1054

2019

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[1]](#footnote-1)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[2]](#footnote-2)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6][[3]](#footnote-3)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1 LXX

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

### Introduction

A great deal of our understanding of Christianity hinges on our convictions about the events around 1054. Certainly 1054 did not develop in a vacuum; nor did its great sorrows much change the lives of common ordinary believers anywhere: for, common folk are tethered to lives of poverty, simplicity, and toil… happy to find enough time and wealth to clothe, feed, house, play and rest with their families, or to go to church for a few hours a week. The common folk are not profound theologians; for the most part they have no depth of understanding of spiritual things: by and large, they are content to be spiritually nourished by the preached Scripture and the served bread of Christ from the local church. For many centuries, few of the common folk could read or write; books were an expense reserved for the wealthy: the only book or literature available for many lives was the public reading of Scripture at worship services. Thus, they grew upon the pure milk of the Word: but, the constraints of that growth depended much on individual gifts and abilities.[[4]](#footnote-4) While it is true that Paul also exhorts us to go beyond milk, to the digestion of strong meat, that all of us may become teachers, having overcome our inherent deafness: still, few will be able to press on, becoming extraordinary theologians.[[5]](#footnote-5) Nevertheless, the lives of such simple folk define the construction of both church and society; life could not exist without them: their simple teaching forms the soil of Christianity. Thus, when our Lord Jesus Christ chose apostles, He chose simple men for the most part: humble Galilean fishermen. These lived to become profound theologians. This transition was not accomplished through the pride of education; but, rather by the humiliation of walking with Jesus, finally being conformed to His death on the cross:[[6]](#footnote-6) thus the greatest of theologians finds his way by the path of simplicitas. This is the great lesson of faith we are most likely to forget as we attempt to ply our minds with learning.

“The Word was begotten flesh. He camped among us. We saw His Glory, Glory as Only-begotten in parity with [the] Father[[7]](#footnote-7), full of grace and truth.” — John 1:14

“What I have seen in parity with the Father, I say. So, you also, what you heard in parity with[[8]](#footnote-8) the Father, do.” — John 8:38

“No one takes it from Me; but, I lay it down from Myself. I have authority to lay it down. I have authority to take it again. This command I received in parity with[[9]](#footnote-9) My Father.” — John 10:18

### Leading up to 1054

First Century

In the first century, we have few things to guide us. Christianity, was not developed, legal, or populous. What we have to guide us is simply this promise, made real at Pentecost 33.

Universal Promise of the Spirit

“I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you: for, everyone asking, receives; [everyone] seeking, finds; and to [everyone] knocking, it will be opened. What father among you, if a child will ask for fish, will give them a serpent instead of fish? Or if they will ask an egg, will give them a scorpion? Therefore, if you, being evil, had known to give good gifts to your children: how much more will the heavenly Father give the Holy Spirit to those who ask Him?” — Luke 11:9-13

Physical Sign of Covenant

Water Baptism makes us members of the Church. Chrismation or Confirmation is the anointing with or after Baptism; which looks for the presence of the Spirit. Chrismation or Confirmation is not the testing of catechumens to see if they have memorized all the right answers. True Chrismation is a sacramental act in which the Holy Spirit bestows Himself on those who ask.

The thief on the cross was saved by Chrismation without water Baptism: for, his very words indicate the presence of the Spirit.[[10]](#footnote-10)

Chrismation is not magic: the Spirit may not come, if not asked. From the human perspective, the conversation and journey with God begins by asking, or prayer. A theologian, no matter how profound, must begin and end with prayer: for, the wisdom of God is not discovered by the mere reading of books, the mere mastery of rote information, mere human intelligence.

Gift of Life

For what shall we ask, seek, and knock above all other gifts? It is the Spirit: for the wisdom of Solomon is the gift of the Spirit. Life begins with the Spirit: for without the Spirit there is no new life in Christ.[[11]](#footnote-11) We cannot walk with Jesus throughout our lives, unless the Spirit guides us on the right track.

To proceed without the Spirit in any holy quest, any educational endeavor, is pure vanity: for, the outcome will be pride, rather than wisdom.[[12]](#footnote-12) So, being Christian begins with Baptism, Chrismation or Confirmation, and the unceasing quest for the Spirit, who the Father gives to all without fail. Yet, if we would ask, we also must listen with great attention: for, the Spirit whispers more often than not.[[13]](#footnote-13)

We also see that the Father loves all His children in Adam, and is only too eager to provide this greatest of all gifts, the Spirit Himself, to those who ask, teaching those who listen.

What, exactly does the Spirit bring? Not frivolous babbling and lying miracles;[[14]](#footnote-14) rather, as the following verses show, He brings us the understanding of Jesus from the Old Testament in Greek. So, the beginning steps of Christianity involve learning to see Jesus from the Greek Old Testament, which was the only Bible the early Christians had.

Lessons of Jesus from the Septuagint

“Look! That same day two of them are going[[15]](#footnote-15) to a village sixty stadia[[16]](#footnote-16) away from Jerusalem, which was named Emmaus. They were discussing with each other, all that had been happening among them.

“It began, during their discussion and debate, that Jesus himself, approaching, had gone with them; their eyes were glazed to not know Him.[[17]](#footnote-17)

“He said to them, ‘What words are you tossing around with one another, walking along?’ They stood downcast…. One named Cleopas, in replying said to Him, ‘Are you alone, a stranger in Jerusalem? Did you not know the beginnings in her in these days?’ He said to them, ‘What was done?’ They said to Him, ‘The things about Jesus of Nazareth, Who began as a heroic[[18]](#footnote-18) prophet, powerful in works and words, facing God and all the people: how our chief priests and archons delivered Him to a death sentence. They crucified Him. We have hoped that He is The One intending to deliver Israel: but, now also, with all these, this [is] the third day since these things began: but, some of our women also surprised us, beginning early at the tomb: not finding His body, they came saying to have seen a vision of angels saying that He lived. Some of those with us went away to the tomb. They also discovered, even as the women said: yet, they did not see Him.’[[19]](#footnote-19)

“He said to them, ‘Unthinking[[20]](#footnote-20), and slow of wit[[21]](#footnote-21) to believe in everything the prophets[[22]](#footnote-22) spoke. Must it not have been necessary for Christ to experience these, then to enter into His glory?’

“Starting first from Moses, with all the prophets[[23]](#footnote-23), He explained[[24]](#footnote-24) to them about Himself in all the writings.[[25]](#footnote-25)

“As they approached the village where they had been going: He intended to go further. They urged Him, saying, ‘Stay with us: because, vespers is approaching, the day has declined already.’ He came in to stay with them.

