

# CONTENTS

## CHAPTER I

### INTRODUCTORY

	PAGE
The scope of the book—What Christian Doctrines are . . . . .	1, 2
The part played by heresies . . . . .	(note) 2
Gradual progress and developement . . . . .	3-5
NOTES: Dogma . . . . .	5
<i>αἵρεσις</i> . . . . .	6
<i>θεολογία—θεολογεῖν</i> . . . . .	7

## CHAPTER II

### THE BEGINNINGS OF DOCTRINES IN THE NEW TESTAMENT

The New Testament gives the earliest interpretations . . . . .	9-11
The doctrine of GOD . . . . .	11-15
The doctrine of Man—of Sin . . . . .	16-18
The doctrine of Atonement . . . . .	19-21
The doctrine of the Church and of the Sacraments . . . . .	22-23
Baptism . . . . .	23-27
the Eucharist . . . . .	27-32

## CHAPTER III

### THE DEVELOPEMENT OF DOCTRINE

Different theories in explanation of the developement of doctrine—	
(1) Corruption and degeneration (the Deists) . . . . .	33
(2) <i>Disciplina arcani</i> (Trent) . . . . .	34
(3) Developement (Newman) . . . . .	36
In what sense developement occurred . . . . .	36
Influence of Greek thought on the expression of doctrine . . . . .	38
NOTE: <i>Οἰκονομία</i> , 'Accommodation', 'Reserve' . . . . .	39

## CHAPTER IV

THE SOURCES OF DOCTRINE: ORAL TRADITION—  
HOLY SCRIPTURE

	PAGE
Earliest idea of Christian inspiration . . . . .	41
of tradition . . . . .	42
Inspiration of Scripture: different conceptions—	
Jewish . . . . .	43
Gentile . . . . .	44
Philo . . . . .	44
The Apostolic Fathers . . . . .	45
Muratorian Fragment of the Canon . . . . .	45
The Apologists . . . . .	46
Irenaeus . . . . .	47
Clement and Origen . . . . .	48
Interpretation of Scripture. The written word—	
Homer . . . . .	49
Philo . . . . .	51
Irenaeus, Tertullian, Clement . . . . .	52, 53
Origen's theory . . . . .	53
The Cappadocians—Tyconius, Augustine—The School of Antioch . . . . .	55
The place of tradition in interpretation—	
Irenaeus . . . . .	55
Tertullian . . . . .	57
Vincent . . . . .	59

## CHAPTER V

## JEWISH ATTEMPTS AT INTERPRETATION. EBIONISM

Characteristic Jewish conceptions . . . . .	62
Ebionism—	
Different degrees . . . . .	63-65
Cerinthus . . . . .	65 f.
The Clementines . . . . .	66 f.
NOTE: Chiliasm . . . . .	68 ff.

## CHAPTER VI

GENTILE ATTEMPTS AT INTERPRETATION.  
GNOSTICISM

Characteristics of Oriental religious thought . . . . .	72
The problem of evil . . . . .	73-75
Oriental ideas applied to the Christian revelation . . . . .	75

	PAGE
The Gnostics—their aims and classification of the various schools . . . . .	76-79
The earlier representatives of Gnostic conceptions . . . . .	79-81
Marcion and his followers . . . . .	81-84
Carpocrates and his followers—The Cainites and Ophites . . . . .	84-86
The School of Basilides . . . . .	86-88
The Valentinians . . . . .	88-91
The influence of Gnosticism on the development of Christian doctrine . . . . .	91-92
NOTE: Manicheism . . . . .	93-95

