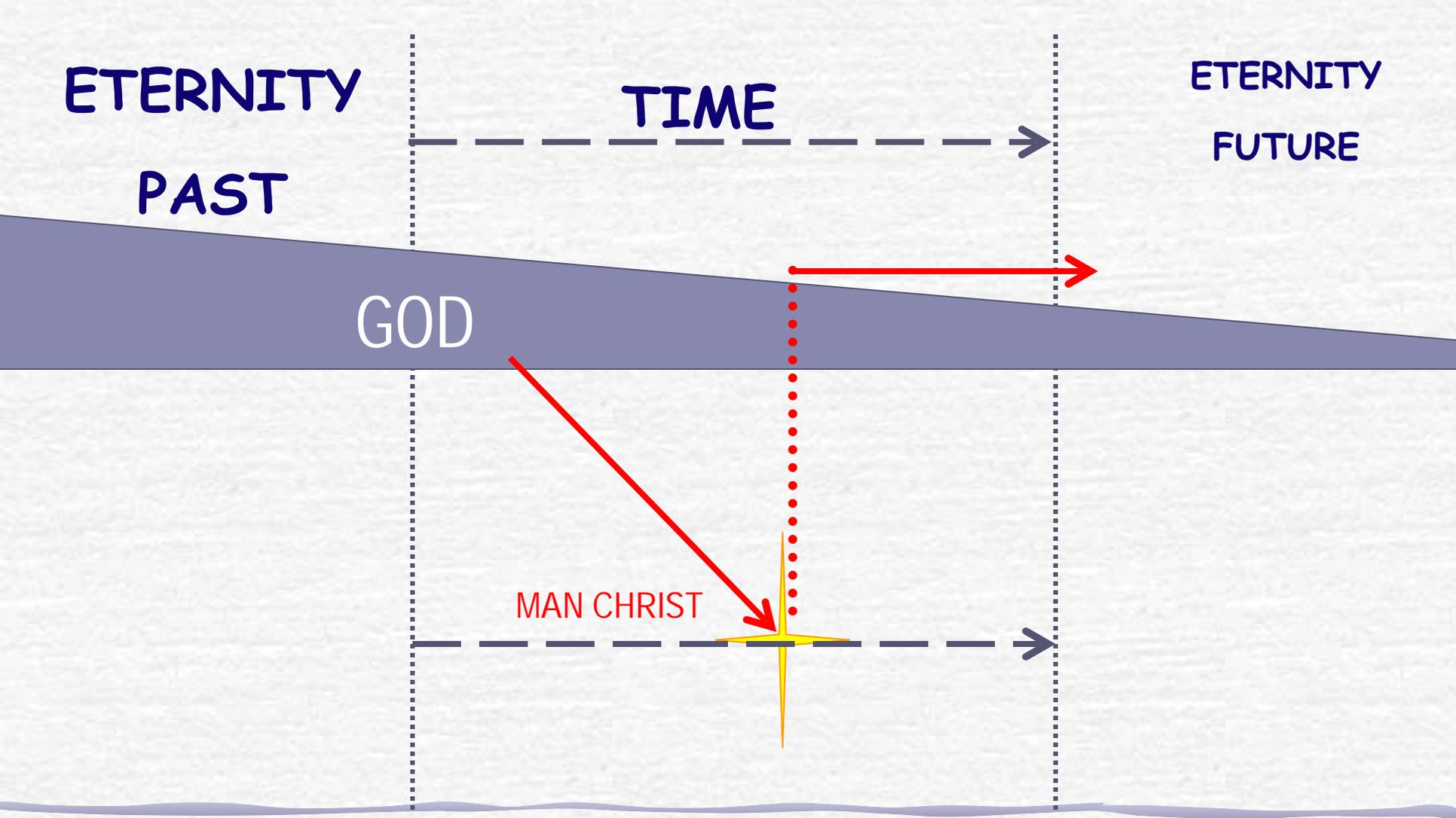
**Then: referred to the cooperation of the churches from all of the regions and major cities in the empire to formulate doctrine and to exclude heresy. Unity based on faith. There were no denominations, no divisions, only Christians.**