“It began when He was to recline with them, taking the bread, He blessed [it], and breaking [it], has given [it] to them; their eyes were opened, they recognized Him, and He became invisible to them.[[26]](#footnote-26)

“They said one to another, ‘Was not our heart[[27]](#footnote-27) igniting in us, as He has talked with us on the road, as He has opened[[28]](#footnote-28) the writings to us?’[[29]](#footnote-29)

“Standing up in the same hour, they returned to Jerusalem. They discovered the eleven and those with them were gathered together, saying that the Lord actually was awakened. He was seen by Simon. They have described the [events] on the road; and how He was known to them in the breaking[[30]](#footnote-30) of the bread;[[31]](#footnote-31) they are saying these [things], [when] He stood in their midst; being panicked with fear, at first[[32]](#footnote-32), they have thought to see a spirit.

“He said to them, ‘Why are you being upset? Why do plots[[33]](#footnote-33) arise in your hearts? See My hands and My feet, that ***I Am***[[34]](#footnote-34) He. Touch Me. See that a spirit does not have flesh and bones, even as you observe Me having.’[[35]](#footnote-35)

“Speaking thus, He showed them His hands and His feet: while they, incredulous with joy and amazement, He said to them, ‘Do you have anything edible here?’ So, they served Him a piece of broiled fish. Taking [it], He ate in their presence.

“He said to them, ‘These [are] My words which I told to you, while being with you, that it is necessary for everything in writing in the Law of Moses, Prophets, and Psalms[[36]](#footnote-36) about Me to be fulfilled.’[[37]](#footnote-37) Then He opened their minds, to understand the writings.[[38]](#footnote-38) He said to them, ‘Thus it was written [for] Christ to have suffered, and have stood up out of the dead in the third day.’[[39]](#footnote-39) (Change of mind and forgiveness of sins[[40]](#footnote-40) was to be proclaimed in His name to all the nations, starting from Jerusalem.)[[41]](#footnote-41) ‘You are witnesses of these things. Look, I send out My Father’s promise[[42]](#footnote-42) on you: Stay seated in the city until you would be robed[[43]](#footnote-43) with power out of heaven[[44]](#footnote-44).’ ” — Luke 24:13-49

Here, as well, are our first lessons in Christian worship. All Christian worship consists of two parts: the proclamation of the publicly read Word from the Greek Old Testament, or an Old Testament translation from Greek, and the breaking of bread in Communion; both of which are attested elsewhere. Alas, all too often the proclamation is given without Communion; or the Communion is given without proclamation; or, worst of all, proclamation is based on opinion, without any reference to the Word… and there is no communion. Still, in some cases, the proclamation is weak: the proclaimers may be unskilled, or lacking in understanding of the Scripture.[[45]](#footnote-45) For all these reasons, the sheep of God go unfed and unnourished.

We must not suppose that such early Church worship involved a highly developed and polished liturgy: for, Paul himself met with a handful of women at the side of a river.[[46]](#footnote-46) This suggests that the city did not have a Synagogue, a Torah scroll, or any believing Jewish men: evidently, all of these women were Gentiles. The Church at Philippi was first formed by women, meeting next at Lydia’s house. The early local churches, before Constantine, were mostly characterized by poverty and simplicity, by humility and service.[[47]](#footnote-47) Nevertheless, despite their simplicity, and their lack of beautiful expansive liturgies, there is no indication that they neglected either the proclamation of the Word or the Communion; nor is there any warrant for doing so.

Miracle of Communion

About this Communion, Jesus everywhere proclaims of the bread, “this is My body….”[[48]](#footnote-48) Nowhere does He say this becomes My body, this is changed to My body, or any other such similar language. If we do not believe that this is His body and His blood, we cannot be Christian. He also says that we must eat His body and drink His blood: if we are not doing this, we cannot be Christian. Clearly something miraculous is going on here: for mere bread is not body. I will not attempt to explain what is taking place in this miracle: for, I do not know. What I do know is that the miracle takes place at the Spirit’s pleasure and that:

“The Spirit is the life-giver[[49]](#footnote-49); the flesh does not benefit absolutely anything[[50]](#footnote-50); the utterances that I had spoken to you: it is spirit; it is life.” — John 6:63

Whatever is going on here is just as miraculous, if not more miraculous, than the giving of the manna during the Exodus.[[51]](#footnote-51) If we deny the miraculous, though it is invisible, we cannot be Christian. Denial of this had brought about the death of some;[[52]](#footnote-52) which shows that the table of God was not “fenced” by priests, as the practice of some is: but, Paul urges the self-obedience of conscience, by self-examination… the table of God is self-fencing[[53]](#footnote-53).

In some churches, children are Chrismated or Confirmed immediately after Baptism: in some sense, these two are a conjoined act. Children are not expected to know doctrine: but, nourished on the pure milk of the Word and the Communion, together with the life of the Church, there is a strong expectation of their growing progress into vibrant Christlikeness or Theosis. Thus in the parable of the tares in the wheat, the Church is forbidden to root up the tares for fear of damage to the tender young wheat plants.[[54]](#footnote-54) The disciples are scolded for their selfishness in bickering over status, largely because there are children around.[[55]](#footnote-55) We are to turn the other cheek.

“There is such a thing as just war: but, there really is no such thing as just war.”[[56]](#footnote-56)

Standard of Church Councils

Acts 15 expresses a similar gentleness in dealing with proselytes and new converts:

“Some, descending from Judaea, started to teach the brotherhood[[57]](#footnote-57), that if you would not be circumcised in the ethos of Moses, you do not have the power[[58]](#footnote-58) to be saved. Yet, coming about, through no brief standing inquiry, by Paul and Barnabas against them, they assigned Paul, Barnabas, with some others of them to ascend[[59]](#footnote-59) to the apostles and presbyters[[60]](#footnote-60) in Jerusalem about this inquiry. So then, being sent forth by the church, they were passing through both Phoenicia and Samaria, narrating details of the conversion of the Gentiles. They were giving great joy to all the brotherhood.

“Arriving at Jerusalem, they were received by the church, the apostles and the presbyters: where they reported all that God did with them. But, some stood up out of the Pharisees’ choosing, believers, saying that it is necessary both to circumcise them, and to warn them to protect the law of Moses.[[61]](#footnote-61)

“Both the apostles and the presbyters assembled to see about this word.