CHAPTER VII

THE REACTION AGAINST GNOSTICISM.  
MONARCHIANISM

The 'Monarchian' School of interpreters prompted by 'orthodox' intention . . . . .	96
Attempts at explanation which should maintain alike the oneness of God and the divinity of Christ . . . . .	97
Two main Schools—	
(a) Dynamic or Rationalistic . . . . .	97
(b) Modalistic or 'Patripassian' . . . . .	97
The Alogi the point of departure for both Schools . . . . .	98
(a) The Theodotians . . . . .	98
Artemon . . . . .	99
Paul of Samosata . . . . .	100-102
(b) Praxeas and Noetus . . . . .	102-104
Sabellius and his followers . . . . .	104-106
Sympathy with Sabellianism at Rome . . . . .	106
NOTES: Novatian . . . . .	107
Hippolytus . . . . .	108
Beryllus . . . . .	109
Monarchian exegesis . . . . .	110
Lucian . . . . .	110
Paul of Samosata and <i>ὁμοούσιος</i> . . . . .	111

CHAPTER VIII

THE CORRESPONDENCE BETWEEN DIONYSIUS OF ROME  
AND DIONYSIUS OF ALEXANDRIA

Significance of this correspondence . . . . .	113
The points at issue . . . . .	114-115
Diverse uses of the equivocal terms <i>οὐσία</i> and <i>ὑπόστασις</i> and confusion due to Latin rendering of <i>οὐσία</i> by <i>substantia</i> . . . . .	116-118

## CHAPTER IX

## THE LOGOS DOCTRINE

	PAGE
The Doctrine fully expressed in outline in the prologue to the Gospel according to St. John, but not fully appreciated; different aspects and relations of the doctrine represented by different early Christian writers—these to be regarded as typical and complementary rather than as mutually exclusive . . . . .	119, 120
The Epistles of Ignatius . . . . .	121
<i>ἀγένητος</i> and <i>ἀγέννητος</i> . . . . .	(note) 122
The Letter to Diognetus . . . . .	123
Justin Martyr . . . . .	124-126
The Human Soul in Christ. . . . .	(note) 125
Tatian . . . . .	126
Theophilus . . . . .	127
In all three the distinction recognized is cosmic rather than hypostatic . . . . .	128
Athenagoras—his fuller recognition of the problem . . . . .	128, 129
Irenaeus—important contributions to the doctrine . . . . .	129-132
Clement of Alexandria . . . . .	133-136
The Logos Doctrine superseded by the Doctrine of the Sonship . . . . .	136-137

## CHAPTER X

## TERTULLIAN'S DOCTRINE OF THE GODHEAD

Tertullian's use of terms and analogies . . . . .	138
Doctrine of the Sonship and the Trinity . . . . .	140-144
The full Nicene and Chalcedonian doctrine . . . . .	144

## CHAPTER XI

## ORIGEN'S DOCTRINE OF THE GODHEAD

The great importance and influence of Origen . . . . .	145
The basis of his doctrine . . . . .	146
The eternal generation of the Son . . . . .	147
The Trinity . . . . .	148
Apparently contradictory teaching . . . . .	148, 149

	PAGE
The fitness of the Incarnation . . . . .	150
His teaching Nicene . . . . .	151
NOTE: Origenistic theology and controversies . . . . .	152-154

