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Dogmatic History.

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Dogmatic History

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Dogmatic History (Hagenbach,

How do you define Dogmatic History?

It is a systematic and pragmatic view of the gradual development of the Christian faith into doctrines setting forth the different forms which the system of doctrines has assumed in the course of history and illustrating the Christian value which it has always maintained as containing unchangeable elements of truth in the midst of all these transformations.

1. What are the several significations of the word dogma?

I Decree, statue, edict II In stoical writings Theoretical principle. III The whole substance of doctrine IV That which relates to faith [Cyril of Jerusalem]

3[15.] What is the difference between Romanists and Protestants on the subject of doctrinal developments

According to the former Dogmas as have been shaped under the constant guidance of the divine spirit, and whatever is unhealthy rejected under the name of heresy. Protestantism on the other hand perpetually applies the standard of the Holy Scriptures to the unfolded dogma and allows it to be a doctrine of the church only so far as it reproduces the contents of the scriptures.

4[16] How does Neander distinguish between Church History and Dogmatics?

Church History studies phenomena by their <u>external</u> influence – the History of Doctrines by their <u>internal</u> importance.

Events are incorporated [into] Church History only as they have a ~~different~~[diffused] influence while the History of Doctrines goes back to the germs of the antagonism.

5. What other difference may be noted between these sciences?

Doctrinal History is concerned almost entirely with the different doctrines and their changes, whilst Ecclesiastical History treats with even greater fulness the personal incidents of distinguished individuals and the external changes

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of the Church in general.

6[17] What is meant by symbols of the Church?

The public confessions of faith by which those belonging to the same branch of the church recognize each other as soldiers by the watchword.

7 Which were the several Ecumenical Creeds?

The so-called Apostles the Nicene and the Athanasian.

8[19] Does error ever naturally tend to promote truth?

Not naturally but as a state of relation is often a product of antecendent diseases when overruled by medicine so the obstinancy of a one sided error when overruled by Providence has often had the effect of giving life or even a more correct form of statement to the doctrines of the church.

9[23] What are the advantages of Dog. History?

It helps to complete the study of Church History in one of its most important aspects. It is an introduction to the study of Systematic Theology.

10. What must we distinguish in the changes of Christian doctrine?

Not only what is changeable in the doctrinal statements but what is permanent in the midst of changes.

11[24] What are the Romish Rationalistic and true Protestant methods of treating Dogmatic History.

The Romish is the merely <u>statutory</u> including what has been established by the Church as decisive truth and excluding all that differs from this as decisive heresy.

The Rationalistic is the <u>pragmatic</u> and <u>critical,</u> explaining all that goes beyond the Bible by all sorts of accidents and externalities, by climatic, social or political relations, personal sympathies and antipathies, priestly deceptions separations &c.

The true protestant is the <u>Theological</u> method, regarding the doctrinal substance of the Scriptures as a living seed capable of the most prolific de-

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velopment in the midst of the most unfavorable influences it retains the formative energy by which it works new and living project adapted to the times.

12[25] What is the relation between general and special Dogmatic History?
The former exhibits the history of the Christian system as a whole is the whole substance of Christian truth and the doctrinal tendencies expressed in the definite statements, the latter is the development of those particular doctrines opinions and representations of the faith to which the church theology of each period has given expression.

13.Into what periods can dogmatic history be properly divided?

I. From the close of the Apostolic age to the death of Origen A.D. 80-254 – Age of Apologetics
II. From the death of Origen to John Damasciuns A.D. 254-730 – Age of Polemics.
III. From John Damasciuns to the Reformation A.D. 730 – 1517 – Age of Systems.
IV. From the Reformation to the rise of the Philosophy of Liberty and Wolf of Germany 1517-1720 Age of Polemic Ecclesiastical Symbolism.
V. From 1720 to the Present. The age of criticism speculation and antagonism between Faith & Knowledge, Philosophy & Christianity, Reason & Revelation including the attempt to reconcile them.

14[28] What are the first attempts to systematize doctrines?
The work of Origen περι αρχωγ is the only one in which we find any independent attempt to form a system of Theology.

15[30] What are the sources of Dog. History?
Everything which gives sure expression to the religious belief of any given period, first the Symbols of the Church, in connection with them the acts of Councils the decrees edicts &c whether clerical or secular, and lastly the catechisms liturgies and hymns sanctioned by the church

16[32] What are the private sources of Dog. History?
I Works of the Fathers theologians and

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ecclesiastical writers of all the christian Centuries, distinguishing between scientific and strictly doctrinal works on the one hand and sermons letters &c on the other.
2. The works of secular writers e.g. the christian philosophers and poets of any age.
3. The definite form of popular belief manifesting itself in legends proverbial sayings & songs and representations of christian art viewed as memorials of certain religious views.

17[38] Can you mention some of the chief manuals of Doct. History?
Lange Wunderman Meïerchen Augusta Baumgarten Meier Baurn Gieseler Neander Jacoby &c.

18[39] Which are the principal modern works on Church History which include Doct. History?
Schröck Schmidt Neander Geiseler Schliermacher &c

19[41] Can you name some modern Dogmatic authors who include Doctrinal History?
Phillipi DeWetti Lange Schenke &c

20[44] What is assumed as the basis of Christian Doctrine?
That what Jesus brought to light in relation to the past was new and original and is perfect.

21[46] Did the Apostles teach a system of Doctrines?
They made the doctrine primarily taught by Christ himself the subject of theoretical contemplation.

22[48] What are the principal doctrines of John?
The manifestation of God in the flesh, union with God through Christ life from and in God and victory ~~of~~ over the world and sin by means of this life which is a life of love.

23. What is the difference between Paul and John?
Paul differs from John materially and formally ----------

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a) Materially – John rather presents the outlines of Theology and Christology. Paul those of Anthropology and Redemption.
b) Formally – Paul lets his thoughts rise up before the reader reproduces them in him in a genetic order, and unfolds all the resources of dialectic art not obliterating the traces of his former Rabbinical education. John proceeds thetically and demonstratively drawing the reader into the depths of mystic vision and announces divine things in the tone of a seer and addresses himself more to the believing mind than to the understanding. John styles his readers children, Paul calls them brethren.

24. What are the three Biblical tendencies of Doctrine?
1. According to the representation of the first three Gospels particularly that of Matt. it is a Jewish Christianity.
2. With the Apostle Paul it comes in conflict with Jewish Particularism.
3. In John it wholly overcomes its antagonism with the law.

25[50] Did Christianity adapt itself to existing forms of thought?
It attached itself to what was already in existence though it filled it with its new and quickening spirit and thus appropriated it to itself.

26 How did Gieseler defend the introduction of ~~Theology~~ philosophy into Theology?
1. Because the times demand a philosophical treatment of Christianity
2. That this became injurious only when these philosophical opinions were held to be matters of faith and not of speculation.
3. The Christian philosophers did not intentionally but unconsciously introduce philosophical postulates into the Christian religion.

27[52] What was the earliest human creed in the N.T. Church?
The Apostolic creed

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Creed

I believe in God the Father Almighty Maker of heaven and earth – and in Jesus Christ his only son our Lord who was conceived of the Holy Ghost, born of the virgin Mary suffered under Pontius Pilate was crucified died and was buried. He descended into hell on the third day he rose again from the dead ~~on the third day he ro~~ he ascended into heaven and sits at the right hand of God the Father Almighty, from thence he shall come to judge the quick and dead.
I believe in the Holy Ghost in a holy Christian church the communion of Saints, the forgiveness of sins the resurrection of the body and the life everlasting. Amen

28. How was it formed?
It is most probably composed of various confessions of faith used by the primitive church in the baptismal service.

29[53] What was the usus loquendi αιρεσις and σχισμα in the N. Test.?
Αιρεσις and σχισμα were at first synonomous (1Cor, XI, 18-19) but in later times the one was used to denote a departure from the faith, the other to denote a disruption on account of a difference of opinion concerning liturgy, discipline or ecclesiastical polity.
The word αιρεσις did not originally imply blame, it is used in the N.T. as a vox media.

30[53] What advantage does Origen ascribe to heresy?
"For if Christian doctrine would be simple and would not be beset within by any assertions of heretical dogmas our faith would not be able to appear so clear and so examined. But therefore the opposition of contradictions envisions Catholic doctrines that our faith should not become sluggish in ease but should be made active by exercise.

31[53] What heretics are named in the N.T.?
Hymenaeus and Philetes

32[54] What were the two principal dangers of Christianity?
A relapse into Judaism on the one

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side and against a mixture with Paganism and speculations borrowed from it and a mythologizing tendency on the other.

33[56] What was the doctrines of the Ebionites?
Its adherents were characterized by their narrow attachment to Jewish tradition seeking to impose the yoke of the law upon Christians and this prevented them from forming a higher idea of Christ than that involved in the Jewish conceptions of the Messiah.

34[62] What are we to understand by the phrase 'Catholic doctrine'?
The doctrine unfolded in opposition to these heresies.

35 What do you understand by the theology of the Fathers?
The theological writings of the Fathers of the first Cent.

36[72] What are the doctrinal characteristics of the Origenistic school?
A leaning to speculation and allegorical interpretation of the Scripture as to matter they consist of an attempt to spiritualize the ideas and idealize particular doctrines and they form a striking contrast with the peculiarities of Tertullian in particular.

37[74] What aspects of Christian doctrine were especially discussed in this period?
Theological and Christological were more prominent that those of Anthropological. Next to Theology and Christology, Eshatology was more fully developed in the struggle with Millenarianism on the one side, and the skepticism of Grecian Philosophers on the other.

38[78] What was the Ebionite view, what the Gnostic, and what of the orthodox church concerning the design of Christianity?
The Gnostics regarded it as consisting in breaking away from the traditional connection with the O. Test.
The Ebionites considered the principal object of Christianity to be the realization of the Jewish idea of the Messiah
Between their two extremes the Catholic church endeavored on the one hand

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to preserve this connection with the old revelation, on the other to point out the new and more perfect elements which constituted the peculiarity of the Christian system.

39[77] By what course of argument did the early christian writers prove the truth and divinity of the Christian religion?
They proceeded to prove the superiority of Christianity in contrast with the Jewish as well as the pagan systems by showing how all the prophecies and types of the Old Test. had been fulfilled in Christ, not unfrequently indulging in arbitrary interpretations and fanciful typologys.

40[78] What specimens of fanciful typology do we find in Clement and Justin Martyr?
Clement of Rome in his first epistle to the Corinthians says 'that the scarlet line which Rahab the harlot was instructed by the spies to hang out of her house was a type of the blood of the Saviour.
Justin Martyr says 'the two wives of Jacob Reah and Rachael, are types of the Jewish and Christian dispensations; the two goats on the day of atonement types of the two advents of Christ; the twelve bells on the robe of the High Priest types of the twelve Apostles &c
Justin carries to extreme length the symbolism about the cross which he sees not only in the O. Test. (in the tree of Knowledge of good and evil, in Aaron's rod &c) but also in nature, in the horn of the Unicorn in the human countenance, in the posture of man engaged in prayer, in the vessel with its sails, in the plow, hammer &c

41[82] What did the earlier Christians regard as the sources of religious Knowledge?
The original living source of the Knowledge of all truth was the spirit of Christ himself who according to

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his promise guided the Apostles and the first heralds of Christianity into all truth.

42[83] What was the origin of the scripture canon of the N. Test.?

Gradually the christian church felt the need of having the writings of the Apostles and evangelists in a collective form. These writings owed their origin to different causes. The Apostolic Epistles were primarily intended to meet the exigencies of the times; the narratives of the so called evangelists had likewise been composed with a view to supply present wants, but also with reference to posterity

The Marcionites and Gnostics rejected the N. Test.