“Much inquiry taking place, standing, Peter said to them, ‘Men, brotherhood, you understand that, from the early days among you, God chose [for] the Gentiles to hear through my mouth the word of the gospel and believe. God, the heart-knower, testified to them, giving the Holy Spirit to them, just as also to us. He distinguished nothing between either us or them, cleansing[[62]](#footnote-62) their hearts in the faith. Now why are you thus putting God on trial, to put a yoke upon the neck of the disciples which neither our fathers nor we were strong enough to carry.[[63]](#footnote-63) But through the grace of the Lord Jesus Christ, we believe [ourselves] to be saved according to which manner as also they.[[64]](#footnote-64)

“All the multitude was silenced. They began to listen to Barnabas and Paul, explaining how many signs and wonders God worked among the Gentiles through them.[[65]](#footnote-65)

“With their silence, James replied, ‘Men, brotherhood, listen to me: Simeon[[66]](#footnote-66) explained how God first oversaw to take out of the Gentiles a people for his name. The words of the prophets symphonized[[67]](#footnote-67) with this as it had been written:

‘I will return with these. I will rebuild the tabernacle[[68]](#footnote-68) of David, [which] had fallen. I will rebuild its ruins. I will put it up, so that the rest of mankind could seek the Lord; all the Gentiles upon whom had called My Name upon themselves,[[69]](#footnote-69) says [the] Lord doing these [things] known for ages.’[[70]](#footnote-70)

Thus, I judge, not to trouble [those] turning to God from among the Gentiles. But, to write them to abstain from the pollutions of idols, sexual immorality[[71]](#footnote-71), strangled[[72]](#footnote-72), and blood[[73]](#footnote-73): for, Moses has from ancient generations, by city, [those] proclaiming him, being read aloud in the synagogues on every Sabbath.[[74]](#footnote-74)

“Then it seemed good to the apostles, and the presbyters, with the whole church, choosing men from among them to send to Antioch with Paul and Barnabas: Judas being called Barsabbas and Silas, leading men among the brotherhood, writing through their hand[[75]](#footnote-75):

‘Apostles, presbyters, and brotherhood,
to the Antiochian, Syrian, and Cilician brotherhood among the Gentiles,

Joy![[76]](#footnote-76)

When we heard that some, coming out from among us, troubled you with words, which we did not say[[77]](#footnote-77), upsetting your souls, it seemed good to us, coming to universal [agreement], choosing men to send to you with our beloved Barnabas and Paul, men committing their souls for the name of our Lord Jesus Christ. Thus, we have sent Judas and Silas; they through words reporting these [things]: for, it seemed good to the Holy Spirit and us, to put on you no greater burden than these necessities: to abstain from food sacrificed to idols, blood, strangled, and sexual immorality;[[78]](#footnote-78) protecting yourselves from which you will be guided well.

Be well[[79]](#footnote-79)! — Acts 15:1-29

The pro-circumcision party has failed to understand at least two things: first, that baptism has replaced circumcision as the sign of the covenant; second, that the Law has never been obeyed by works.

All the righteous demands of The Law are fulfilled by the single combat of Christ; His indwelling in believer’s hearts completes and perfects their obedience to the Law by the faith: it is necessary and sufficient only that believers be nourished by the proclamation of the Word, as well as by the serving of Communion.

It is essential to the progress of doctrine that no previous doctrine ever be contradicted by any new doctrine. Thus, it is important to see that Christ, apostles, presbyters, and the church have not changed the Law of Moses: the pro-circumcision party has changed and denied the Law of Moses. The Law of Moses remains in effect exactly as it always has, through the obedience of the faith: thus, on the one hand, we cast aside the obedience of works of flesh; on the other hand, we are warned against frivolous disobedience, as though the Law no longer mattered within Christianity. The pro-circumcision party is wrong: they have always been wrong. Christianity does not institute a new and different Law. The Law of Christ is the Law of Moses, rightly understood.

An interesting byproduct of this process is that the pro-circumcision party is not put in its place; instead, it is won over and reconciled. No anathemas are pronounced; the issue is left to die quietly. Instead, the members of the pro-circumcision party are individually cleansed,[[80]](#footnote-80) as Peter says: the gentle cleansing takes place invisibly, as the milk of the Word pours forth from Peter’s mouth.

However, it seems evident that all Judaizing was not silenced forever by Acts 15 (though it should have been): for, the exponential growth of (unnecessary) rules continues in both East and West, until we now have books filled with the necessities of Christian life, other than the Bible. In some respects, we are compelled to see the bickering, strife, fighting, and even murder as, in part, the inevitable outcome of such Judaizing in the Church.

Our principal concern here, with relationship to 1054, is that the legal precedent of gentleness and simplicity established by Acts 15 not be contradicted by subsequent church decisions. In the progress of doctrine, or progress of tradition in the Church, the foundational stone is the Law of Moses. The Law of Moses is followed by the remainder of the Prophets and Psalms. Then we have four Gospels explaining:

* first, how the Law of Moses was falsely interpreted within Judaism;
* second, how the Law of Moses is to be correctly interpreted within the Church;
* third, how Jesus Christ lived the Law of Moses, fulfilling all of its righteous demands;
* fourth, how the Law of Moses is applied for all of believing mankind through the indwelling of Christ and the Spirit.

Any prophet contradicting the rightly understood Law of Moses was a false prophet, to be stoned to death.

Definition of Holy Tradition

The universal principle of Law is that no new Law may contradict any previous Law. If we contradict or otherwise deny the legal precedent established by Moses, Prophets, Psalms, and Gospels we cannot be Christian. We believe that the multiplication of legal canons, magisteria, and various doctrinal statements of all sorts is in danger of contradicting and could be violating the gentleness and simplicity of Acts 15.

We believe that this sort of behavior has the potential to drive young converts away from the Church, rather than attracting them, as children, with the milk of the Word and Communion. Potentially, we can even forget that the fifty-year old enquirer is still a spiritual infant. We may demand of such an enquirer, that which we would not require of our own children.

Acts 15 is the Ecumenical Council by which all other authorities, councils, hierarchs, magistrates, and popes must be judged: thus being approved or condemned by the unalterable Word of God. If popes and councils are thought to have erred; Acts 15 is the measuring rod by which we must decide. If canon law is to stand: it can only stand insofar as it is in agreement with the Law of Moses and the conciliar rule of Acts 15.

Jubilee Proclamation — Setting Free All Mankind

Jesus approaches the problem from a slightly different perspective.

“[The] Lord’s Spirit [is] upon me, on account of which He anointed Me to announce good news to beggars:[[81]](#footnote-81) He sent Me away to proclaim forgiveness to captives[[82]](#footnote-82); recovery of sight to blind[[83]](#footnote-83); in forgiveness, to send away those being crushed[[84]](#footnote-84); to proclaim [the] Lord’s blessed[[85]](#footnote-85) year[[86]](#footnote-86).” — Luke 4:18-19

Suddenly, the Lord of Glory demands that all the oppressions carried out by Pharisees and Sadducees immediately come to a screeching halt. The Pharisees had made a practice of oppressing their brothers and sisters with rules of flesh. The Sadducees had turned God’s house into a business. Jesus’ miracles: especially raising the dead, casting out demons, and healing the blind, not only accomplish these things; they make mockery of the spiritual condition of the Pharisees and Sadducees who are spiritually dead, demon possessed[[87]](#footnote-87), and blind.

Jesus’ proclamation that everybody must be set free, has direct application in and around the events of 1045. Are we needlessly denying people the freedom that Christ proclaims in the Church? Are we failing to follow the mission statement that Jesus has laid out for us to follow with such great clarity?

