

General Church History I

I. Ante-Nicene Heresies

A. Ebionism - taught that the Mosaic law was universal in scope and needed for salvation. Therefore, there was antipathy towards Paul and Jesus was only a man on whom the Spirit descended.

B. Gnosticism - Marcion - gnostics believed they had higher insight (gnosis). They taught that matter was evil, and the spirit good. This dualistic view produced either sensuality or asceticism. X's body was an illusion.

C. Manichaeism - Mani - They held a dualistic view of creation (light vs. dark); therefore, Christ represented the light and Satan the dark. Mani revealed Christ's pure teaching from the corrupted disciples. Again, very ascetic.

II. Nicene and Post-Nicene Fathers

A. Eusebius (263-339) - known as the father of church history who sought a compromise in the Arian controversy opposing Arius and Athanasius.

B. Athanasius (296-373) - he was the most noted defender of Trinitarian orthodoxy. He was exiled five times.

C. Gregory of Nyssa (330-394) - was first to stress distinction between substance persons in the Trinity. He was an allegorist, brother of Basil, ascetic

D. Augustine (354-430) - opposed Manichaeans, Donatists, Pelagians. He was born to pagan father and Christian mother. Bishop of Hippo-395

E. Cyril (376-444) - champion of Alexandrian theology. He opposed Nestorius

III. Major Ancient Church doctrinal controversies

A. Trinitarian Controversy - X is of same substance as F, T is coeternal/consubstantioequa

B. Christological controversy - X is 1 person in 2 natures, unmixed/changed/divided/insep

C. Donatist controversy - outside the church there is no salvation

D. Pelagian controversy - sacramental grace allows people to overcome their sinfulness

IV. Ancient church Trinitarian Heresies

A. Monarchianism (Adoptionism) - J became X at his baptism, adopted by F after death

B. Sabellianism (modalism or patripassionism) - 1 God reveals himself in 3 ways

C. Arianism - X is first created being

D. Macedonianism - the H.S. is a created being

V. Ancient church Christological Heresies

A. Apollinarianism - Christ had no human spirit. The Logos replaced the spirit.

B. Nestorianism - the Logos indwelt X as a God bearing Man, not God man - mech. union

C. Eutychianism - X's human nature was absorbed by the divine (logos)

D. Monophysitism - X had 1 nature unwilling to accept impersonal human nature

E. Monothelitism - X had no human will, just 1 divine will

VI. Eccumenical councils of the early church

A. Nicea 325 - dealt with the Father and Son's relationship. Condemned Arius and affirmed the deity of Christ. The issue was α vs. ω (of vs. like)

B. Constantinople 381 - dealt with Christ's person and the Holy Spirit. Condemned Appollinaris and Macedonius. The issue was that Appollinaris denied X's full humanity -no spirit

C. Ephesus 431 - dealt with X's person. Condemned Nestorius and Pelagius. The issue was that Nestorius separated X's nature (mech union); Pelagius said no sin. Affirmed Alexandrian Xology of the Hypostatic union - human and divine in one person

D. Chalcedon 451 - dealt with X's nature. Condemned Eutyches. The issue was that X was never human. He was a third thing (tertium quid). In sum, humanity absorbed by dvinity

E. Toledo 589 - dealt with relationship of the Holy Spirit with the Trinity. Condemned Macedonius. Issue was HS created? No. Filique clause. The HS proceeds from the F and S.

Montanism = new Jerusalem in phrygia!

Docetism

Trinitarian

Christological

325
361
431
451
589