## CHAPTER XII

## THE ARIAN CONTROVERSY

Introductory—the previous course of the doctrine and the causes of the controversy . . . . .	155, 156
Arius and his teaching . . . . .	156-160
The sources of knowledge of Arian theories . . . . .	157, 158
The development of the doctrine of the Person of Christ before Arius . . . . .	(note) 157
The sources of knowledge of Arian theories . . . . .	(note) 157-158
Arian interpretation of Scripture . . . . .	161-163
Outbreak of controversy and history up to Council of Nicaea . . . . .	163, 164
The Council of Nicaea and its Creed . . . . .	165-170
The Reaction after Nicaea—personal and doctrinal . . . . .	171
Attempts to supersede the Nicene Creed—Council of Antioch 341 . . . . .	172
Its second Creed . . . . .	173-175
Its other Creeds . . . . .	175
Opposition of the West to any new Creed—Council of Sardica 343 . . . . .	176
Renewed attempt to secure a non-Nicene Creed—the <i>μακρόστιχος ἕκθεσις</i> . . . . .	176
Condemnation of Photinus and tranquillization of the 'moderates': subsidence of fears of Sabellianism . . . . .	177
Development of extreme form of Arianism after death of Constans . . . . .	178
The Council of Sirmium 357 . . . . .	179
Arianism in the West . . . . .	(note) 179
The Sirmian manifesto . . . . .	(note) 180
Protests of the 'moderates' in the East . . . . .	181
The 'Homoean' compromise . . . . .	182-185
Gradual conversion of 'Semi-Arians' and convergence of parties to the Nicene definition . . . . .	185-187
Final victory of the Nicene interpretation at the Council of Constantinople . . . . .	187-189
The 'Constantinopolitan' Creed . . . . .	(note) 188
Arianism outside the Empire, and the causes of the failure of Arianism . . . . .	(note) 189
NOTES: Marcellus . . . . .	190-192
Homoiousios and the Homoeans . . . . .	192-193
The meaning of Homoousios in the 'Constantinopolitan' Creed . . . . .	193
'By the Will of the Father' . . . . .	194
<i>Μονογενής</i> —Unigenitus—Unicus . . . . .	195

## CHAPTER XIII

THE DOCTRINE OF THE HOLY SPIRIT AND  
THE TRINITY

	PAGE
The course through which the doctrine went . . . . .	197
The Old Testament and the New Testament doctrine . . . . .	198, 199
The early Church . . . . .	199
The full doctrine expressed by Tertullian . . . . .	200
Origen's exposition of the doctrine—the first systematic attempt at a scientific expression of it in view of difficulties suggested	201-204
Teaching in the Church just before the outbreak of Arianism—	
Gregory Thaumaturgus . . . . .	204
Dionysius of Alexandria . . . . .	205
Eusebius of Caesarea . . . . .	205
The Arian theories—not emphasized and for a time ignored . . . . .	206
The teaching that was given in the Church in the middle of the fourth century shewn by Cyril of Jerusalem's lectures . . . . .	206-209
Need for authoritative guidance as to the doctrine . . . . .	209
The teaching of Athanasius (the <i>Letters to Sarapion</i> ) . . . . .	209-212
and of Hilary (the <i>de Trinitate</i> ) . . . . .	212
The new theories of Macedonius . . . . .	212
The doctrine declared at Alexandria in 362 and at subsequent synods in the East and in the West . . . . .	213, 214
The Epiphanian Creed . . . . .	214-217
The procession of the Spirit—relation to Father and Son . (note)	215
Basil's treatise on the Holy Spirit . . . . .	217-219
Gregory of Nyssa, 'that there are not three Gods' . . . . .	220-222
The prevailing uncertainty reflected in the sermons of Gregory of Nazianzus . . . . .	222-224
The Council of Constantinople . . . . .	224
Augustine's statement of the doctrine . . . . .	225-231
The <i>περιχώρησις</i> . . . . .	(note) 226
Niceta on the doctrine of the Spirit . . . . .	(note) 231
NOTES: Substantia . . . . .	231-233
Persona . . . . .	233-235
ὐσία and ὑπόστασις . . . . .	235-238

## CHAPTERS XIV—XVI—THE CHRISTOLOGICAL CONTROVERSIES OF THE FOURTH AND FIFTH CENTURIES

### CHAPTER XIV

#### APOLLINARIANISM

	PAGE
The results of previous developement of doctrine . . . . .	239, 240
The points of departure of Apollinarius and his theories . . . . .	240-243
Objections to them and his defence . . . . .	243-246
The union of the two natures not satisfactorily expressed . . . . .	246, 247
NOTES: The Human Soul in Christ . . . . .	247-249
The Human Will in Christ . . . . .	249-250
How can Christ be 'complete man' and 'without sin'?	250-252
The Athanasian Creed . . . . .	252-254