43[85] Which are the principal Apocryphal Gospels?

The Gospel of the Infancy of Jesus, The Gospel of Thomas the Israelite, the Prot-Evangelion of James, the Gospel of the Nativity of Mary, the Gospel of Nicodemus or the Acts of Pilate, the Gospel of Marcion, the Gospel of the Hebrews (most probably the same with that of the Nazarenes) and the Gospel of the Egyptians.

44[87] What was the Jewish idea of the inspiration of the O. Test.?

The Jews indeed had come to believe in the verbal inspirations of their sacred writings before the canon of the New Test. was completed, at a time when with them, the living source of prophecy had ceased to flow.

46[83] What were the early views of Biblical interpretation?

Some writers endeavored to bring as much as possible into the letter of the sacred writings either on mystical or speculative or on practical religious grounds; others from a rationalistic or apologetical tendency were anxious to explain away all that might lead to conclusions alike offensive to human reason and unworthy of the Deity if taken

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their literal sense.

47[90] What was Origens system of interpretation?

He supposes that Scripture has a threefold sense corresponding to the trichotomistic division of man into body soul and spirit, and in the sheperd of Hermes which he values equally with Scripture.

This threefold sense may be divided into

1. The Grammatical (body)
2. The Moral (Soul)
3. The Mystical (Spirit)

The moral sense however he asserts can not always be taken but in certain cases it must be spiritualized by allegorical interpretation especially in those places which contain either something indifferent in a religious aspect or what is repulsive to morality or what is unworthy the dignity of God.

48[95] What different views of tradition were entertained at this period?

Notwithstanding the high esteem in which Scripture was held the authority of tradition was not put in the background. In the controversies with the heretics Scripture was thought to be insufficient to combat with them because it maintains its true position and can be correctly interpreted only in connection with the tradition of the church.

The view of Iranaeus and Tertullian was of a positive realistic kind according to them the truth was dependent upon an eternal historical and geographical connection with the mother churches.

The Alexandrian school, entertained a more ideal view, they saw in the more free and spiritual exchange of ideas as the fresh and ever living source from which we must draw the wholesome water of sound doctrine.

The Montanists broke loose from the basis of the historical (traditional) development. In contrast with these

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tendencies it was insisted that tradition is to be measured by Scripture as well in respect to doctrines as to the usages of the church. This is particularly noticeable in Cyprian

49[99] What were the early views concerning the Being of God?

It can never be the object of a positive religion to prove the existence of God inasmuch as it is always presupposed the knowledge that there is a God.

Christianity stood on the basis of the O. Test. idea of a God, now purified and carried beyond the limits of a national interest. – as a personal God who as the creator of heaven and earth rules over the human race, who had given the law, sent tho prophets and manifested himself most perfectly and in the fullness of his personal presence in his Son Jesus Christ.

Consequently tho believing christian needed as little as the Jewish contemporary of the proof of the existence of God.

50[99] By what classes of arguments did the early Fathers occasionally prove the divine existence of God?

Either by the spontaneous expression of religious feeling in a rhetorical and hymnological character or it is intimately connected with other definitions about the nature of God with the doctrine of his unity or with the doctrine concerning the creation and government of the world.

But the fathers of this period generally recurred to the innate knowledge of God which may be traced even in the heathen and on the purity of which even the knowledge of God depends. With this they connected but in a popular rather than a strictly scientific form what is commonly called the physic-theological proof inferring the existence of a Creator from the works of creation.

The most profound thinkers of the

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Alexandrian school frankly acknowledged the impossibility of a ??? at proof of the existence of God and the nescessity of a revelation on God's part.

51[102] By what arguments did the early Fathers prove the unity of God?

Some proved the nescessity of one God though not in the most skilful manner from the relations of space or even from analogies in the rational and also in the animal creation.

The more profound thinkers however were well aware that it is not sufficient to demonstrate the numberical unity of God and tried to give expression to this feeling by transporting the transcendental unity into a sphere above the mathematical munas

52[106] What do you understand by Idealism and Antrhopomorphism in regard to the idea of God?

The educated mind desires to abstract from the nature of God everything that reminds it of the finite or composite; sometimes it has even taken offense at the idea of the substantiality of God and of a refined fear of reducing him to a level of created beings, but thus it runs into the danger of dissipating the Deity into a mere abstract negation.

In opposition to this mere idealizing tendency the nescessity of religion demands a real God for the world for man and for the human heart and the bold and figurative language of pious emotion as well as popular symbolic and Anthromorpophitic expressions compensated for what the idea of God lost in the way of negation.

54[106-82] What view did Turtullian and Mileto embrace?

Turtullian insisted so much on the substantiality of God that he confounded it with his corporeity (though he by no means ascribed to him a gross material body like that of man)

Mileto was the first Christian writer that ascribed a body to Deity.

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55[118] What was the nature of the earliest form of Theophany?
It was direct Theophany which however was adapted to the age of childhood.

56[118] In what other ways did God reveal himself?
In later times God speaks to his people in general or to individuals, sometimes by angels sometimes by human mediators (Moses, Prophets)

57[115] What was Philos idea of the Logos?
According to Philo the logos is the essence and seat of the ideal world. As an artist first makes a model of that which he purposes to construct so God first shaped the world ideally.
In the same manner the Logos is the mediator of the revelations of God. The Theophanies were possible through him.

58[116] What was the Christian doctrine of Logos as taught in the writings of John?
He applies the term logos to the complete and personal revelation of God in Christ. This Christian Logos of John was no longer a mere abstract idea, but with all its ideality it was at the same time a great religions truth and historical fact and on this account it was from the first the peculiar and living root of Christian Theology.

59[123] What was Origen's doctrine of the Logos?
After Turtullian had employed the term son in reference to the personality of the Logos more distinctly than had been previously done, Origen decisively adopted this terminology and was led to the idea of an eternal generation. Though he kept clear with all strictness from any notion of physical emenation yet he was on the other hand pressed to a subordination of the son to the Father.

60[125] What were regarded as the prominent influences of the Holy Spirit?
To the witness which he bears on the hearts of believers and in fine to his living power in the church.

61[128] In what form is the Triad taught in the New Test.?

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The doctrine of God the Father, Son and Holy Ghost is the doctrine of primitive Christianity, but has in th e New Test. a bearing only on the Christian economy without any pretension to speculation significance and therefore cannot be rightly understood but in intimate connection with the history of Jesus and the work which he accomplished.

62[129] How is it taught in the Apostles Creed?
That the belief in the Father Son and Holy Ghost belonged to the Regula Fidei even apart from any speculative development of the doctrine of the Logos in this historic epic form without being summed up in a unity.

63[130] Whence did the system of subordination in the Trinity arise?
The strict distinction which was drawn between the hypostases (persons) in the Trinity led in the first instance to that system of subordination in which the son was made inferior to the Father, and Holy Spirit to both the Father and the Son which system also carried with it the appearance of tritheism.

64[130] What were the views of the Monarchians?
They abandoned the personal distinctions in order to hold fast the unity of the Godhead and thus exposed themselves to the charge of confounding the person (patripussianism) or even t the imputation of an heretical tendency denying the divinity of Christ?

65[130] What gave rise to the Arian heresy?
Origen having carried to such an extreme the system of hypostases including the subordination scheme that orthodoxy itself threatened to run into heterodoxy gave rise to the Arian Controversy.

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66[133] How was the Mosaic narrative of the creation viewed by the primitive christians?
They unhesitatingly received the Mosaic account of Creation as a revelation.

67[133] How does Origen interpret the Hexameron?
Origin resorted to an allegorical interpretation of the work of the six days and after the example of Clement (who however is doubtful at least hesitating) he propounded more definitely the doctrine of an eternal creation yet not maintaining the eternity of matter as an independent power.

68[136] What was regarded as the design or end of Providence?
The primitive Christians considered Creation as a voluntary act of divine love in as much as God does not stand in need of his creatures for his own glory.
But man as the end of creation is also preeminently the subject of divine Providence and the whole vast economy of creation with its laws and also its miracles is made subservient to the higher purpose of the education of mankind.
The Christian doctrine of Providence as held by the early Fathers of the church in opposition to the objections of ancient philosophy is remote on the one hand from stoicism and the rigid dogma of αιμασμενα held by the Gnostics and on the other from the system of Epicurius according to which it is unworthy of the Deity to concern humself about the affairs of man.

69[139] What was the doctrine concerning angels in the earlier centuries of Christian History?
Many of the earlier Fathers rejected the notion that they took part in the work of creation and maintained on the contrary that they are created beings and ministering spirits.
In opposition to the doctrine of eman-

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ation and of Aeons even bodies were ascribed to them of finer substance however than human bodies.

70[142] What were the views of the early Fathers concerning devils and demons?
The Bible does not represent the Princes of darkness or the evil one (Devil Satan) as an evil principle which existed from the beginning in opposition to a good principle (dualism) but in accordance with the doctrine of one God, it speaks of him as a creature viz. an angel who was created by God in a state of holiness but voluntarily rebelled against his Maker.
Everything which was opposed to the light of the Gosple and its development physical evils as well as the numerous persecutions of Christians was thought to be the work of Satan and his agent the demons. The entire system of Paganism its mythology and worship and according to some even philosophy were supposed to be subject to demons.
Heresies were also ascribed to the same agency.

71[145] What particular sin was supposed to cause the fall of angels?
Some thought that it was envy and pride others supposed lasciviousness and intemperance.
But it is of practical importance to know that the Church never held that the devil can compel any soul to commit sin without its own consent.

72[148] Did Origen entertain a hope of their ultimate Salvation?
Yes- contrary to the general opinion he allowed to Satan the glimmer of a hope of future grace.

74[151] What were the views entertained concerning the origin of the soul?
In a religious point of view it was thought important to consider it as a creature of God
This doctrine was maintained by

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the Catholic church in opposition to the Gnostic and heretical theory of emanations.
Origens hypothesis of the pre-existence of the soul is allied with Platonic views.
On the other hand Tertullian maintained the propagation of the soul per traducem in connection with his realistic and materializing con ceptions of its corporeity.

75[153] Wherein was the image of God in man to consist?
All admitted however as a matter of course that the image of God has a special reference to the spiritual endowments of man.
Clement and Origen distinguish between the image of God and likeness to God.

76[135] What were the fundamental features of the Divine image according to the early Fathers?
Freedom and immortality are those prerogatives of the human mind in which the image of God manifests itself.

77. Did the Fathers affirm the autonomy (self government) of man?
All the Greek Fathers as well as the Apologists – Justin Tatian Athenagoras Theophilus and the Latin Author Minicius Felix also the Theologians of the Alexandrian school Clement and Origen exalt the αντξνσιν of the human soul with the freshness of youth and tincture of Hellenistic idealism, but also influenced by a practical Christian interest.
They know nothing of any imputation of sin except as a voluntary and moral self determination is presupposed.
Even Iranaeus although opposed to speculation and the more austere Tertullian strongly insisted upon this self determination in the use of the freedom of the will from the practical and moral point of view.

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78[157] What is the testimony of Origen on this subject?
There is no accountability without liberty?

79 What does Tertullian testify?
Tertullian defended the idea of liberty especially in opposition to Marcion. "How could man who was destined to rule over the whole Creation be a slave in respect to himself and not have the faculty of reigning over himself.

80. What was the Gnostic view of fate?
According to the Gnosics there is a fate which stands in intimate connection with the stars and is brought about by their instrumenttality.