This is one of the more important statements of Christ about His mission and the ongoing mission of the Church. This, together with the principles of Acts 15, establishes a standard by which we must measure all of the following centuries. We cannot be Christian if we act in violation of the principles of Acts 15 or fail to pursue the goals of Christ’s mission for the Church; neither should we consider ourselves members of the Church any longer: we have abandoned the Law, the precedent, the principles, the tradition laid down by Christ Himself... we are no longer His. If we are found in such a cursed state; with a broken and repentant heart[[88]](#footnote-88) we need to seek immediate forgiveness and absolution from our apostasy. This is the rule of Christ.

Recommended for further reading.[[89]](#footnote-89)

Second Century

Humility in Suffering Service

The Writers of Scripture finished their sacred task; so, the second century has even less to offer than the first century.

“In the second century or earlier, Gnosticism raised its ugly head, attempting to make Christianity into a secret-knowledge Mystery religion; major heretics such as Marcion, Valentinius, and Montanus were all active. Christianity was an illegal religion, now clearly separated from Judaism. Persecution of Christians was in full swing: many were martyred. Some, faced with torture, and death, folded under the pressure and renounced Christ to save their lives. As a result of persecution: few records were kept; many records were destroyed; organization and possibly even liturgics were kept simple.”[[90]](#footnote-90)

This may have been an age of heresy: but, more than that, it was an age of Christian martyrs. The best answer to heresy is not perfect doctrine: but, the laying down of life for others. There do not appear to be any known major violations of Acts 15 or Luke 4:18-19 in the second century.[[91]](#footnote-91)

Recommended for further reading.[[92]](#footnote-92)

Third Century

Growth in Spite of Persecution

“Christian persecution intensified with the Edict of Decius (250)[[93]](#endnote-1) which targeted Christianity as inherently disloyal to the Empire. The “Little Peace of the Church”[[94]](#endnote-2) followed until Diocletian’s Great Persecution (303).[[95]](#endnote-3) Other emperors were more tolerant. Christians who had buckled under pressure to Rome’s demands to worship idols were known as Lapsi;[[96]](#endnote-4) evidently, some of these were forced to be rebaptized.

“Novatian (circa 200-258) was a somewhat troubled, if brilliant youth; his Baptism credentials were incomplete in that he does not appear to have received Confirmation (Chrismation)[[97]](#endnote-5); Pope Fabian made him a priest against protests. Novatian became a leading elder: he was a profound scholar, the first to use Latin in Rome[[98]](#endnote-6), and an eloquent speaker. Pope Fabian was martyred and the Roman Papacy was vacant for a period: Novatian and other priests assumed papal leadership duties during this period. Novatian held that the Lapsi had committed unforgiveable[[99]](#endnote-7) sin; while most of the Church took a more moderate view, holding to justice in Church discipline without cruelty. It was complicated. Cornelius and Novatian were rivals competing for the Papacy (251). Novatian died in 258: he was ultimately excommunicated and declared to be antipope. Nevertheless, this harsh judgmental approach eventually took the name Novatianism[[100]](#endnote-8); it rent and scarred the Church for many centuries to come.[[101]](#endnote-9)”[[102]](#footnote-93)

It would appear that the Novatianists stepped outside of the boundaries of Acts 15, and failed the mission objectives of Luke 4:18-19. Their leadership approach was also domineering, rather than humble Christ-like service. This is sufficient to judge them as apostate.

It is not that the rest of the Church was lax in its discipline of the Lapsi; we would certainly view them as rather strict by modern standards: they certainly strove to find evidence of remorse and repentance before granting forgiveness, absolution, and restoration. The unforgivable sin is, after all, most likely unforgiveness. If we err in earthly Church courts, the court of last resort is well able to clarify and correct any faulty decisions made by earthly Church courts: it is best that we err on the side of mercy.

Moreover, Novatian himself may have been the first to propose Latin in the West, although that political movement may have begun outside of Rome: this marks the outset of the turning away of the Church from the authoritative record of the Greek Scripture, a change that plagues us in the present day.[[103]](#footnote-94) It also begins to erode the Church’s ability to speak with one language.[[104]](#footnote-95) If this change of language is not also apostasy, the seeds of apostasy are sown within it.

In spite of such imperfections in the second and third centuries; many still believed that Christ trampled down death by death: in love with Christ, they picked up their crosses and followed their Lord into martyrdom… so much so, that the blood of the martyrs was known as the seed of the Church. The Church grew rapidly as many saw the reality of Christianity spelled out in death. The following centuries saw a change in attitude as people began to think it more important to fight for Christ, than to die with Him: this brought about disastrous consequences.

Recommended for further reading.[[105]](#footnote-96)

Fourth Century

 “Much like the Novatianists before them, the Donatists[[106]](#endnote-10) emerged in the fourth century with an uber-strict stance on Christian dogma: they too excluded Traditors (Lapsi); and further required that clergy must be perfect (without mortal sin) … that the validity of sacraments depended on the purity and piety of officiating clergy.[[107]](#endnote-11)” [[108]](#footnote-97)

Transition from Spiritual to Physical

Constantine Ⅰ (272-306-337), the unbaptized “Christian” Emperor, changed the focus of the Church from its spiritual reality to a physical mythology.

Two major Ecumenical Church Councils were held in the fourth century: Nicaea Ⅰ (325)[[109]](#footnote-98) and Constantinople Ⅰ (381).[[110]](#footnote-99) While neither of these councils seem to have given rise to any heresies; they introduced a new phenomenon into the Church: theological debate is no longer a strictly ecclesial issue, it has now become primarily a political football. The Church, instead of being distinct from political government and superior to it;[[111]](#footnote-100) the Church, at least on earth, is now subservient to the Emperor and his wishes: this is a form of apostasy. This opens the door to power struggles between principle cities: Alexandria, Constantinople, Rome, and others.

Failure of Nicaea Ⅰ to Unify

Moreover, The First Ecumenical Church Council, Nicaea Ⅰ, in attempting to rid the Church of Arius and Arianism, is nevertheless disobedient to Christ’s mandate to not dig up the tares. So, in this sense, while being theologically correct, Nicaea Ⅰ, is already apostate: God loves obedience.[[112]](#footnote-101) The Church has disobeyed God. The outcome of this disobedience is, as Christ warned: the wheat will be disturbed; the Church, which is indivisible, will be split.[[113]](#footnote-102) Doubtless, the First Ecumenical Church Council was held to heal divisions in the Church: it has produced the opposite effect. How do we repent of such an event; once the tares are dug up, they cannot be replanted: once the wheat is thus disturbed it cannot simply be healed. The disconnecting disaster takes place at the roots, which can never be reconnected once the transplant is underway: the transplants will live; but, in what form? The damage has been done.[[114]](#footnote-103) By what manner of foot washing shall we ever remove this blight?

One of the criteria specified in Acts 15 is the principle of “symphony”, “with the whole church” in unanimous agreement. Nicaea Ⅰ is thoroughly disqualified by its widespread disagreement. The large Arian and Meletian factions were lost. Nicaea Ⅰ did not achieve unanimous agreement: thus, according to this standard all of its acts are invalidated. Ironically, almost all of the Arians were won over to the Nicaean view; but it took time, time which Nicaean impatience was not ready to provide: this is the sin of Nicaea, it’s impatience, and the belief that they had the authority to coerce the tender consciences of others into agreement.