### CHAPTER XV

#### NESTORIANISM

The theological schools of Alexandria and Antioch . . . . .	255
The teaching of Diodorus of Tarsus and Theodore of Mopsuestia . . . . .	256-260
The outbreak of the controversy—Nestorius at Constantinople . . . . .	260
The title <i>θεοτόκος</i> . . . . .	261, 262
Cyril of Alexandria—denunciation of the Nestorian teaching . . . . .	262
Cyril's Anathemas and the answers of Nestorius . . . . .	263-266
Their significance and the reception given to them . . . . .	267
Cyril's dogmatic letter . . . . .	267-269
Earlier teaching in the Church on the subject (Tertullian, Origen, Athanasius) . . . . .	269, 270
The Council of Ephesus and the victory of Cyril . . . . .	270, 271
The terms of agreement between Cyril and the Antiochenes—the Union Creed . . . . .	272
Dissatisfaction on both sides with the definitions—Cyril's defence of them . . . . .	273-274
The strength and the weakness of Nestorianism . . . . .	274-275
Suppression of Nestorianism within the Empire . . . . .	276
NOTES: <i>θεοφορος άνθρωπος</i> . . . . .	276-279
The Nestorian (East-Syrian) Church . . . . .	279

## CHAPTER XVI

## EUTYCHIANISM

	PAGE
The teaching of Eutyches—his condemnation . . . . .	281-282
Appeal to the West and counter-attack on Flavian . . . . .	282-283
The Council of Ephesus . . . . .	283
Victory of the Eutychians through the Emperor's support . . . . .	284
Death of Theodosius—A new Council summoned . . . . .	284, 285
The Council of Chalcedon and its Definition of the Faith . . . . .	285-287
The letter of Leo to Flavian . . . . .	288-292
The later history of Eutychianism—the Monophysites . . . . .	292
NOTES: The <i>communicatio idiomatum</i> . . . . .	293
Christ's human nature impersonal . . . . .	294
The <i>Κένωσις</i> . . . . .	294-300

## CHAPTER XVII

THE DOCTRINE OF MAN—SIN AND GRACE—  
PELAGIANISM

Introductory: the difficulties of the doctrine not faced in the earliest times . . . . .	301
Different theories as to the origin of the Soul . . . . .	302-305
Different conceptions of the Fall and its effects . . . . .	305-307
The teaching of Augustine . . . . .	308-312
Contrast between him and Pelagius . . . . .	308
His doctrine of human nature, sin, grace . . . . .	309
" " freedom of will . . . . .	310
Novel teaching on other points—predestination, reprobation . . . . .	311-312
The opposition of Pelagius . . . . .	312-313
His antecedents and the chief principles which controlled his thought and teaching . . . . .	313-316
The Pelagian controversy—Coelestius . . . . .	316
The first stage at Carthage—condemnation of Coelestius . . . . .	316
The second stage in Palestine: attack on Pelagius by Jerome and Orosius—acquittal by the Palestinian bishops . . . . .	317
The third stage—appeal to Rome: condemnation of Pelagius and Coelestius by Innocent, followed by their acquittal by Zosimus . . . . .	318
The fourth stage—condemnation of all Pelagian theses by the Council of Carthage in 418, followed by imperial edicts against the Pelagians, and their final condemnation at Rome . . . . .	319-320
The ultimate issue of the controversy . . . . .	320
Julian of Eclanum . . . . .	(note) 320



	PAGE
Attempts to mediate between the two extremes of Pelagianism and Augustinianism—Semi-Pelagianism . . . . .	321
John Cassian—his teaching . . . . .	321-323
Faustus of Lerinum and Rhegium . . . . .	323-324
The later history of the doctrine . . . . .	324-326