81[138] What peculiar view did Justin Tatian and Theophilus entertain concerning the immortality of the soul?
They on various grounds supposed that the soul though mortal in itself or at least indifferent in relation to mortality or immortality either acquires immortality as a promised reward by its union with the spirit and its right use of liberty or in the opposite case perishes with the body. They were led to this view partly because they laid so much stress on freedom and because they thought that likeness to God was to be obtained only by this freedom and partly too because they suppose (according to the trichotomistic division of human nature) that the soul receives the seeds of immortal life only by union with the spirit as the higher and free light of wisdom.

82[139] What did the primitive Fathers teach concerning human depravity?
Though it cannot be said that the consciousness of human depravity was the exclusive and fundamental principle upon which the entire theology of that time was founded yet every Christian conscience was convinced

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of the opposition between the ideal and the real an d the effects of sin in destroying the harmony o life, and this too in proportion to the strictness of claims set up for human freedom.

83[160] How did the Gnostics regard the origin of sin?
They ascribed the origin of evil to the Demiurge or maintained that it was inherent in matter.

84[161] What did the early Christians maintain on this subject?
The Christian theologican generally speaking agreed in seeking the source of sin in the human will and clearing God from all responsibility.

85[161] How did the early Fathers interpret the history of the fall.
Tertullian puts sin in the impatience (inconstancy) of man. Some other theologicans ascribe the origin of sin to the seasons nature.

86 What was Origen's view of this subject?
That moral evil is something ge-ative.

87[164] What were the views concerning the effect of the fall?
Death was the punishment Jehovah intended to inflict upon the transgressors of the law. Nevertheless the act of transgression was not immediately succeeded by death but by a train of evils which come upon both the man and the woman introductory of death and testifying that man had become mortal. Accordingly both death and physical evils were considered as the effects of Adams sin.

88[169] What were the prevalent views of Christology in general?
The manifestation of the Logos in the flesh is the chief dogmatic idea around which this period revolves.
This fact unveiling the eternal counsels of God's love was regarded by the first teachers of the church under a practical aspect as the mere consequence of human sin, nor as excessively conditioned and

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and brought about by sin but also as a free revelation of God as the summit of all earlier revelations and development of life as the completion and crown of creation.

89[170] What views were entertained of the Hyspstatic union of the two natures of Christ?
Along with more indefinite and general expressions concerning the higher nature of Jesus of the elevation of his doctrine and person and his Messianic character we find even in the primitive church allusions to the intimate union between the divine and the human in his person.
But the relation in which they stand to each other is not exactly defined nor is the part which each takes in the formation of his personality philosophically determined.
The earlier fathers endeavored on the one hand to avoid the low view of the Ebionites and Artemonites (Alogi) who considered Jesus as the only Son of Joseph and Mary (While the more modern Nazarenes in accordance with the Catholic confession admitted a supernatural confession). On the other hand they combated still more decidedly the tendency of the Docetae who rejected the true humanity of Christ.

90[173] What was the further development of this doctrine?
Though the Christian and Catholic doctrine in opposition to all these heretical theories rested upon the same declaration of John ο λογος σαρ εγενετς and thus preserved the idea which is peculiar to Christianity viz. that of a necessary union between the divine and human yet the doctrine of the Godman was modified by the influence of various modes of thought and speculation.
Thus it is not quite clear from the phraseology of the Fathers prior to

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Origen (with the exception of Iranaeus and Tertullian) how far they thought the soul of Jesus to be a part of his humanity
Nor does Clement of Alexand[r]ia make a strict distinction between the human and divine in Christ.

91[128] Had the sinlessness of Christ been always maintained in the Church?
The intimate union between the divine and human in Christ as held by the primitive Church excluded every possible idea of sin in him who was the spotless image of Deity.
Hence Iranaeus Tertullian Clement & Origen assert the sinlessness of Jesus in the strongest terms and even those of the fathers who do not expressly mention it at least take it for granted.
In the scheme of the Ebionites and Artemionites this sinlessness is not nescessarily affirmed although there are not any definite declarations to the contrary.
On the other hand Basilideo found it difficult to reconcile the sinlessness of Christ with his Gnostic system according to which every sufferer bears the punishment of his own sins, though he used every possible means to conceal this subject in his scheme.

92[177] What were the several views of Redemption and Atonement entertained at this period?
The incarnation of the Godman in & of itself had a redeeming and reconciling efficacy by breaking the power of evil and restoring the harmony of human nature through the life awakening and life imparting influences which proceed from this manifestation of the Deity.
But from the very beginning on the basis of Apostolic Christianity the redeeming element was put chiefly in the sufferings and death of Christ.
The first teachers of the church regarded this death as a sacrifice and ransom

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and therefore ascribed to Jesus the power of cleansing from sin and guilt and attached a high importances sometimes sometimes even a magical efficacy to the sign of the cross.
They did not however rest satisfied with such vague ideas but in connection with the prevailing views of the age they further developed the above doctrines and was in the death of Christ the actual victory over the devil, the restoration of the divine image and the source and condition of all happiness.

93[187] What was supposed by some to be the design of Christs <u>decensus</u> <u>ad</u> <u>inferos</u>?
We have seen that the Fathers of this period with the exception of Origen limited the direct efficacy of Christs death to this world. But several writers of the 2$^{\underline{d}}$ & 3$^{\underline{d}}$ centuries thought that it was retrospective in its effects and inferred from some allusions in Scripture that Christ descended into the abode of the dead (Unterwult Hades) to announce to the souls of the patriarchs &c[etc] there abiding the work of Redemption and to conduct them with him into the abode of glory.

94[188] What were the general features of the economy of Redemption as understood at this time?
The primitive church believed universally that Jesus Christ was the only ground of Salvation and the Mediator between God and man.
But all were required to appropriate to themselves by a free act the blessings which Christ obtained for them and the forgiveness of sins ws made dependent both on true repentance & the performance of good works.
All agreed in making faith in accordance with Apostolic doctrines the <u>conditio</u> <u>sine</u> <u>qua</u> <u>non</u> of salvation and in celebrating <u>its blessed power in bringing about a</u> union between man & God.

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95[193] What definitions of the church were adopted at this period?
A holy Catholic Christian church which is a communion of saints was the expression used in the Christian confession of Faith to denote the feeling of Christian fellowship which prevailed in the primitive church though no exact definitions concerning the nature of the church are found previous to the time of Cyprian
Among the many images under which the church was represented none was so frequently employed as that of a Mother or Noah's ark.
The fathers universally asserted both in opposition to heretics and to all who were not Chrisitans that there is no salvation out of the Church but that al the fullness of divine grace is to be found in it.

96[194] What new theory supplanted that of the universal priesthood of believers?
It was superseded by the hierarchical aspirations of Bishops and the internal was converted into the external.

97[197] What different views were entertained of the influence of baptism.
The doctrine of baptism stands in intimate connection with the church.
From the founding of Christianity great efficacy was attached to baptism in relation to forgiveness of sins and regeneration.
Some of the Fathers especially Iranaeus Tertullian and Cyprian in treating of this subject as well as of the doctrine of the church often indulged in exaggerated fanciful and absurd allegories and symbolisms while Origen draws a more distinct line between the external sing and the thing signified.

98[198] On what ground did Tertullian oppose infant baptism?
This father though a strenuous advocate of the doctrine of original sin nevertheless opposed paedo-baptism on the ground that an innocent age needs no cleansing from sin?

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99[108] What were the views of Origen on paedo baptism?
He was in favor of Infant baptism.

100 What do you understand by the baptismus Clinicorum?
The baptism of newly converted persons was still frequently deferred till the approach of death.
During this period a question arose intimately connected with the doctrine of the nature of the church viz. whether the baptism of heretics was to be accounted valid or whether a heretic who returned to the Catholic church was to be re-baptized.
In opposition to the usage of the Eastern and African churches which was defended by Cyprian, the principle was established in the Romish Church under Stephen that the rite of baptism if duly performed was always valid and its repetition contrary to the tradition of the Church.

101 By whom was baptism altogether rejected?
By some Gnostic sects.

102[204] What views were entertained of the influence of the Lords Supper?
The Christian church attached from the beginning a high and mysterious import to the bread and wine used in the Lord's Supper as the symbols of the body and blood of Christ (Eucharist) to be received by the Church with thanks giving.
It was not the tendency of the age to analyse the symbolical in a critical and philosophical manner and to draw metaphysical distinctions between its constituent parts viz – the outward sign on the one hand and the thing signified on the other.
On the contrary the real and the symbolical were so blended that the symbol did not supplant the fact nor did the fact dislodge the symbol.

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103[204] Had the early writers clear views of the distinction between the sing and the thing signified?
In the writings of the Fathers of this period we meet with passages which speak distinctly of signs and at the same time of others which speak openly of a real participation in the blood and body of Christ.
Ignatius as well as Justin and Iranaeus laid great stress on the mysterious connection subsisting between the Logos and the elements, though this union was sometimes minunderstood in a superstitious sense or perverted in the hope of producing magical effects.
Tertullian and Cyprian though somewhat favorable to the supernatural are nevertheless representatives of the Symbolical interpretation.
The Alexandrian school espoused this vies.

104[207] What superstitious views were entertained of the magical and curative influence of the Eucharist?
The fair faith in an inherent vital power in the elements was gradually converted into the belief of miracoulous cures being effected by them, which easily made the transition to gross superstation.
The practice of administering the Lords Supper to children may also be ascribed to the expectation of magical effects.

105[212] What were the prevailing views concerning Millenarianism during this period?
The disciples of Christ having received from the Master the promise of his second coming the first Christians looked upon this event as near at heand in connectionwith the general ressurrection of the dead and the final judgment.
The XX chap. Revelation (its canonicity contested) gave currency to the idea of a millennial Kingdom together with that of a second resurrection

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also found in the same books and the imaginations of those who await finally upon sensous impressions delineated these millenial hopes in the most glowing terms.
This was the case with the Judaizing Ebionites and Cerinthus also several orthodox Fathers such as Papias of Herapolis Justin Iranaeus and Tertullian.
In Cyprian we find merely an echo of the ideas of Tertullian.
The Gnostics were unfavorable to Millenarian tendencies as well as some orthodox writers, e.g. The Presbyter Carios in Rome and the theologians of the Alexandrian school especially Origen.

106[217] What views prevailed concerning the Resurrection?
Most of the fathers believed in the resusitation of the dead and of the very same body which man possessed on earth.
The Theologians of the Alexandrian school formed an exception, Origen in particular endeavored to clear the doctrine in question from its false additions by reducing it to the genuine additions of Paul but at the same time he sought to refine and spiritualize it after the manner of the Alexandrian school.
The Gnostics however rejected the doctrine of the resurrection of the body entirely, while the false teachers of Arabia whom Origen combated asserted that both soul and body fall into a sleep of death from which they will not awake until the last day.

107[221] What views were entertained concerning the general Judgment Hades Purgatory and the Conflagration of the world by Tertullian Cyprian Origen Clement and the Gnostics?
Some ascribe the office of Judge to the Son others to the Father.
The idea of the Hades known to both the Hebrews and the Greeks was transferred

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to Christianity and the assumption that real happiness or final misery of the departed did not commence until after the general Judgment and the resurrection of the body appeared to nescessitate the belief of an intermediate state in which the moment of its separation from the body to this last catastrophe.
Tertullian held that the martyrs went at once to Paradise and that they enjoyed this advantage over other Christians
Cyprian seems to know nothing about an intermediate state.
The Gnostics rejected the belief of Hades to-gether with that of the resurrection of the body and imagined that the spiritually minded would immediately after death be delivered from the Kingdom of the Demiurge and elevated to the πληπωμα.
The ancient oriental and Paisic idea of a purifying ^five already occurs during this period in the writings of Alexandria and Origen.