**Now: the interfaith cooperation at the expense of doctrinal distinctions; unity at the expense of faith.**

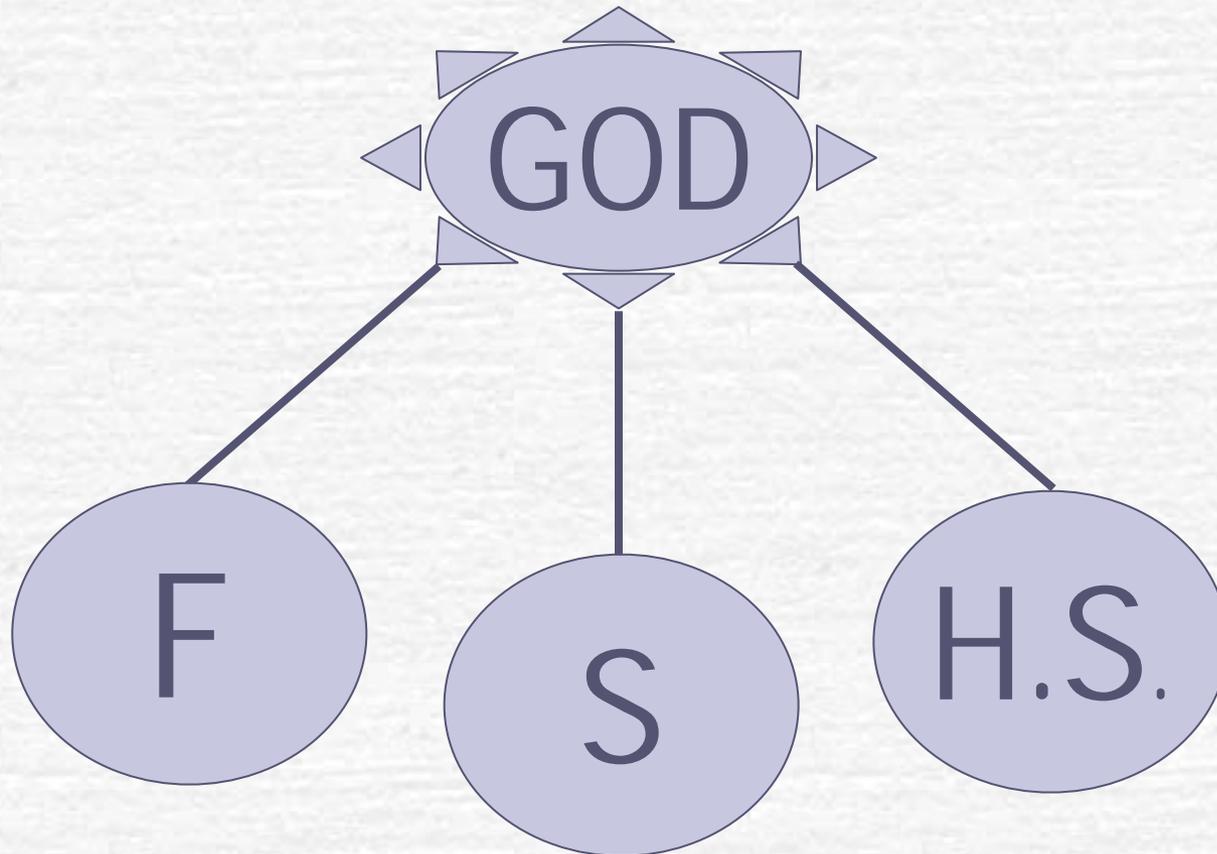
# Who were the Theologians?

- (1) Augustine (AD 354–430) Bishop of Hippo**
- (2) Ambrose (AD 340–97) Bishop of Milan,**
- (3) Jerome (AD 340–420) translated the Vulgate**
- (4) Chrysostum (AD 345–407) “golden mouth”**
- (5) Theodore of Mopsuestia (AD 350–428) Bishop of Mopsuestia.**
- (6) Eusebius of Caesarea (ca AD 263–340)**
- (7) Gregory of Nazianzus (329–389)**
- (8) Basil of Caesarea (330-379)**
- (9) Gregory of Nyssa (ca 330–394)**
- (10) Cyril of Jerusalem (ca 315–386)**