In between Nicaea Ⅰ and Constantinople Ⅰ, Serdica (343) and Philippopolis (circa 343-347) were held. Further division resulted.

Significance of Theodosius Ⅰ

In 381, Theodosius Ⅰ (347-381-395) ascends; he had just been baptized during a severe illness: thus, he is the first truly Christian emperor of Rome. Nevertheless, he is a novice….

Continued Uprooting of Tares

If the rooting up of tares was disobedient to Christ at Nicaea Ⅰ: and, therefore, grave sin. What will we call the continuation and repetition of the same sin at Constantinople Ⅰ. Arianism had not died out, in fact it was in control of the city of Constantinople itself; the battle raged on: it was still wrong. Constantinople Ⅰ also failed to achieve unanimous agreement; the West was not represented at all: thus, according to this standard all of its acts are also invalidated. How can we possibly call such councils infallible and the voice of the Spirit? We cannot. The Spirit will not be made partner in such strife. More division followed.

Growth of Pharisaism

Along the furrows first plowed by Novatian… It seems as if the attempt to define mortal sin beyond the boundaries established by Moses, and clarified by Jesus, could also very possibly be heretical: while any supporters could also be apostate. We may never know.[[115]](#footnote-104) However, if this is the beginning of any attempt to solve theological problems by laying down definitive rules; this will grow to be out of hand; this will develop into Pharisaism within the Church: it is heretical; its proponents are apostate. Pharisaism simply cannot be excused or tolerated within the Church as Acts 15 shows. Pharisees are to be treated with firmness and gentleness, not harshly: but their rule based practices are out of bounds. This sort of theological nit-picking will only get worse.

Corruption of Physical Wealth

Along the way of this tortuous journey, the Church is becoming wealthy. The legalization of Christianity brought with it vast donations in property and other valuables; it also brought with it the greatest influx of converts that the world has ever known. This means that the Church is adapting to society as much as society is adapting to the Church. The Church is surreptitiously learning to call evil good, and good evil.[[116]](#footnote-105) This also means that converts, although sincere in their newfound faith, are still novices: novices in charge, with potential for doing great damage.[[117]](#footnote-106) Moreover, along with this great windfall of mammon, we are easily led to forget that life outside the great cities was nothing like the glory and pomp of Constantinople; Christianity, by and large, was still characterized by humility, poverty, simplicity, and hopefully, service: when we describe Christianity in terms of its development in the major cities, we are deliberately ignoring the historicity evolving elsewhere.[[118]](#footnote-107)

Yet, if we were to characterize the fourth-century Church, we would choose care and concern for the welfare of the lapsed as still the major theme.

Recommended for further reading.[[119]](#footnote-108)

Fifth Century

Increasing Violence

Perhaps the fifth century should be characterized by the outbreak of violence within the church. Maybe this was already going on: but, now it becomes conspicuous. We have suggested that the fourth century be characterized by concern for the welfare of the lapsed. We now characterize the fifth century by bullying, corruption, cruelty, intrigue, lying, murder, strife, violence, and the like: all of which stand in direct contradiction to Acts 15. Council decisions are more unilateral; absolutely not symphonic[[120]](#footnote-109), or even unanimous[[121]](#footnote-110). Since all three councils of the fifth century operated in direct open defiance of Acts 15; since all three councils of the fifth century produced bitter dissension and division, even revolt within the Church, rather than reconciliation, we are forced to condemn all of them. These three councils of the fifth century prove that the political machinations of men, wrought by compromise and manipulation, can never accomplish the symphony of the Holy Spirit. The Spirit was not present. None of these actions are inerrant or infallible. This is all human hubris in action.

Reminder of Church’s True Spiritual Nature

We call to mind that:

“Jesus replied, ‘My kingdom is not of this world; if My kingdom were of this world: My servants would fight, so that I would not be delivered to the Jews: but now My kingdom is not from here.’” — John 18:36

“For although we walk in the flesh, we do not soldier by the standard of flesh: for, the armaments of our soldiering are not fleshly; but, powerful in God for[[122]](#footnote-111) razed[[123]](#footnote-112) fortresses: razing reasoning, and all haughtiness being lifted up against[[124]](#footnote-113) the knowledge of God, capturing every thought in the obedience of Christ.” — 2 Corinthians 10:3-5

Thus, Christ has given us the answer to our riddle:

“There really is no such thing as just war.”

There is no such thing as just war for the Church; because, the Church is a spiritual kingdom: it cannot be involved in physical war. Christians and churches have committed an act of self-apostasy, insofar as they have engaged in acts of physical war.[[125]](#footnote-114) The weapons of our warfare are the evangelistic proclamation of the Gospel, prayer, the Word and Communion, martyrdom. We may happily die for Christ; we may not physically fight for Him. Whatever else is going on in the fifth century, the church on earth is most certainly not being obedient.[[126]](#footnote-115)

It would seem that any idea of waging spiritual war by martyrdom, prayer, and effective testimony, was long since forgotten. War would now be waged after the weakness of human flesh, in clear disobedience to Christ.

Perversion into a Physical Entity

The Church, which inherently belongs to Christ’s spiritual realm, has now been contorted by this Procrustean bed into becoming parcel and part of Christ’s secular realm.[[127]](#footnote-116) The Church which can be subject to nothing but Christ and His Vicar, the Spirit, is now placed under the protection of the Emperor; when in reality, it is the Emperor who needs the protection of the Church. In the third and early fourth centuries the prevailing question seems to have been how to restore the lapsed. In the fourth century the prevailing question transitions to how to get rid of the less than perfect undesirables: Arius and the like. In the fifth century the prevailing question becomes how to condemn and judge: how to murder and physically persecute those we condemn. A definite change of attitude has taken place.

Violence in Church Councils at their Worst

The Church Councils of the fifth century are: Ephesus Ⅰ (431), Ephesus Ⅱ (449), Chalcedon Ⅰ (451). Ephesus Ⅱ was later branded the “Robber Council” by Pope Leo Ⅰ. Chalcedon was later branded Chalcedon the Ominous by the Coptic Church.

“In the final analysis, Ephesus Ⅰ seems to have more in common with a brawl, than with a Church council: there remains ample evidence of political maneuvering, and the sort of overweening pride that has no place in the Church. Cyril of Alexandria[[128]](#endnote-12) may have won the battle; but he lost the war: when the smoke clears away, years later, the Church will be rent in four major warring factions: here we saw the departure of The Church of the East: the departure of the Oriental Orthodox, and the Eastern Orthodox is yet to come.”[[129]](#footnote-117)

The gory details of Ephesus Ⅰ provide multiple examples of political jockeying. Some of this jockeying may have been justified by the hardships of transportation that prevailed in the fifth century: after all, a delegate could not simply jump on a plane and arrive in a few hours; multiple representatives could not “gather” in a fully live, real time computer conference, replete with life-size video screens. Still, it seems possible that some of the tardiness was posturing, showmanship, staging the entrance; rather than any real delay due to transportation difficulties. The ensuing fights sound more like the petty, trifling, trivial squabbles of immature school children, than the serious differences of respectful adults.