108[226] What views were entertained concerning a gradation of future bliss?
The idea that different degrees of blessedness are proportinate to different degrees of virtue exhibited in this life was in harmony with the views of most of the Fathers of this period concerning the doctrine of moral freedom and was also congruous with the idea of further progress after the present life.
Origen in particular developed this notion and also endeavored to avoid as much as possible all sensous representations of the pleasures of the future world, and to place them in purely spiritual enjoyments.
Notions more or less gross prevailed concerning the punishments of the wicked which most of the Fathers regarded as eternal.
From the very nature of the case it is evident that purely spiritual views on this subject could not reasonably

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be expected on this subject. Even Origen imagined the bodies of the damned to be black.
But as he looked upon evil rather as the negation of good than as something positive he was induced by his idealistic tendency to set limits even to hell and to hope for a final ~~ad~~re mission of the punishment of the wicked at the restitution of all things although in popular discourse he retained the common idea of eternal punishment.

109[226] What was the views of the Fasthers conerning the nature and duration of future punishments?
Justin Martyr asserts the eternity of future punishments in opposition to Plato's doctrine that they would last a thousand years.
Origen imagined that spiritual enjoyments constitute the future blessedness so he imagined the condemnation of the wicked to consist in separation from God, remorse of conscience &c[etc] &c [etc]
The Eternal fire is not a material substance kindled by another but the combustible materials are our sins themselves coming up before the conscience: the fire of hell resembles the fire of passion in this world.
The separation of the soul from God may be compared with the pain that we suffer when all the members of the body are torn out of their joints.
By "outer darkness" Origen does not so much understand a place devoid of light as a state of ignorance so that this notion about "black bodies" seems to be an accommodation to popular ideas.
It should be borne in mind that Origen supposed that the design of all these punishments was medicinal or educational in expectation of future reformation.
Origen frankly confessed that his doctrine might easily become dangerous to

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the unconverted. Therefore he expressly speaks of an eternal condemnation and even the impossibility of being converted in the world to come.

110[238] What is the generic outline of the History of the second period?
During the considerable extent of time embraced in this period the Polemics of the Church were developed much more prominently than either the apologetic-cal tendency as in the preceding or ~~as~~ the systematic tendency as in the succeed-ing period.
In the time which elapsed between the Sabbelian and the Monothelite con-troversies, which nearly coincides with the limits here assigned and unbroken series of contest is carried on within the church about the most important points.
While in the preceding period heretical tendencies separated from the church as a matter of course here on the con-trary victory for a long time wavers now to the one side and again to the other.
Orthodoxy however prevailed ~~to~~ [at] the last partly from our internal nescessity yet not without the aid of the secular power and of external circumstances.

111[239] On what leading doctrine did the contro-
a versy of the period hinge?
In reference to the doctrine of the Trinity.
The Sabbelian and the Arian controversies with their branches semi-Arian and the Macedonian.
b Relative to the two natures of Christ
The Appolonarian Nestorian Eutychian Mono-physite and Monothelite controversies.
?? Concerning Anthropology and the economy of Redemption.
The Pelagian Semi-Pelagian and (in ref-erence to the Church) the Donatist controversies
The first Eight took their rise in the East ~~and West (churches)~~ the last three origin-nated in the West, but both East and West reciprocally felt their effects.
There were pregnant division between the Est and West (churches) till the last

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controversy respecting the procession of the Holy Ghost brought about a lasting schism.

112[227] What was the fate of Origenism in this period?
In proportion to the development of Ecclesiastical orthodoxy into fixed and systematic shape was the loss of individual freedom in respect to the formation of doctrines and the in-creased peril of becoming heretical.
The more liberal tendency of former theo-logians such as Origen could no longer be tolerated and was at length condemn-ed.
Notwithstanding this eternal condemna-tion the spirit of Origen continued to Animate the chief theologians of the East though it was kept within narrow limits.
The works of this great teacher were also made know in the West by Jerome and Rufinus and exerted an influence even upon his opponents.

113[230] Who were the principal teachers or theo-logians in the Church at this period?
Eusebius of Cesarea, Eusebius of Nicomedia but principally Antanasius Basil the Great Gregory of Nyssa, Gregory of Nazianzum (the last three of Cappadocia). Next to them Chyrsostm, Cyril of Jerusalem Epi-phanius Ephräim the Syrian, Nemesis Cyril of Alexandria, Theodore of Mopsuetia, Theodoret bishop of Cyrus, in the West Arno-bius, Lactantius, Hilary of Poitiers, Jerome Ambrose and above all Agustine.
These were followed by others of greater or less importance, John Casian Vincens of Lulius, Salvium, Lev. 1. surnamed the great, Prosper of Acquitania, Gennadius Fulgentius of Ruspe, Boëthius Gregory the great and Isidore of Leville.
The last collected the Dogmatic material and was forerunner of John Damasceens in the East.

114[231] To what was Athanasius especially distinguished?
For the formation of the Nicene Creed

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and took a prominent part in the Arian controversy.

115[236] By what was Agustine distinguished?
For his polemical writings against the Manichees, Pelagians and Donatists.

116[237] What was the doctrinal positions of the schools of Antioch and Alexandrian?
Formerly it had been the representative of a spiritual and living Christianity and of that idealistic theology which did not rest satisfied with the popular and sensous apprehension of truths during the present period the Dogmatic tendency of the school of Egypt reacted into a compact realism.
As it had once been the task of the Alexandrian school so it became now the office of the school of Antioch, to defend a more liberal theology against rude and narrow polemics.

117[239] What was the position of the Western Church and what the state of Augustinianism?
A new Epoch in the History of doctrines – The West now assumes a higher degree of importance that the East which exhausted itself in the Controversies respecting the nature of Christ and the Worship of images.
The Carthaginian and Roman realistic tendency gradually gained the Ascendency over the Hellenistic idealism of past ages. The philosophy of Aristotle supplanted that of Plato.
Augustine embraced in his theory the seeds of two systems which more that a thousand years afterwards were to wage open war against each other.

118[263] What changes did the word Logos experience at this period?
The term Logos respecting which the earlier Fathers so little agreed that some understood by it the Word others the <u>Wisdom</u> (spirit, reason). Lactantius made no distinction between the words Logos and Pneuma.
From the time of Origen it fell increas-

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ingly into disuse and in its place the other term Son which is used in the N. Test. in direct reference to the human personality of Christ, was transferred to the Second person of the Godhead (previous to his incarnation).
The disciples of Origen agreeing with him understood by this second person a distinct hypo~~thasis~~stasis, subordinate to the Father.
Dionysius of Alexandria held the same opinion but in order to screen himself from charges brought against him by Dionysius of Roma put forth the doctrine of a less offensive form.

119[246] What was the leading doctrine of Sabellius?
Sabellius a presbyter of Ptolemais lived about the middle of 3d Cent. adopted the notions of the earlier Monarchians such as Praxeas, Noëtus, and Berylus and in opposition to the doctrine of Origen and his followers that the Appelations Father Son and Spirit were only so many different manifestations and names of the one and same divine.
He thus converted the objection and real distinction of Persons (a trinity of essence) into a merely subjective and modalistic view (The trinity of Manifestation.)

120[250] What was the doctrine of the Council of Nice?
That the Son is of the same Essence (ομοονσυοσ) with the Father but sustaining to him the relation of that which is begotten to that which begets.

121[252] What were the further fluctuations of doctrine until the Synod of Constantinople?
But the phrase ομουσιοσυς did not meet with universal approval.
The party of the Eusebians who had for some time previous enjoyed the favor of the court succeeded in gaining the assent to a doctrine in which the

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use of the term ομοισοις was studiously avoided though it did not strictly inculcate the principles of Arianism.
Athanasius who formly adhered to the watchword of the Nicene party found himself compelled to take refuge in the West.
After several attempts were made to settle this question finally the Nicene Creed and Athanasian doctrine was more firmly established by the descision of the second Ecumenical council of Constantinople A.D.381.

122[252] On what condition was Arius restored to favor in the Church?
He was recalled A.D. 330 having signed the following confession "Εις Κυριον Ιασουν Χπιστον τογγιον τουθεον, τονεξ αυτον προπαρτων των αιωνωνγεγνη μενον, θεολογου δε ου τα ταυτα εγενετο.

123[256] What were the causes of these fluctuations?
The difficult task of steering clear of Sabellianism and Arianism devolved on those who were anxious to preserve orthodoxy in its purity.
In maintaining the sameness of the essence they had to hold fast to the distinction of persons in asserting the latter they had to avoid the doctrine of subordination.

124[258] When was the personality of theH. Spirit determined ecclesiastically?
At last the General Council at Constantinople A.D. 381 influenced by Gregory of Nazianzum adopted more precise doctrinal definitions concerning the H. Spirit especially in opposition to the Macedonians (πνε^υ^ματαμαχους.)
Though the term ομοουσιασ itself was not applied to the spirit in the canons of this council yet by determining that he proceeds from the Father they prepared the way for further definitions in which honor and power equal in every respect to those of the Father and the Son were ascribed to him.

125[259] What were the views of Arius on the Holy Spirit?
He maintained that the spirit stood as far below the Son as the Son was below the Father and that he was the first of

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the creatures made by the Son.

126[262] What was the principal controversy concerning the procession of the H. Spirit?
The formula of the Council of Constantinople did not however fully settle the point in question.
For though the relation of the Trinity to the Spirit in general was determined yet the particular relation in which he stands to the Son and the Father respectively still remained to be decided.
Inasmuch as the formula declares that the Spirit proceeds from the Father it did not indeed expressily deny the procession from the Son, but yet it could be taken in a negative form.
On the other hand the assertion that the Spirit proceeds <u>only</u> from the Father and not from the Son seemed to favor the notion that the Son is subordinate to the Father, again to maintain that he proceeds from both the Father and the Son appeared to place the Spirit in still greater dependence viz – in two instead of one.
The Greek Fathers Athanasius, Basil the Great, Greegory of Nyssa and others asserted the procession of the Spirit from the Father without distinctly denying that he proceeded also from the Son.
Ep^i^hanius on the other hand derived the Spirit from the Father and the Son with whom Marcellus of Ancyra agreed.
But Theodore of Mopsuestia and Theodoret would not in anyway admit that the Spirit owes his being in any sense to the Son and defended their opinion in opposition to Cyril of ~~Jerusalem~~^Alexandria
The Latin Fathers on the contrary and Augustine in particular taught the procession of the Holy Spirit from both the Father and Son.

127[264] What was the final statement of the doctrine of the Trinity?
Athanazius, Basil the Great, Gregory of Nyasa, in the Greek, Hilary, Ambrose, Augustine and Leo the Great in the

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Latin church exerted the greatest influence upon the formation of the said terminology.
According t this image the word ουσια (essential, substantia) denotes what is common to the Father the Son and the Holy Spirit, the word υποστασισ) (persona) what is individual distinguishing the one from the other.
Each person possess some peculiarity (ιδ οτρ by which it is distinguished from the other persons notwithstanding the sameness of essence.
Thus underived existence belongs to the Father, generation to the Son and procession to the Holy Spirit.
When Augustine rejected all the distinctions which had formal[l]y been made between the different persons and referred to the Triune Godhead what had before been predicated of the separate persons (particular creation) he purified the dogma completely from the older vestiges of subordination, but as he reduced the persons to the general idea of divine relations he could not entirely avoud the relations of Sabellianism.
Boëthius and others adopted his views on this point.

