

The Victorious, Defeated Church

The Union of Church and State

1. With the “Christian” Constantine at the throne of the empire, and the Council of Nicea successfully behind them, the church entered into an unholy alliance with the state that would last until the end of the Roman empire.
2. This union was both good and bad for the church:
 - a. However, the negative effects not only affected the empire, but also have progressed through the ages.
 - i. People sought to use the church for their own political and social advantages
 - ii. Pagan worship ceremonies began to creep in to “Christian” ceremonies
 - iii. Images of saints and martyrs began to appear around 405 AD
 - iv. The Lord’s Supper was changed from a memorial feast (1 Cor. 11) to a literal sacrifice
 - v. The worship of Mary replaced that of Diana and Venus
3. While Christians are to pray for the leaders of the land and for peace (1 Tim. 2:1-2), there is in scripture a clear distinction between the body of Christ and the civil government.
4. What we see is a situation where Christianity no longer changed the world, but the world changed Christianity.
5. How could this same thing happen today? _____

The Rise of Monasticism

1. Later to be known as monks, the monasticist movement began with Anthony of Thebes in 320 AD as a reaction to the “successful nature” of the accepted church.
2. This philosophy encouraged separatism from worldly things.
3. While Christians are to be different, the Bible also makes it very clear we are not to separate ourselves entirely from the world or the things of the world, 1 Cor. 5:10; we are to be an influence for good in it, Matt. 5:13-14; Phil. 2:15

Augustine

1. Perhaps one of the most influential minds of the post-biblical church was that of Augustine.
 - a. Born in 354 of a heathen father and Christian mother, he enjoyed his youth without any inhibitions, followed Manichaeism for a while, and was

converted to Christianity in 386 AD. Within nine years, he was the bishop of Hippo.

- b. Among his writings, he developed several ideas:
 - i. The doctrine of original sin
 - ii. The three stages of human existence:
 - 1. Able not to sin (Adam) (choice)
 - 2. Not able not to sin (men since Adam)
 - 3. Not able to sin (redeemed humanity after judgment)

Changes in Public Worship during the Middle Ages

1. During the Middle Ages, several changes in public worship were developed.
 - a. Mass
 - b. The Seven Sacraments
 - i. Baptism
 - ii. The Eucharist
 - iii. Confirmation—a formal declaration of faith later in life by one baptized as an infant
 - iv. Penance (confession & absolution)
 - v. Marriage
 - vi. Ordination
 - vii. Extreme Unction—prayers offered up by priest for those dying and about to depart
2. Pope Gregory also developed the doctrine of purgatory
3. The introduction of the organ (657 AD) and bell in worship
4. The worship of Saints
5. Image worship
 - a. At the Second Council of Nicea in 787, it was adopted, “that pictures should be given due salutation and honorary reverence, not indeed that true worship, which pertains alone to the divine nature...for the honor which is paid to the image passes on to that which the image represents, and hw who shows reverence to the image shows reverence to the subject represented in it.”
6. The celibacy of the priesthood, which had been encouraged but not commanded until urged so by Gregory VII, Approx. 1100 AD.

The Development of Papal Power

1. One of the most damaging development during this age was that of the “Universal Bishop of the Church,” or Pope.
2. Reasons for the development:
 - a. **It was a logical progression** of the Bishop, Metropolitan and Patriarch.
 - b. **The Fall of the Western Rome Empire**
 - i. In 476 AD, the impossible happened. After years of resisting the invading barbarian hordes, the German king Odoacer took possession of the city of Rome. The Western Roman Empire, which had survived for more than 1500 years, was no more.

- ii. Oddly enough, because the church had been so active and successful in evangelizing the barbarian lands, the power of the church in Rome was not affected in the least. In fact, the bishop was now in a unique position of power.
 - c. When Constantine moved the capitol of the Empire to Constantinople, Rome was no longer the political capital of the world. The bishop then, out of the shadow of the emperor, was the most powerful figure in the western empire.
 - d. History.**
 - i. Even before officially recognized as an office, the Roman bishop was considered the “papa, father” because of it standing in history.
 - e. “Apostolic Succession.”**
 - i. Rome felt a place of honor because she claimed apostolic authority through both Peter and Paul, with tradition claiming Peter to have been the first bishop of Rome. Since they erroneously thought the bishop to have charge over the church, and since Peter as the greatest of the apostles must have had power over them, he must too have authority over the whole church. Matthew 16:18 & John 21:16-17 were used as proof text.
- 3. This control and authority was slowly developed over time, with Leo I in the middle of the 5th century for the first time claiming authority over the whole church in the basis of succession from Peter.
- 4. The Battle for Power: The Bishop of Constantinople v. the Bishop of Rome
 - a. In 588 AD, much to the dismay and shock of the bishop of Rome, the bishop of Constantinople assumed the title “Universal Bishop of the Church.”
 - iii. Gregory, patriarch of Rome, objected, strongly insisting all five patriarchs be considered such, not just the one in Constantinople.
 - b. In 602 AD, Emperor Phocas violently assumed the throne. Gregory befriended him, while the bishop of Constantinople was sympathetic to the former emperor. Phocas recognized Rome as the premiere church.
 - c. From this point on, the bishop of Rome asserted more and more power, to the point his successors eventually were viewed as the only popes, Universal Bishops of the church
- 2. The power of the pope
 - a. Culminated under the papacy of Hildebrand, or Gregory VII. He put an end to the nomination of popes and bishops by kings and emperors.
 - b. Pope Innocent the III (1198- 1216) claimed the right to depose and set up kings.
 - i. He argued that he was the judge of all but above the judgments of any.
 - ii. He brought the king of France under his submission when he unlawfully put away his wife.
 - iii. He brought the king of England under submission.
 - c. By the 14th century, however, as Europe came out of the dark ages, the popes began to see their power and hold fade. Boniface VIII forbade

Edward I of England to tax church property, but was forced to give in to the king. When he crossed the King Philip of France, he was arrested and thrown into prison.

3. The rise and fall of church power
 - a. In summary, the Middle Ages stood as a time of great change for the church. It solidly moved from the church established by God in the New Testament to one fully changed by man into a human institution with at times only passing similarities to what God created.

Questions

1. How did the union of church and state at least immediately benefit both parties?
2. What is to be the Christian's attitude regarding civil government?
3. What was monastacism?
4. How did Augustine affect the church? How are his teachings seen even today?
5. This lesson dealt with several changes in the assemblies of worship and doctrinal practice. From a human & personal standpoint, which of these would be the most enticing to you? Why?
6. What were some of the reasons for the development of papal power?
7. Describe the relationship between the bishops of Rome and Constantinople.