We have no reason to rubber stamp this sort of strife as the work of the Spirit: Ephesus Ⅰ offers little possibility of any proclamation, “Thus says the Lord”. The Holy Spirit of God simply cannot be blamed for such ridiculous human strife. As a result, any claim that Ephesus Ⅰ is a clear statement of Christianity is ludicrous. Unlike the symphony of Acts 15, Ephesus Ⅰ has succeeded in driving away The Church of the East, an entire geographic branch of Christianity.

Technically, it would appear that Cyril of Alexander is correct with his position of Miaphysitism at this point in history. Dyophysitism, if that was the actual term used, cannot be correct: for, in Greek, it literally means that Christ has two physical bodies.

Moreover, Ephesus Ⅰ, for all its faults, was taken to be a legitimate ecumenical council; which was commonly understood to possess the full agreement of the Holy Spirit: thus, such a council could not possibly err. We differ: Ephesus Ⅰ is most certainly not inerrant; the Holy Spirit would never bless such strife; everything about Ephesus Ⅰ is illegitimate. Even if an accurate theology was accidently produced; the resulting disruption disqualifies even that. We may agree with Cyril; but, considering the strife, we cannot agree with this view of councils.

Ephesus Ⅱ will be expunged, which seems to imply, under the common understanding, that the Holy Spirit erred and led the Church into error. We do not see how councils formed with such intrigue, malice, and strife can ever be thought to be inerrant: much less, to blame the Holy Spirit for all their human faults.

“Ephesus Ⅱ (449)[[130]](#endnote-13), the “Robber Council”. If conduct at Ephesus Ⅰ was reprehensible; Ephesus Ⅱ was even worse. Miaphysitism was retained: so, Cyril of Alexander (376-444), even though already dead retained the upper hand. Still, Ephesus Ⅱ seems to mark a turning point.”

Corruption in High Office

The problem is complicated by the palace intrigues of Byzantine Emperor Theodosius Ⅱ (408-450) and his chief administrator Chrysaphius (…-451?). If the reports are believed, Theodosius Ⅱ seems to have delegated the bureaucracy of the empire to Chrysaphius, who appears to be an embezzler and opportunist, who also caused many evil intrigues in the empire. Thus, before Ephesus Ⅱ was ever convened by Theodosius Ⅱ, under the presidency of Pope Dioscorus Ⅰ of Alexandria; Flavian Ⅰ of Constantinople was already on Chrysaphius’ list of adversaries:[[131]](#footnote-118) Chrysaphius used Dioscorus to depose Flavian, then murder him, at Ephesus Ⅱ.[[132]](#footnote-119) The whole procedure at Ephesus Ⅱ is suspect in that several key witnesses were not allowed to testify; Flavian was not even allowed to speak in his own defense.[[133]](#footnote-120) Those who favor an autocratic[[134]](#footnote-121) form of government, may now watch its failure in action.

“When Dioscorus began to read the sentence of condemnation against Flavian…. Dioscorus called the guards, and the … monks who were waiting outside with some soldiers came in and charged at Flavian….”[[135]](#footnote-122)

They beat Flavian so severely that he died (449) a few days later at Lydia.[[136]](#footnote-123) The whole event appears to be premeditated murder: for, a mob of monks is not assembled by accident; and control of a council is not handed over to such a mob without a premeditated plan. Evidently, Dioscorus has condemned himself of apostasy by an act of murder, along with a mob of monks and others. Such violent actions condemn all the other acts of this council, so that none of it can be blamed on the Holy Spirit. The whole affair seems to be a political power plot conceived between Chrysaphius and Dioscorus, who contrived to have a mob of gullible monks act as their criminal dupes.

The fourth ecumenical council (451), “Chalcedon the Ominous”, was convened by Byzantine Emperor Marcian, under the presidency of Anatolius of Constantinople, with the specific goal of setting aside Ephesus Ⅱ.[[137]](#footnote-124) How one unsays what the Spirit has already said escapes our understanding. It seems to us that the motivations are more political than spiritual. The Huns under Attila were an ongoing threat: Chrysaphius attempted to bribe them rather than engage them.[[138]](#footnote-125) By Chalcedon, Chrysaphius had been stoned[[139]](#footnote-126): but, by now the choices boiled down to:

* One, support Cyril, Miaphysitism, and Ephesus Ⅱ, losing Rome (to the Huns?); or
* Two, support Leo, Dyophysitism, and Rome, losing Egypt with the Oriental Orthodox.[[140]](#footnote-127)

Evidently, it was more politically convenient to yield to Rome, beating Egypt into submission. It is difficult to see how this sordid affair has anything to do with ecclesial matters, with spiritual life, or with the Holy Spirit.

Nothing was actually solved, which resulted in the publication of the Henotikon (482) by Emperor Zeno, “without the approval of the Bishop of Rome or of a Synod of bishops”.[[141]](#footnote-128) Nobody was happy with “the Emperor dictating church doctrine”; the outcome was further confusion and division.[[142]](#footnote-129)

Miaphysitism

Nothing about the fifth-century councils appears to be in accord with the Law of Moses, the Prophets, Psalms, Writings, Gospels, Acts 15; or with the mission of the Church stated in Luke 4:18-19. Nothing about the fifth-century councils appears to be in accord with the Spirit: nothing accomplished at these fifth-century councils is without error. Contemporary Church histories gloss over all this wrong doing.

Our conclusions are confounded by the fact that few of the summary reports accurately convey the first language definitions or positions of Miaphysite, Dyophysite, Monophysite: we apologize for any error on our part, but we were forced to work with secondary reports.[[143]](#footnote-130)

Survival only in Humility

It would appear from this summary, as though the church on earth is destroyed. However, Jesus said.

“He sat down, calling the twelve. He told them, ‘If anyone desires to be first, He will be last of all, and servant of all.” — Mark 9:35[[144]](#footnote-131)

Such servants were universally characterized by their humility.[[145]](#footnote-132) In the midst of all this hubris on display at Church councils, can any real leaders be found. Yes: Athanasius of Alexandria (296/8-373), [[146]](#footnote-133) Cyril of Jerusalem (313-386),[[147]](#footnote-134) Basil of Caesarea (329/30-379),[[148]](#footnote-135) Gregory Nazianzus (329-390),[[149]](#footnote-136) Macrina the Younger (330-379),[[150]](#footnote-137) Naucratius,[[151]](#footnote-138) Gregory of Nyssa (335-395),[[152]](#footnote-139) Ambrose of Milan (337/40-397),[[153]](#footnote-140) Peter of Sebaste (340-391),[[154]](#footnote-141) Jerome (342-420),[[155]](#footnote-142) John Chrysostom (349-407),[[156]](#footnote-143) Augustine (354-430),[[157]](#footnote-144) Patrick,[[158]](#footnote-145) and others. Unfortunately, these ranks seem to be thinning as we move toward the sixth century. Nevertheless, if we want to grasp the heart of real Christianity, we must study the lives of the saints: for, the study of ecumenical councils is an exercise in futility… it proves the advance of physical decadence, rather than the advance of spirituality. The voice of humility and service is rarely heard at ecumenical councils. The voice of humility and service is increasingly found underground.