128[268] Who taught the existence of four Gods?
In assigning to God himself the αυτοθεος a logical superiority above Father Son and Spirit it might appear as though there were four persons or even four Gods. Both of these opinions were held.
The Monopysite Patriarch of Alexandria Damianer was acused of being the head of the Tetratheites but probably by unjust inference.

129[269] In what symbol do we find the doctrine of the Trinity most specifically determined?
(symbolum Tricumgus) commonly but erroneously call the Creed of Athanasius
It originated in the school of Augustine and is ascribed by some to Virgilius Tapsiensis by others to Vincentius Gerriusis and by some again to others.

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130[272] What was the doctrine of Allolinarius?
Appolonarius Bishop of Laudicea who in other respects had a high reputation among orthodox theologians conceived that that higher life of reason which elevates man above the rest of Creation was not needed by him in whom there is a personal indwelling of the Deity, or rather that the place of this human reason was supplied in an absolute way the Logos or ναυσθεοσ being substituted.
His intention seems to have been to honor Christ not to detract from his ~~Deity~~, dignity.

130[273] By whom was he opposed?
He was opposed by Athanasius but still more by Gregory of Nazianzum and Gregory of Nyssa whose efforts led to the adoption of the doctrine that Christ had a perfect human nature consisting of a body and a rational soul together with the divine nature.

132[273] By what Council was he condemned?
By that of Constantinople.

133[273] How does he explain his views?
This is satisfactorily answered on page 273!

134[275] What is Nestorianism?
The attempt to maintain the integrity of the human nature of Christ together with the divine nescessarily led from time to time to the inquiry whether that which the Scriptures relate respecting the life and actions of the Redeemer his birth sufferings and death refers only to his humanity or to both his divine and human nature!
The teachers of the Alexandrian School asserted the unity of the divine and human in Christ.
The theologians of Antioch Diodorus of Tarsus and Theodore of Mopsuestia made a strict distinction between the one and the other.
At least the phrase "'mother of God"

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θεοτοκος which the increasing homage paid to Mary had brought into use gave use to the controversy respecting the relation of the two natures of Christ/ Nestorius patriarch of Constantinople disapproved of this phrase maintaining that Mary had given birth to Christ but not to God.
Cyril patriarch of Alexandria opposed him and both pronounced anathemas against each other.
Nestorius supposed in accordance with the Antiochian mode of thought that the divine and human natures of Christ ought to be distinctly separated and admitted only a junction of the one and the other an indwelling of the Deity.
Cyril maintained the perfect union of the two natures.
Nestoriouswas condemned by the Synod of Ephesus but the controversy was not ended.

134[278] What view did Eutychas hold of the two natures of Christ?
He maintained the doctrine of only one nature in Christ.

135[278] What did the Theopashites teach on this subject?
They taught that one of the divine persons had been crucified.

136[280] What did Peter Fallo teach?
That God had been crucified.

137[281] What were the various modifications of the Monophysite doctrine?
The Monophysites themselves were not agreed on the question whether Christ possessed a corruptible or an incorruptible body.
The Pathantolation (Socinians maintained the former the Aphthantadocetae the latter, in accordance with their Monophysite premises respecting the nature of Christ.
Different views obtained among the Aphtharto docetae themselves on the question whether Christs body was created or not and led to the for-

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ation of two distinct parties – the Rtistolatii and the Artistetos.
The Ormiscience of Christ nescessarily followed from the Monophysite doctrine.

138[282] What were the nature and fate of the Monothelite view?
The attempt made by the Emperor Heracleus in the 7[h] Cent. to reunite the Mono~~thelites~~^physites with the Catholic Church led to a controversy respecting the two wills of Christ Kindred to that concerning his two natures.
In an argument with Cyrus patriarch of Alexandria the Emperor hoping to reconcile the two parties adopted the doctrine of only one divine –human energy and one will in Christ.
But Sophronius and acute monk of Palestine afterwards patriarch of Jerusalem A.D. 235, endeavored to show that this doctrine of two natures set forth by the Synod of Chalcedon nescessarily implied that of two wills.
After several fruitless attempts had been made to establish the Monothelite doctrine the sixth Ecumenical Council of Constantinople A.D. 680, with the cooperation of the bishops of Rome adopted the doctrine of two wills and two energies as the orthodox doctrine but decided that the human will must always be conceived as subordinate to the divine.

139[284] What was the practical estimate of Christology during the period?
Unedifying as is the spectacle of these manifold controversies in which the person of the Redeemer is dragged down into the sphere of passionate conflicts yet it is like cheering to see how the faith of Christians in those times was supported by that idea of the Godman which was above all such strife and how it attributed to the doctrine of the one and undivided person

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of Christ its due in part in the history of the world. All the Fathers agreed as it were with one mind that to Christ belongs not merely the limited importance attached to every historical personage but that his person stands in an essential relation to the whole human race, on this account alone could they make a single individual the object of an Article of Faith and ascribe to him a lasting and eternal significancy in relation to our race.

140[286] What was the fate of Cratianism and of the Platonic doctrines of the preexistence of the human soul?
The Platonic doctrine of the preexistence of the soul which none but Neinesius and Predentius favored was almost unanimously rejected as Arigenistic.
Along with physical Traducianism (favorable as was this doctrine in certain aspects to the idea of original sin) Creattionism was also able to obtain more authority.
According to this view every human soul was created as such and at a certain moment of time united with the body developing itself I the womb.

141[286] What was the fate of the tricotomistic theory of man?
In the West the threefold division of man §54 gave way to the simpler division of body and soul on the natural relation of which different views obtained among the Fathers of the present period.

142[288] What is the connection between traducianism and original sin?
"Then of one soul is made from which the souls of all men born are derived, who is able to say he sins not when he first sinned"?

143[292] What did the Greek church hold concerning the penal personal effects of Adams fall on his posterity?
It held that the sin of Adam was fol-

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lowed by disastrous consequences upon the human race but restricted these evils (as far as the Fathers of the preceding period had done) to the mortality of the body the hardships and miseries of life also admitting that the moral powers of man had been injured by the fall.

144[296] Did Gregory of Nazianzum affirm total depravity?
He maintained that both the νουσ and the ψμχη had been considerably impaired by sin and regarded the perversion of religious consciousness seen in idolatry which previous teachers had ascribed to the influence of demons as the inevitable effect of the first sin.

145[293] Did Athanasius, Cyril and Chrysostom affirm total depravity?
Athanasius maintained in the strongest terms that man has the ability of choosing good as well as evil, and even allowed exceptions and even allowed exceptions from original sin alleging that several individuals who lived prior to Christ had been free from it.
Cyril of Jerusalem assumed that the life of man begins in a state of innocence and that sin enters only with the use of free will.
Chrysostom whose whole tendency was of a practical and moral kind insisted most of all upon the liberty of man and his moral self-determination and passed a severe censure upon those who endeavored to excuse their own defects by ascribing the origin of sin to the fall of Adam.

146[295] What were the opinions of the Latin Theologians before Augustine and of Augustine before the Pelagian controversy concerning personal quiet?
The Western Church was more favorable than the Eastern to the Augustinian doctrine.

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Even Arnobius speaks of a connatural infirmity making man prone to sin. Hilary and Ambrose of Priean taught the defilement of sin by birth. Ambrose appealed especially to Ps. 51.5 in support of original sin but without deterning to what extent every individual shares in the common guilt. Nevertheless neither of them excluded the liberty of man from the work of moral regeneration. Even Augustine himself at an earlier period ofhis life defended human freedom in opposition to the Manicheans.

147[296] What were the tenets of Pelagius and what their fate?
His views partly agreed with the Theologians of the Greek church but carried to a much greater length in the denial of natural depravity.
Pelagianism does not so much represent the single notion of a single individual as a complete moral and religious system which formed a decided contrast to Augustinianism.
Owing to the great authority of Augustine in the West his doctrine gained the victory over Pelagius.

148[297] What were the seven Capitula of their views?

1. Adam was created mortal so that he would have died had he sinned or not.
2. Adams sin injured only himself and not the human race.
3. New-born infants are in the same condition in which Adam was previous to the fall (Antiprevaricationis.)
4. Neither does the whole human race die on account of Adams transgression nor does it rise from the dead in consequence of Christ resurrection.
5. Infants obtain eternal life though they be not baptized.
6. The law is as good a means of salvation – lex sic ruittil ad regrumm coelorrum – as the Gospel.
7. There were some men even before

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the appearance of Christ who did not commit sin.

149[295] What were the conflicting views of Pelagius and Augustine concerning original sin and its consequences?
Pelagius looked upon each individual as a moral person complete in and bounded by himself. Hence sin would to his view appear as the free act of the individual so that there could be no connection between the sin of the one (Adam) and the many (his posterity) other than that which exists in an example on the one hand and the voluntary imitation on the other
Augustine on the contrary considered the human race as a compact mass responsible in its unity.

150[301] What were the views of Pelagius and of Augustine concerning liberty & grace?
Pelagius admitted that man in his moral activity stands in need of Divine aid and could therefore speak of the grace of God. as assisting the imperfections of man by a variety of provision. "I can be merited by good will."
Augustine looked upon grace as the creative principle of life which generates as an abiding good that freedom of the will which is entirely lost in the natural man.

151[305] What view was advanced by John Cassian intermediate between Pelagianism and Augustinianism?
This was a partial adoption of the premises of both systems without carrying either of them out to their logical consequences?

152[304] What were Augustines view on Predestinarianism?
The theory of Augustine did actually affirm predestination but he endeavored to soften its harsher features by practical cautions?

153[306] What are the different definitions given by Lactantius and Cicero of Religion?

Harc suim conditione giguirmer ret

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generanti nos Deo just et debita obsequeta praebeamus, bene solun noverimut homa sequemur.
Hoc vinenlo pictatis obstricti Deo et relagati sumus, unde ipsa religion omen accepti non, ut Cicero interpretatus est a religendi.

154[313] What gave rise to new writings in defence of Christianity at this time?
The attacks of Porphyry, Julian the Apostate and others called forth new efforts in defence of Christianity, the Accusations of the heathen when Christianity was established as the religionof the world upon the ruins of the Western empire induced Augustice to compose his opologetical treatise De Civitate Dei.

155[173] What was the argument of Arnobius for Christianity?
Noune purior ratio est, ex denobus incertus et in ambigna expectation pendetibus id potius credere, quod aliquas spes ~~????~~ ferat, quam omnino quod suillas?
In illo enim pesiculi uihil est, si quod dicitur immineve cassum fiat et vacuum, in hoc damnum est maximum i.e. salutis amissio, si coum tempus advenit aperiatura not fuisse mendacium.

156[314] How does Augustine define Miracles?
Miracles are events which deviate not so much from the order of nature in general as from that particular order of nature which is known to us.

157[317] The more firmly the doctrine of the church was established the nearer the Canon of the Sacred Scriptures the principal parts of which had been determined in the time of Eusebius was brought to its completion.
The Synods of Laodicea, of Hippo and (the third) of Carthage contributed to the result.
The theologians of the Eastern Church distinctly separated the later productions of the Graeco-Jewish liter-ature (i.e. the Apocryphal books Libri Ecclesiastici) from the Canon of the Old Test. Hebrew national literature. But although Rufinus

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158[318] What books are in the canon of Laodicea?
In this list all the Hebrew writings of the Old Test. are received and the Apocryphal books excluded (with the exception of the book of Baruch and the epistle of Jeremiah) The canon of the N. Test, is the same as ours except the book of Revelation which however was considered genuine in Egypt (by Athanasius and Cyril.) But mention is made of the seven Catholic Epistles and the Epistle to the Hebrews is ascribed to Paul (especially on the authority of Jerome.)