## CHAPTER XVIII

## THE DOCTRINE OF THE ATONEMENT

Different points of view, but no definite theory, in early times . . . . .	327-328
The Apostolic Fathers (Clement, <i>Epistle of Barnabas</i> , Hermas, Ignatius) . . . . .	328-330
Justin Martyr . . . . .	330-332
The Writer to Diognetus . . . . .	332
Tertullian . . . . .	333
Irenaeus—doctrine of the Incarnation and theory of Satan's dominion . . . . .	333-337
Origen—Ransom to the Devil . . . . .	337
Other aspects of the Atonement . . . . .	338-340
Gregory of Nyssa . . . . .	340-342
Rufinus . . . . .	342
Gregory of Nazianzus . . . . .	343-345
Athanasius . . . . .	345-349
Augustine . . . . .	349-351
Summary of the teaching of the period . . . . .	351-352
NOTES: 'Heretical' conceptions of the Atonement . . . . .	352-353
The Doctrine of Merit (Tertullian and Cyprian) . . . . .	353-355

## CHAPTER XIX

## THE CHURCH

General conceptions (no thought-out doctrine till Cyprian) . . . . .	356
A new spiritual society and organization . . . . .	357
One, holy, catholic, apostolic:—these 'notes' implied from the first Ignatius . . . . .	357-359
'Catholic' . . . . .	(note) 358
Irenaeus—the Church as teacher . . . . .	359-360
Tertullian's conception . . . . .	360-362
The commission to Peter . . . . .	(note) 362
Clement and Origen . . . . .	362-363
Cyprian's conception . . . . .	363-366
The Episcopate . . . . .	(note) 364
Cyril of Jerusalem . . . . .	366-368
Augustine . . . . .	368-372
NOTES: The Penitential System . . . . .	372-373
The Bishops as the centre of unity . . . . .	373-375

## CHAPTER XX

## THE SACRAMENTS—BAPTISM

	PAGE
General conception of a sacrament—the use of the term . . . . .	376-377
Early conceptions of baptism : the names for it, the form, what it effected—New Testament and later . . . . .	378-380
Justin Martyr on baptism . . . . .	380-381
Tertullian . . . . .	381
The idea of the water . . . . .	(note) 381
Cyprian . . . . .	382
Cyril of Jerusalem (the rites and their significance) . . . . .	383-384
Ambrose on baptism (his peculiar conceptions) . . . . .	384-385
NOTES ; Martyrdom as baptism . . . . .	386
Heretical baptism . . . . .	386-388
Baptism by laymen . . . . .	388-390
The Unction and Confirmation . . . . .	390-392

## CHAPTER XXI

## THE SACRAMENTS—THE EUCHARIST

[NOTE.—The different theories which have been held in later times, namely, Transubstantiation, Consubstantiation, the 'sacramentarian' theory, the 'receptionist' theory, the Anglican statement of the real presence.]

The Eucharist at first connected with the Agape . . . . .	393-396
Early conceptions of the effect of consecration—the Didache, the Christians of Bithynia, Ignatius, Justin . . . . .	397
Irenaeus . . . . .	397-399
The conception of the elements as symbols (only a distinction in thought) . . . . .	399-402
The conception of the Eucharist as a sacrifice—Clement, Ignatius, Justin, Cyprian . . . . .	402-403
Clement of Alexandria (the Agape) and Origen . . . . .	404-406
Cyril of Jerusalem . . . . .	406-409
Eusebius and Athanasius . . . . .	409-411
Gregory of Nyssa (marked developement of conceptions) . . . . .	(note) 409
Chrysostom . . . . .	411-415
Ambrose and Augustine . . . . .	415-416
NOTES : Infant Communion . . . . .	416-418
Death-bed Communion . . . . .	418
Daily celebration of the Eucharist . . . . .	419
Reservation of the Sacrament . . . . .	419
Oblations for the dead . . . . .	420-422
The Ancient Mysteries . . . . .	422-424
The Eucharist the extension of the Incarnation (Hilary) . . . . .	424
The Eucharistic doctrine in early Liturgies . . . . .	425
APPENDIX . . . . .	426
INDEX . . . . .	429
	445