Germanus of Auxerre (378-448) was consecrated in 418 to serve in Gaul. In 429, he was sent to Britain.[[159]](#footnote-146)

In 431, Palladius (circa 408-459/461)[[160]](#footnote-147) was consecrated a bishop by Pope Celestine Ⅰ (…-432)[[161]](#footnote-148) ‘and sent … to minister to the “Scots believing in Christ” [Ireland]’: so Christianity was already established in Ireland. It is unknown how successful such work was by the time Patrick arrived in Ireland.[[162]](#footnote-149)

In 496, Clovis I (466-481-509),[[163]](#footnote-150) King of the Salian Franks had converted to Trinitarian Christianity with loyalty to Rome.

Recommended for further reading.[[164]](#footnote-151)

Sixth Century

Clonard Abbey[[165]](#footnote-152) was founded by Saint Finnian (470-549)[[166]](#footnote-153) in Ireland. The Twelve Apostles of Ireland studied there.[[167]](#footnote-154) Missionary work in Ireland is largely through the efforts of such monasteries at Clonard, Clonfert,[[168]](#footnote-155) Bangor,[[169]](#footnote-156) Clonmacnoise,[[170]](#footnote-157) and Killeaney.[[171]](#footnote-158) The number of monasteries speaks to the solidity of the Christian establishment in Ireland, which only continued in the seventh century with: Lismore,[[172]](#footnote-159) and Glendalough.[[173]](#footnote-160) By 563 missionaries reached the island of Iona.[[174]](#footnote-161) Ireland became a center of learning and a source of missionaries to England and Europe.[[175]](#footnote-162)

From 491-518, Anastasius Ⅰ (431-518),[[176]](#footnote-163) ruled the Byzantine Empire. He may be best known for his excellent financial administration, tax reductions, and leniency in religious matters.

Between 518 and 527, the Byzantine Empire was ruled by Justin Ⅰ (450-518-527)[[177]](#footnote-164), a “said” Christian with strong and violent opinions; a cruel man who assassinated his adversaries.

Circa 520, Benedict of Nursia (480-547)[[178]](#footnote-165) founded Monte Cassino,[[179]](#footnote-166) where the Rule of Saint Benedict was composed. Among other things the Rule of Saint Benedict was designed to eliminate sloth among the monks.[[180]](#footnote-167) The Benedictines[[181]](#footnote-168) would go on to evangelize large areas of England,[[182]](#footnote-169) and Germany:[[183]](#footnote-170) in the process, they developed a reputation as leading scholars.[[184]](#footnote-171)

Significance of Justinian Ⅰ

Between 527 and 532, the new emperor, Justinian Ⅰ (482-527-565)[[185]](#footnote-172) waged war with the Sassanids (Persians).[[186]](#footnote-173)

In 532, the Nika riots broke out, which nearly succeeded in unseating Justinian. Justinian, only escaped death by a cleaver plot to divide the rioters.[[187]](#footnote-174)

In 533, Justinian began the conquest of North Africa.[[188]](#footnote-175)

In 535, Justinian moved against Italy.[[189]](#footnote-176)

Between 540 and 562 Justinian conducted a second campaign against the Sassanids.[[190]](#footnote-177)

A second campaign in Italy lasted from 541 to 554.[[191]](#footnote-178) At this time (541-542) Constantinople was also struck by one of the deadliest plagues in history.[[192]](#footnote-179)

In 543/4, Justinian condemns the Three Chapters: namely, The person and writings of Theodore of Mopsuestia; Certain writings of Theodoret of Cyrus; The letter of Ibas of Edessa to Maris; which were an attempt to reconcile the non-Chalcedonians with Constantinople. This bullying of the Church by Justinian did not sit well with the West. Most of the support of the Three Chapters was based on support for Chalcedon: from which we also learn that some others doubted the canonicity of Chalcedon. The controversies of the fifth century were far from settled. Now, war is breaking out on every side: we have to ask, are these wars, in part, the judgment of God for sins against Acts 15; Luke 4:18-19; John 18:36; 2 Corinthians 10:3-5; Mark 9:35; as well as many other like Scriptures?[[193]](#footnote-180)

In 553, Justinian convened Constantinople Ⅱ to resolve ongoing disputes; with Patriarch Eutychius of Constantinople presiding.[[194]](#footnote-181) Pope Vigilius, although residing in Constantinople at the time, was excommunicated for not attending; being coerced against his will by imprisonment, he eventually yielded to support Justinian: which brought varied reactions from his constituency.[[195]](#footnote-182) Justinian got nearly everything he wanted except reconciliation with the non-Chalcedonians: however, additional schism resulted.[[196]](#footnote-183) This had nothing to do with true Christianity,[[197]](#footnote-184) it was all about fulfilling Justinian’s dream of a united Roman Empire.[[198]](#footnote-185)

Destructive Aftermath of Justinian Ⅰ

Justinian Ⅰ was succeeded in 565 by Justin Ⅱ (520-565-578),[[199]](#footnote-186) who ruled until his retirement in 574. Faced with bankruptcy, he discontinued the bribing of enemies: this cost him Italy. Persian invaders overran Syria. He was reputed to be tolerant religiously; but, there is no evidence that he had a personal religious life.

By 568, the Lombards have begun the conquest of Italy. As they conquered, they converted; in a lengthy process pagans and Arians became Trinitarian Christians, mostly of the Roman tradition.[[200]](#footnote-187)

Tiberius Ⅱ Constantine (520-574-582)[[201]](#footnote-188) held the reins of the empire between 574 and 582. Although he is reported to be of a charitable nature, no special religious sensitivities are known other than a possible bias against Arians.

Maurice (539-582-602)[[202]](#footnote-189) would finish the century, reigning from 582 to 602. The same problems of state prevail: namely, penury and Persians. There is little evidence that Maurice had a spiritual life or was a servant of the Church in any way.

Brightness in the Darkness of Justinian Ⅰ

King Ethelbert of Kent (550-589-616)[[203]](#footnote-190) was the first of the Anglo-Saxons to leave paganism for Christianity. His conversion brought the entire Kingdom of Kent into the Church with loyalties to Rome.

In 590, Gregorius Anicius, became St. Gregory the Great, Pope Gregory Ⅰ (540-590-604).[[204]](#footnote-191) He was best known for his scholarship and support of missions. Many think of him as the greatest of all popes.