159[319] In what different lights was the idea of ~~R~~ Inspiration viewed?
By some it was viewed in a dynamic sense, by others in a mechanical and external sense.
Not only were the contents of Holy Writ considered inspired, but it was also deemed an offece to suppose the possibility of chronological errors and historical contradictions on the part of the Sacred penners.

160[319] What was the view of Augustine?
In the West on the contrary some intimations of Augustine led to the adoption of a fourfold sense of Scripture which was afterwards confirmed by the sholastic divines of the next period.

161[320] What views were entertained at this time concerning Tradition and continuance of inspiration?
The belief in the inspiration of the H. Scriptures neither excluded faith in the existing tradition, no in a continuance of the faith of ~~existin~~ the inspirations of the Spirit.

162[325] By what different arguments was the being or existence of God established at this time?
The prevailing tendency to dialectic demonstrations led to the attempt to prove in a logical way the existence of God which the Christian faith had received as an uncontested axiom.
In the writings of some of the Fathers both of the preceding and present pe-

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riod (Athanasius and Gregory of Nazianzum) we meet with what may be called the physic theologico argument if one understand by it an argument drawn in nature which is always calculated to promote practical piety.
But both these writers mistrusted a merely objective proof and showed that a pure and a pious mind would best find and know God.
The Cosmpological proof propounded by Diodorus of Tarsus and theOntological argument of Augusine and Boëthius lay claim to a higher degree of logical precision and objective certainty.
The former argument was based on the principle that there must be a sufficient argument for everything.
Augustince and Boëthius inferred the existence of God from the existence of general ideas – a proff which was more fully developed in the next period by Anselm.
163[327] What views were entertained by the orthodox theologians and the Arians concerning the nature of God?
The definitions of orthodox theologians respecting the Trinity had this peculiarity that on the one hand they were based on the supposition that God may be known by means of his revelation and on the other implied that the contents of the same revelation as unfolded by the church in definite conceptions are a mystery.
The Arians on the contrary in accordance with their more rationalistic system particularly as carried out to all its logical consequences by Ennonius demanded the possibility of a complete knowledge of God.
164[320] What views were held of the unity of God?
Polytheism and Gnosticism having been defeated it was of less importance in the present period than in the preceding to defend the unity of God. The dualism

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of the Manicheans alone called for a defence of Monotheism against those outside of the church.
The definitions respecting the Trinity moreover made it necessary that the Church should distinctly declare that the doctrine of the Trinity does not exclude that of the unity of God.
165[331] What of his Attributes?
Several theologians e.g. Gregory of Nazianzum Cyril of Jerusalem &c[etc] maintained that what we call the Attributes of God are only expressions by which we designate his relations to the world and that these predicates are either negative or figurative.
But Augustine proved in a very acute manner that the attributes of God can not be separated from his nature as contingent phenomena. Other theologians of the present period were equally as cautious in defining particular attributes e.g. those of Omniscience and Omnipresence.
166[332] What doctrinal reason had Augustine and his adherents for returning to the literal interpretation of the history and fall of our first parents?
After the idea of generation from the Essence of the Father was applied to the Son of God alone and employed to denote the difference between him and the other persons of the Trinity on the one hand and between him and all created beings on the other the idea of Creation was limited by a more precise definition.
The figurative interpretation of the narrative of the fall into disrepute along with the allegorical system of interpretation.
It became the more necessary to abide by the historical view of the Mosaic account inasmuch as it forms the basis of the history of the fall and its objective historical value was the basis of the Augustinian Theology.
But Augustine endeavored even here to spiritualize the literal as much

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as possible and to blend it with the allegorical.
The dualistic theory of emanation held by the Manicheans and Priscillianists was still in conflict with the doctrine of a creation out of nothing.
167. What is the meaning of the word Theodicy?
A vindication of the justice of God in relation to the natural and moral evil which exerts itself under his government.
168[337] How did Lactantius vindicate the existence of evil?
He regarded the evils existing in the world either (objectively) as the necessary consequence and punishment of sin or (subjectively) as phenomena which though good in themselves assumed the appearance of evil only in consequence of our limited knowledge or the corruption of our hearts, or the perverse use of our moral freedom
169[337] How does Augustine explain it?
Mali enim nulla natura est, sed amission boni mali nomen accepit."
Fire frost wied beasts poison place and in connection with the whole. It is only nescessary to make a use of them in accordance with their design.
170[236] What action did the Synod of Laodicea thake concerning Angelolaty?
It (the worship of Angels) was prohibited by said Synod, but as the emperors and bishops still practiced the dedication of Churches to angels, the prohibition was not of much force.
171[238] What was the speculation of Gregory Augustine and Ambrose concerning Angels?
Gregory asserted that they were created prior to the rest of the world.
Augustine from the first day of creation.
Ambrose contended that they are to be worshipped.
172[241] Do angels like men possess a free will and are they capable of sinning?

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It was generally admitted that once was the case prior to the fall of the evil angels.
But theologians did not agree in their opinions repeating another point viz. whether the good angels who at first resisted temptation will never yield to it or whether it is possible for them to fall into sin.
173[342] What was regarded as the cause of the Angelic Apostasy?
According to the prevailing opinion pride was the immediate and real cause of the fall of the angels.
174[342] By whom was the final salvation of the Devil believed in?
Didymus of Alexandria and Gregory of Nyssa ventured (tho' with great caution) to revive the notion of Origen that there was still hope of the final conversion of the Devil.
175[343] What did Lactantius teach concerning the Logos and Satan?
Previous to the creation of the world God created a spirit like unto himself (the Logos) who possessed the attributes of the Father, but after that he created another spirit in whom the divine seed did not remain.
Moved by Envy he apostatized and changed his name. The Greek writers call him διαβολοσ the Latin Criminator.
He envies especially his perdescessor (the first born) because he continued to enjoy the favor of God.
176. What do you understand by Soteriology?
The doctrine of a divine Redeemer – Savior.
177[346] What are some of the speculations of this period on Redemption of Christ?
Gregory of Nyssa – Men have become ~~and~~ slaves of the devil by sin. Jesus offered himself to the devil as a ransom which should release all others.
The crafty devil assented because he cared more for one Jesus, so much superior to them, that for all the rest.
But notwithstanding his craft he was

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was deceived, since he could not retain
Jesus in his power.
Augustine thought the sons of Adam belonged
to the devil as prisoners of war according
to the rights of war, but that he (the devil)
had overstepped his power when he at-
tempted to use Jesus as a slave as he
used the rest.
Gregory of Nazianzum – He has ascended
the cross and taken me with him, to
nail my sin on it, to triumph over the
serpent to sanctify the tree, to overcome
178 lust to lead Adam to salvation and to re-
store the fallen image of God.
178[352] What were the several theories held con-
cerning the church at this time?
These will be found at length on page 352 &c[etc]
However different these theories were re-
specting the seat and nature of the church
all agreed nevertheless with the theolo-
gians of the former period that there was
no salvation out of the church.
179[358] What precise views of the Sacraments
became current at this time?
The idea of the Sacraments was more
precisely defined and limited in this
period, they are the organs by which the
church works upon the individual
Christian and transmits the fullness
of divine life which dwells within int
to the members.
Augustine saw in them the mysterious
union of the (transcendent) Word with
the external (visible) element but ex-
pressed no definite opinion respecting
the number of Sacraments.
Pseudo-Dionysius (5[h] Cent.) already spoke
of sin Ecclesiastical mysteries, but even
during the present period the chief im-
portance was attached to baptism
and the Lords Supper.
180 Can this view be regarded as correct?
It can not.
181[356] What changes were made in the view
of the sufficiency of baptism?
The notions of the preceding century were
more fully carried out and insisted
upon.

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182[359] Who most strenuously defended
Paedo-baptism?
The Theologians of the Greek Church
zealously defended infant baptism
while Augustine brought it into more
intimate connection with the doc-
trine of original sin and adduced
it as an additional proof of the
said doctrine.
183[362] What was the most common mode
of presenting the Lords Supper at
this time?
Corresponding to the mysterious union
between the two nature of Christ in
one and the same person was the
idea of a mystical connection sub-
sisting between the body of Christ and
the bread in the Lords supper and
between his blood and the wine.
By their changing imagery we are some-
times led to think of an ideal sometimes
of a substantial change; now of a
subjective change on the part of the
participant and again of an ob-
jective change in what is received.
184. What was the nature of the mass con-
nected with the Lords Supper?
In respect to the idea of sacrifice as
connected with it this was further de-
veloped in this period especially by
Gregory the Great in the form that the
sacrificial death of Christ was truly
repeated in the daily sacrifice of the
mass.
185[362] Why does Gieseler suppose those Fathers
do not mean transubstantiation in
their arguments?
1. That the change is so often cirpance
with the water in baptism and of chrism
in consecration.
2. What it is likened to the Logos in the
flesh – where there was no transforma-
tion of the flesh.
3. The church Fathers (many of them) argue
against the Monophytes on the gran
that as then was in the Lords supper
no change so none in the incarnation.
4. They call the elements frequently

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τυπος, αντιτυπα, figura sigma &c.
186[366] What was Augustines view?
Augustine interpreting the words pronounced by our Saviour at the institution of this ordinance reminds us of their figurative import.
187[367] What erroneous views of the Sacrament led to the communion of children?
It was supposed to contain curative value and as such was given to children.
188[368] What does the Author say of Millenarianism?
The contest in which Origen had ?????????? against the advocates of Millenarianism was soon after his death adjusted in his favor.
His disciple Dionysius of Alexandria succeded more by persuasion that by force in imposing silence on the followers of Nepos an Egyptian bishop who adhered to the letter of Scripture and were opposed to all allegorical interpretation and had the presbyter coracion for their leader after the death of Nepos.
In the West the chiliastic expectations were advocated by Lactantius but combatted by Augustine who had himself once entertained similar views.
189[369] How did Lactantius sustain his Millenarian views?
Sient Deus sex dies in tant'us rebus fabricandis laboravit, ita et religio ejus et veritas in his sex millibus annorum laboret nescesse est, militia praevelenta ac dominanted. Et rursus, gnomian perfectis operibus requievit die septimo sumque benedix it, nescesse est, ut in fine sexti millesieni anni militia omnis aboleatur e tura et requet per annos mille justitier, sit que ti angulitas et requies a laboribus, quos mundus jam ain perfect.
170[368] What were the prevalent views of the resurrection of the body?
Though Methodius combated Origen's idealistic doctrine of the resurrection yet several of the Eastern theologians

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adopted it, till the zealous AntiOrigenistic party succeeded in the ensuing controversies in establishing their doctrine, that the body raised from the tomb is in every respect identical with that which formed in this life the organ of the soul Jerome even went so far as to make this assertion in reference to the very hairs and teeth.
191[373] What views were entertained concerning the general judgment conflagration of the world &c.
The views of the general judgment were still substantially founded or the representations of Scripture but more fully described and pictorially represented in the foreground and background by the phantasy of the age.
The Fathers of the preceding age believed in a general conflagration which was to accompany the general judgment which was to destroy the world and ascribed to it a purifying power.
The shape given to this by Augustine was that this purifying fire (ignis purgatorious) has its seat in Haes,i.e. the place to which the souls of the departed were supposed to go until the general resurrection.
This idea as well as further additions by others prepared the way for the definite doctrine of purgatory.
192[378] Where di Augustine suppose the righteous would be during the conflagration?
Possumus respondere, futures eos esse in superioribus partibus, quo ita non ascendit flammasillius incendii quem admodum nec unda diluvia. Falia guppe illis inerent corpora, ut illia sint, ubi ease voluerint.
Sed nec iquem conflagrationis illius pertinescent immortals atque incorruptibiles factii; sicut virorem trium corruptibilia corpora atque sustalia in camino ~~xx~~ ardent vivere ileaasea

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potuerunt.
193[376] What opinion prevailed concerning Hades or an intermediate state between death and Judgement?
Some believed in an intermediate state, others did not, see page 376
194[378] What views prevailed concerning future rewards and punishments?
The general opinion prevailing among the Church Fathers of this period was that rewards and punishments are eternal.
196[381] What distinguished work began this era in Dogmatic History?
The new era was begun – with the Exposition of John Damasceens a Greek Monk.
197 What parts of Theology were their settled?
The structure of Ecclesiastical doctrine was completed with the exception of a few parts. But the main pillars of Theology and Christology were firmly established by the decisions of Councils held during the preceding period.
198[382] Ive found traces of Systems during the
[Where do we find traces ???????] former two periods in the writings of
Origen (περιαρχων) and of Augustine Ενχιριδιον (manual.) but they were only beginning.
199[385] By whose influence did the Latin Church gain a predominance over the Greek Church?
By the influence of Augustine.
200. How do you divide the German era of Dogmatic History?
1. The age of the Carlovingians including the period before and after Charlemagne until the commencement of the Scholastic period.
2. The age of Scholasticism proper (from the XI to the middle of XV Cent.)
3. The period of transition to the Reformation.