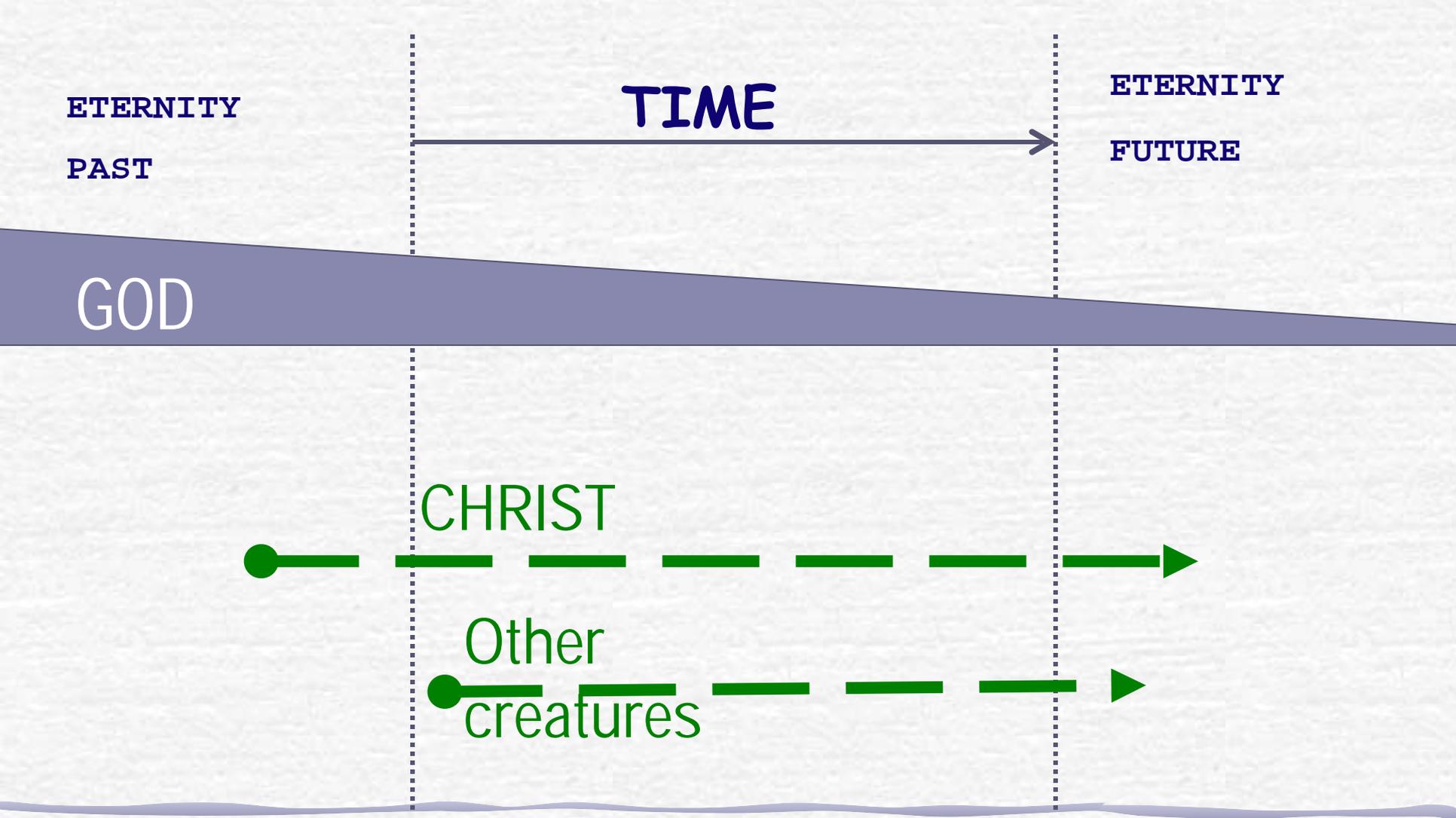
# DYNAMIC OR ADOPTIONIST MONARCHIANISM: The Son is subordinate to the Father in Essence



# MODALISM: The Son is NOT Distinct from the Father



# ARIANISM





‘ὁμοουσιας, homoousias  
Same substance

‘ὁμοιουσιας, homoiousias  
Similar substance