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201[389] Can you sketch the doctrinal History of the age of the Carlovingians?
The collection of sentences composed by Isidore of Seville and others of similar import furnished the rough material while the schools and Colleges founded by Charlemagne contributed to call forth spiritual activity.
The venerable Bede and Alaria were distinguished for the clearness of their views among the number of those who exerted more or less influence upon the age of the Carlovingians though they did not go so far as to set forth any connected system of Theology.
By the former the study of dialectics was introduced into the Anglo-Saxon and by the latter into the Frank Cathedral and schools.
Claudius bishop of Turin and Agobard archbishop of Lyons also exerted a greater influence by arousing the minds of the people and promoting practical reforms than by investigations of a strictly doctrinal character.
It was only the ecclesiastical controversies of the age which called forth in a few a more distinct theoretical ingenuity.
John Scotus Erigena however shone as a meteor in the theological firmament. Possessed of a high degree or originality he endeavored after the manner of Origen to demonstrate Theology in a philosophical manner but his speculative tendency led this bold investigator, who first again entered upon the path of speculation at the same time into the abyss of dangerous errors.
202[389] What was the great work accomplished by Scholasticism in general?
It was the task of the Scholastici to long the foundation of a system of modern Christian philosophy on a system of doctrines which had been handed down from antiquity in a partially corrupt

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form.
203 What were the limits and who were the principal theologians of the first period of Scholasticism?
The Scholastic spirit was first awakened in the monastic schools founded by Charlemagne and his successors.
It was principally cultivated in the monastery of Bec in Normandy where Lanfranc was a teacher. His disciple Anselm of Canterbury setting out from belief in the positive creed of the church, sought to attain the elevation of philosophical knowledge as is manifest no less in his theory of satisfaction that in his proof of the existence of God.
His views on those points as well as on the reality of general ideas were opposed by Roseclinus and Peter Abelard the former of whom rested faith (in opposition to the theory of Anselm) on the evidence of knowledge, while the latter defended Nominalism in opposition to realism.
Hildibert a Lavardino (first bishop of Mans and afterwards archbishop of Tours) adhered like Anselm with whom he was contemporary to the positive creed of the Church.
Gilbert of Poictiers on the contrary was (like Roseclinus and Abelard) charged with heterodoxy. A peculiar tendency which connected Mysticism with Scholasticism manifested itself in the writings of William of Champeaux the tutor of Abelard, as well as in those of Hugo of St. Victor and Richard of St. Victor
After Robert Pulleym and other theologians besides those already named had endeavored to prove the doctrine of the Church philosophically, Peter Lombard (who lived in the 12^{h} cent.) collected the existing materials in his "Sentence," and by his peculiar mode of treatment gave rise to that stiff and heavy method which after him was for a long time predominant.
204[395] What were the limits and who the principal writers of the second period

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of Scholasticism?
The dogmatical works of Robert of Melum (Folioth) and Alanus of Rissel (ab Juaulis) appeared about the same time while Peter of Poictiers a a disciple of Peter Lombard followed in the steps of his master.
But this Scholasticism too met with opposition especially on the part of Walter of St. Victor and John of Salisbury.
Nevertheless Scholasticism gained ground partly in consequence of external contingencies.
In the first place the orders of the mendicant friars acquired a greater influence upon the philosophical and theological studies pursued in the universities. And secondly by means of that more extensive intercourse with the East which followed the Crusades, the Western theologians from the 13^{h} cent. onwards became acquainted with a more complete edition of the works of Aristotle, which had been translated and commented on by the Arabs and exerted from that time a still more decided influence upon their systems.
The works called Suimmas the first of which was composed by Alexander Hales now took the place of the sentences. Albertus Magnus wrote the first complete commentary on the works of Aristotle. But when Scholasticism had reached its height towards the close of the 13^{h} cent. a division broke out between the different schools which continued to exist as long as the system itself.
The leader of one of these schools was Thomas Aquinas a Dominican monks
The leader of the other was his opponent John Deus Scotus a Franciscan Monk.
The Scholastic disputes were connected with the jealousies of the religious orders
But even in the present period the mystical tendency was sometimes united with the scholastic as in the

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case of John of Fidauza (Bonaventura) a Franciscan monk.
205[399] What is the history of the third period?
During the last period of Scholasticism now on its decline we meet with but few independent thinkers among whom th e most distinguished were Durand of St. Purcain Raimund of Sabunde and William Occam the nominalistic skeptic.
Gabriel Biel a disciple of the last mentioned but less original was the last of the scholastic divines though the degenerate tendency still lingered to evoke a strong desire for an entire reformation in theology.
206[401] What do you understand by Mysticism and can you state its history during the latter part of Scholasticism?
The influence of Scholasticism was beneficially counterbalanced by Mysticism, which in effusions of the heart, rich indeed though at times indistinct restored to theology those vital streams of which it had been deprived by the excess of dialectics.
Theologians whose tendency was of a positive kind such as Bernard of Clairvae had before this insisted upon the importance of religious feelings clinging to the orthodox faith and of a devout disposition in opposition to a speculative tendency.
Some of the Scholastic divines themselves had endeavored to reconcile the claims of pious emotions with the demands made by the scientific development of the age on which account they are commonly called either mystical scholastics or dialectic mystics.
But about the time of the decline of the Scholastic theology mysticism made its appearance in a much more vigorous and independent form though under very different aspects as had been the case with the scholastics so some of the mystics adhered more closely to the doctrine of the church while others departing from it adopted heretical opinions.
As to the scientific method one class of mystics manifested a more philosophical

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culture and preparation than was shown by the other.
The doctrines of Master Eckardt had much in common with the fanatical pantheistic sects and were consequently condemned by the see of Rome.
Among those who followed more closely though with various modifications the doctrines of the church were John Fauler Henry Suso Joh Ruesbrock the anonymous author of the "Buchlein vor der deutshe theolgia, Thomas a Keinpis and John Charlier Gerson, the last also endeavored to construct a scientific system of Mysticism and to give to it a psychological basis.
In the Greek Church too Mysticism had its representatives.
207[406] What does the Author say concerning philosophical opposition to scholasticiscm?
Even as early as 13^{h} cent. Roger Bacon had combated the one sided speculative tendency of Scholasticism and endeavored to improve the method of studying ~~philosophy~~ theology.
But the second half of the 15^{h} cent. was distinguished for the restoration of classical studies by which the human mind was delivered from that one-sided theological speculation which led astray both the scholastic and mystical divines and excited and directed to a more harmonious development of all the powers of the soul to a more simple and natural consideration of subjects and above all to a more judicious treatment of all spiritual matters.
Laurentius Valla John Reuchlin and Desiderus Erasmus may generally speaking be considered as the restorers of classical and to some extent Hebrew Philology.
Marcilius Ficinus and John Picus of Mirandola were the principal advocates of the study of the Platonic philosophy and thus on the one hand limited the excessive authority of

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Aristotle and the dominion of Scholasticism
and on the other showed how Mysticism
might be more intimately connected with
speculation.
208[405] Can you give some account of the fore-
runners of the Reformation?
The spirit of the Reformation manifested
itself more and more not only in science
but also directly in the sphere of the prac-
tical life.
John DeWickliffe John Huss and Jerome
of Prague as well as their followers start-
ing from a purer biblical doctrine a-
dopted in part the doctrines of the mystics
in part the scholastic forms of thought
though their tendency was on the whole
more practical.
Some of their follower fell into errors
of former fanatical sects.
The tendency of Jerome Savonorala is
quite peculiar, his theology has much of the
mystical with an apocalyptic col-
oring.
John Wessel of Gröningen on the contrary
united in himself the noble spirit of
Mysticism and the true spirit of Scienti-
fic inquiry striving to throw off the fetters
of scholasticism, he thus became in a
stricter sense a forerunner of Luther.
209[4xx] What is said of the connection of the history
of dogmatics with that of the church and
the world at this period?
The present period illustrates as much as any
other the intimate connection subsisting
between the development of the life of the
church and of mankind in general and
the development of doctrine.
Thus a parallel may clearly be drawn
between the history of Scholasticism on the
one hand and that of papacy and the
hierarchy of the other.
Monasticism and celibacy not only
tended to forward the spirit of subtile
speculation manifested by the school-
men but also awakened profounder longings
on the part of the mystics.
The splendor and magnificence of Roman
forms of worship had a reacting influence

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upon the doctrines of the church (especially
upon the doctrines of the sacraments and
the saints) in proportion as the former itself
owed its existence to the latter.
The dogmatic spirit of the present period
was also symbolically expressed in the
art of the middle ages.
The advantages which the West derived
from the Crusades the origin of which
may be partly ascribed to the religious
enthusiasm of the times were manifold
and of various description.
The great calamities and plagues
of the 14[h] cent. also so impressed the
minds of the people as to be at least
a partial cause of the religious and
mystical phenomena of those times
After the exclusive use of the Latin lan-
guage in all ecclesiastical matters
had led to the neglect of a searching and
critical examination of the Bible and
the adoption of a barbarous terminology
the spread of Greek literature from the
conquest of Constantinople A.D. 1453,
exerted a beneficial influence both upon
the study of the original languages of the
Sacred Scriptures and the mode of dis-
cussing theological subjects.
And in the last place though the ter-
rible institution of the Inquisition had
for a time succeeded in intimida-
ting the minds of the people and in
preventing the free exchange of ideas
yet the invention of printing (1460) the
discovery of America (1492) and the en-
tire revolution which took place in
the history of nations prepared the way
for a new period which rendered the
new development of religions life
necessary, as a consequence of the
manifold changes in the modes of
thought and life.
210[4xx] What does the Author say of the truth
and divine origin of Christianity?
The ground assumed by Apologetical
writers of the present period in opposition
to all who were no Christians was
considerably different from that taken

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during the first period.
On the one hand the Judaism of the middle ages was not the same with that which Justin Martyr combated in his dialogue with Tryphons on the other the views of the Apologists of the middle ages on doctrinal subjects differed in many respects from those of the earlier Fathers.
Other weapons were also required in the controversy with Mohammedanism that those which had been used against the ancient forms of polytheism.
But the Skepticism and free thinking which made their appearance especially towards the close of the present period within the church itself both in a more open and a more concealed manner rendered a philosophical defence of the Christian religion still more necessary than did those historical forms of religion which existed alongside of forms of Christianity.
Generally speaking the Apologists adopted former methods of argumentation.
The arguments derived from miracles and prophecies were retained as tradition had sanctioned them though some writers attained the idea that the religion of Christ would recommend itself by its internal excellencies even without miracles.
211[404] What changes took place during this period in the relative estimation of the Scriptures and tradition?
Though the Bible was still theoretically regarded as the highest authority in all religious matters yet it was gradually overshadowed by tradition which was deemed of equal importance with the Scriptures.
Its doctrines were more and more corrupted and mixed up with the arbitrary traditions of men. Besides the tradition of the church the book of nature was also held in reverence along with the other writings beside the Bible as coming from heaven and even went so far as to put the imaginations of the natural man on an equality

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with the Word of God.
[Some of the mystical sects looked upon other writings besides the Bible]
On the other hand the principle of the authority of Scripture in opposition to a corrupt tradition made increased progress in the century immediately preceding the Reformation.
212[414] In what estimation were the Apocrypha of the O. Test. held by the different portions of the Church?
The Canon had been compiled in the preceding period and so that the Latin Church generally regarded the books commonly called the Apocrypha of the O. Test. as a part of it.
The Paulicians in the East rejected (like the Gnostics) the O. Test. and the writings of Peter.
But as late as the age of the Carlovingians doubts were entertained even within the pale of the Catholic Church itself respecting the genuineness of various books of the O. Test.
213[425] What is the history of the doctrine of inspiration during the third period?
Generally speaking the views hitherto entertained respecting inspiration continued to prevail in the church so that the assertion of Agobard Archbishop of Lyons that the sacred penman had not always adhered to the rules of grammar called forth decided opposition on the part of ~~the Greek church~~ Fredegis abbot of Tours against which however Agobard defended himself with sound mother wit.
Euthysmius Zigabenas met with less opposition on the part of the Greek Church though he did not hesitate to speak openly about the discrepancies between the different Evangelists.
The Scholastic divines endeavored to define more precisely the idea of inspiration while the mystics confounded more or less the idea of the inspiration of Holy Writ with that of divine illumination in general.

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on the whole it is undoubtedly true that the present period with its imaginative tendencies continued to believe in the power of Divine inspiration from beyond the Canon of the Bible) and was far from restricting for all times the fullness of the manifestations of the divine Spirit within the limits of a single book however strictly its divine origin may be maintained.

214[428] What was the state of philosophy and Exegesis during this period?

A sound interpretation resting on a grammatico-historical basis was scarcely known in consequence of the neglect of philological studies and it was not until the close of this period that light began to dawn.

Scripture was interpreted either in close accordance with the dicta of ecclesiastical tradition or in an arbitrary and allegorical manner to uphold a subtile Scholasticism or a refined mysticism.

John Scotus Erigena taught an infinite sense of Scripture (Others with Origen a threefold or with Agustine a fourfold sense, while some even went so far as to speak of a seven or eightfold sense.

Practical rules of interpretation however were not altogether overlooked.

The rules of the Church endeavored (from fear of heresy) to restrict the perusal of the Bible on the part of the people while private individuals were anxious to recommend it.

Sound Scriptural views and biblical interpretation are found in the writings of John Wessel the characteristic feature of whose theology is a biblical tendency.

215[432]- II Division. What were the several kinds of arguments used at this period for the existence of God?

The proofs of the existence of God have their proper origin in the scholastic philosophy That which was formerly

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but the semblance of an argument now appeared in the form of a philosophical demonstration.

Thus the cosmopological proof of Diodorus of Tarsus was fully developed by John Damascenus, Anselm followed the footsteps of Augustine and Böethius and endeavored from the idea of a God as a datum to prove his existence

This was the so called ontological proof which however did not at once obtain the assent of Anselms cotemporaries.

Gannilo a monk from the standpoint of an empirical philososphy raised objections of an ingenious nature to the proof of Anselm which were as ingeniously refuted by the latter.

The fate which this mode of proof encountered was various.

While Hugo of St Victor endeavored to prove the existence of God in a different way viz. from contingency the theologians of the 13[h] cent. in general and Thomas Aquinas and D??? Scotus in particular returned to the argument of Anselm though they modified it in various ways.

Raibunde of Sabunde propounded what is called the moral proof according to which the existence of an eternal Author of reward and punishment is inferred from the moral freedom and accountability of rational creatures.

The historical proof is found in Savvonorola and others who endeavored to demonstrate the existence of God from the consensus gentium.

There were however those who showed the insufficiency of these arguments or at least abstained from the use of all proofs of such a nature and simply appealed to the direct revelation of God in the heart of man.

John Duus [Deus] Scotus and William Occam belonged to the former, John Wessel and especially the mystics belonged to the latter class of

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216[440] theologians.
What errors concerning the nature of God occurred at this period?
The ingenious system of John Scotus Erigena who for purely scientific purposes endeavored to make a dialectic mediation between the antagonism of God and the world (nature) was so misunderstood and misused by some of his close mediators particularly Amalrich of Bena and David of Dinante as to give rise to a gross adoration of the flesh.
It was combated by Albertus Magnus and Thomas Acquinas and condemned by the Council of Paris A.D. 1209 and the 4h Lateran Council 1215.
The Mystics also exposed themselves to a charge of Pantheism more or less justified by asserting that nothing except God had a real existence.
But the more considerate among them retained in accordance with orthodox theologians the theistic principle of a difference between God and his people though they could not always scientifically prove that to which they practically adhered.
27[445] What was taught at this time concerning the attributes of God?
The writings of John Damascenus and his successors in the Greek church contain less ample definitions and classifications of the attributes that the works of the schoolmen which are very copious on just this point.
Though Anselm and others insisted upon the importance of the proposition laid down by Augustine that attributes of God not only form one whole but are also identical with the divine essence itself and cannot therefore be regarded as something foreign and manifold which is merely attached to God yet the speculative and systematizing tendency of the Scholastics

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frequently led them to lose sight of the simple truth.
Concerning the omnipresence of God some e.g. Hugo and Richard of St. Victor, defended the substantial omnipresence among the metaphisical attributes of God; Anselm laid most stress upon the eternity and omnipresence the former should that these could not be in God either an Aliquando or an Alicubi in the proper sense of the terms in opposition to the merely dynamic view, while others endeavoored to unite the two.
A difference was also made between the eternity of God and a mere sempiternitas the latter of which may be ascribed even to creatures (e.g. angels and the souls of men) And lastly it was asserted that the unity of God which many of the schoolmen numbered among his attributes was not to be regarded as a mere mathematical apcentity.
The Theologians of the Greek church signified this by extending the idea of a numerical unity to that of a unity which is above all other things.
218[448] What views were held concerning Omnipotence and Omniscience of God?
The application of the divine knowledge and power to things out of God easily gave rise to anthropomorphitic notions and absurd sublilties which were best removed by re~~gn~~arding the attributes of Omnipotence and Omniscience not as separate attributes but in their connections with the divine ~~attributes.~~ essence.
Anselm and Abelard agreed in asserting that God can do everything which may be done without interfering with his infinite perfection
Peter Lombard Hugo of St Victor Richard of St. Victor and others adopted the same view.

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the knowledge of God was farther
looked upon as immediate and
omnipresent and a distinction was
made between that aspect of this
knowledge which refers to things
(as habitus) and that which has re-
gard to himself (as actus).
Respecting the divine omnipotence
some e.g. Abelard maintained that
God could make nothing else and
nothing better that what he really
makes, others e.g. Hugo St. Victor thought
this assertion blasphemous became
the infinite power of God is thus
restricted to certain limits.
219[452] What views were maintained con-
cerning the will and love of God?
The so called moral attributes of
God viz. his holiness wisdom justice
and benevolence were treated in
connection with other doctrines
and sometimes in such a manner
as to give the appearance of contradict-
tions.
As the knowledge of God is one with his
being so likewise is his will whose
final object can be only the abso-
lutely good, that is God.
The mystics loved to descend into
the depths of divine love and en-
deavored to explain this in their
own way while the scholastics
proposed wondrous questions re-
specting even this attribute of God
which least of all admits of being
dialectically discussed.
220[453] How was the dispute concerning
the procession of the Holy Spirit
settled?
The question was long and bitterly
agitated and have ever the Greek
and Latin churches have ever dif-
fered upon it, the former averring
that the Spirit proceeds from the
Father alone, the latter that it
proceeds from Father and Son.
221[457] What peculiarity characterizes the
writings of John Scotus Erigena Roseclinus

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and Abelard on the Trinity?
Erigena declared that the terms
Father and Son are mere names
to which there is not corresponding
objective distinction of essence in
the Godhead, which strongly savours
of Pantheism
The Nominalism of Roseclinus
exposed him t the charge of Tritheism
while that of Abelard exposed him
to that of Labellianism.
222[469] What views were entertained con-
cerning doctrine of Creation Provi-
dence and Government of the World
and especially Theodicy?
The pantheistic system of John Scotus
Erigena found no imatators among
the orthodox scholastics; the adhered
rather to the idea of a creation out of
nothing.
Later writers endeavored to define
this doctrine more precisely in order
to prevent any misunderstanding
as if nothing could have been the
cause of existence.
The Mosaic account of the Creation
was interpreted literally by some
and allegorically by others.
The opinion still continued gener-
ally to prevail that the world is a
work of divine goodness and ex-
ists principally for the sake of man.
Tho' Mysticism tended to induce its
advocates to regard the independence
of the finite creature as a separation
from the creator and consequently
as a rebellion and thus to represent
Creation as the work of Satan (after
the manner of the Manicheans) yet
these pious thinkers were roused by
the sight of the work of God to the
utterance of beautiful and ele-
vating thoughts and lost in wonder
and adoration.
On the other hand the Schoolmen
fond of vain and subtle inves-
tigations indulged here also in
absurd inquiries.

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concerning the existence of evil in the world the scholastics adopted for the most part the views of Augustine.
Thus some e.g. Thos. Aquinas regarded evil as the absence of good and as forming a necessary part of the finite world retaining however the difference between moral evil and physical evil (the evil of guilt, and the evil of its punishment) others adopted with Chrysostom the notion of a twofold divine will (voluntas antecedans et consequeus.)
223[475] What views were entertained at this period concerning Angels and the Devil?
John Damascenus and others adhered to the classification of the Angels given by Pseudo-Dionysius.
The Council of the Lateran A.D. 1215 under pope Innocent III pronounced as the doctrine of the Church that the Angels are spiritual beings and that they were created holy.
But with regard to particular points such as the nature and the offices of the angels the relation in which they stood to God the world man and the work of Redemption ample scope was left for poetical and imaginary speculations sometimes running out into willful conceits.
The idea of a devil penetrated even deeper than did the belief in angels into the popular creed of the Germanic nations sometimes connected in a horrible way with the belief of sorcery and witches so common during the middle ages sometimes treated with levity and humor interwoven with legends and popular tales. In the history of doctrines this living and ~~natural~~[national] belief in the devil is to be considered as well as the theorems and systems of the schools founded for the most part on traditional definitions.
In the religious point of view the only point of importance is this

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that it was held that the devil cannot compel anyone to commit sin while he himself is delivered up to eternal punishment.
He as well as his associates the evil spirits fell their own punishment but also take pleasure in the torments of the damned; this compensation worthy of their devilish disposition is all their joy.

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