Between 591 and 628, Queen Theodelinda of the Lombards (570-588-628)[[205]](#footnote-192) is converted.

In 595 Augustine of Canterbury (…-604)[[206]](#footnote-193) was chosen by Gregory “to lead a mission … to Britain to Christianize King Æthelberht [Ethelbert] and his Kingdom of Kent from Anglo-Saxon paganism.”[[207]](#footnote-194)

Summary of Destruction under Justinian Ⅰ

From our perspective, Justinian Ⅰ succeeded at eviscerating the people and wealth of the western empire, bringing them to the brink of destruction. In many ways, he set the stage for the early Middle Ages. He did so at the jeopardy of Constantinople: so, he also guaranteed its eventual downfall. Such aggressive destructiveness can hardly be attributed to a truly Christian person: it is borderline blasphemy to call such a despot and a tyrant, a saint.

For true Christianity during the period we must look to monastic and missionary activities taking place in the West: there is no corresponding Christian activity visibly taking place in the East.

The claim of a new David like theocracy finds no support in the East in the sixth century. The Roman Empire is exactly what it claimed to be. The slogan “in hoc signo vinces”, defines the behavior of the empire: emperors would play the Church for its cultural forces in order to maintain power. Other than its use as a political dupe, minion, and tool, the Church had no place in the decisions of empire. We see the potential for the hand of God in judgement in the sudden onslaught of disease and death among the emperors. None of the emperors of the sixth century show any real spiritual life. Emperors prior to the sixth century may have been true Christians: but, Constantine’s motto hangs over us as a warning not to be gullible. The very presupposition of, “In hoc signo vinces”, is that the Church is physical at its core: this is patently false.[[208]](#footnote-195)

Long-term Alienation of The Church of the East

Had The Church of the East not been alienated by these controversies, these many devastating Persian wars may never have taken place. There is considerable probability that the Persian wars are the judgement of God against the sins of imperial Byzantium.

Trying to Find the True Church

Our concern here is not to write a history of the period; but rather to reclaim those elements which enable us to find true Christianity. If the Church is to be divided in 1054, leaving us with the question, which is the true Church: then we must establish a solid idea of the true Church prior to 1054. In the sixth century, that true Church cannot be found in Constantinople; it is best seen in the missionary and monastic movements of the West. The East in general offers no parallels in this period; if there were any vibrant Christianity active in the East, its voice is being drowned by the arrogance of political leadership, with its minion, hierarchy.[[209]](#footnote-196) We know that there must be monasteries in the East; probably missions as well: standard church histories are strangely silent about them.

Recommended for further reading.[[210]](#footnote-197)

Seventh Century

The seventh century inherited the poverty caused by Justinian Ⅰ. Moreover, this poverty had weakened the western infrastructure so that invasion by Germanic hoards from the West remained a constant problem. In the East, Persia still loomed large. The eastern church remained the political vassal of the emperors. Ironically, invasions gradually freed the western church from such vassalage: Constantinople no longer had strength to object.

In the East, circa 600, John Climacus (579-649)[[211]](#footnote-198), a monk at Vatos Monastery on Mount Sinai[[212]](#footnote-199), writes, *The Ladder of Divine Ascent*.[[213]](#footnote-200)

The Birth and Rise of Islam

Around 610, Muhammad ibn ‘Abdullāh (570-632) began his rise to power. “By the 630s Muhammad had united the entire Arabian Peninsula under Islam….”

“Shortly before [632], the Roman Empire and Sassanid Persian Empire had concluded decades of war, leaving both empires crippled.”

Between 634 and 638, Islam conquered the Levant.[[214]](#footnote-201)

Between 632 and 661, the Rashidun Caliphate[[215]](#footnote-202) extended across eastern North Africa.

Between 661 and 750, the Umayyad Caliphate[[216]](#footnote-203) had conquered much of Iberia.

The First Siege of Constantinople[[217]](#footnote-204) took place from 674 to 678. The wake of poverty brought about by Justinian Ⅰ offered little resistance. The similarity of Islam with Arianism offered an attractive alternative to Constantinople.

Constantinople Ⅲ (680-681) dealt with monotheletism.

The Quinisext Council (692) is an administrative extension of Chalcedon and Constantinople Ⅲ.[[218]](#footnote-205)

In 692, Justinian Ⅱ (668/9-711), who was blessed[[219]](#footnote-206) with two reigns (685-695, 705-711) retaliated against Islam and lost both Armenia and the Caucasus.

In summary:

“When the Western Roman Empire fragmented under the impact of various barbarian invasions, the empire-wide intellectual culture that had underpinned late patristic theology had its interconnections cut. Theology tended to become more localized, more diverse, more fragmented. The classic Christianity preserved in Italy by men like Boethius and Cassiodorus was different from the vigorous Frankish Christianity documented by Gregory of Tours, which was different from the Christianity that flourished in Ireland and Northumbria in the 7th and 8th centuries. Throughout this period, theology tended to be a more monastic affair, flourishing in monastic havens where the conditions and resources for theological learning could be maintained.”[[220]](#footnote-207)

In the East, Saint Catherine's Monastery might have survived the onslaught of Islam because it was fortified; more likely it was spared by the Muslims, because Mount Sinai was sacred to Islam.[[221]](#footnote-208)

Blessing in Disguise

The decline of the anti-Christian arrogance, “in hoc signo vinces”, resulted in the gradual emergence of true Christianity; when physical combat failed, as it invariably must, spiritual combat flourished. The work of missions and monasteries progressed steadily. Monasteries became the centers of education, the precursors of modern universities and hospitals. Missions advanced in England, Germany, China, and Northeast Asia. Mission work in the Middle East was largely thwarted by Islam. Constantinople was still nitpicking theological trivia. Had the church in the East had its eyes on the value of people and the mission mandate of Jesus found in Luke 4:18-19 it might have been a different story. The dividing line between the spiritual warfare of service to mankind, and the physical warfare of dominating and killing one’s neighbors, is evident. By the time Islam strikes, the window of opportunity is closed. Still, the rise of Islam, freed western Europe for real Christian growth.

Recommended for further reading.[[222]](#footnote-209)

Eighth Century

Outcome of Sowing to the Flesh

“Do not be deceived; God is not mocked: for, what a person would sow, that he will also reap: because, the one sowing in his own flesh, will reap corruption out of the flesh. But, the one sowing in the Spirit will reap everlasting life out of the Spirit.” — Galatians 6:7-8

The Byzantine/Roman Empire has sowed to the flesh for the better part of four centuries. Every problem is solved by Councils ending in alienation and persecution; or by war. The Empire dug up those tares which were supposed to be left alone: the correction of the heretics was the business of the Spirit… their elimination was the job of angels. The wars should have been avoided at all cost: but, the Empire was the great warmonger… that’s just the way we do things in Rome. Having sowed judgment and war, the Empire now reaps judgment and war.

Islam will soon control, what was once the southern half of the Empire. All that Justinian Ⅰ labored to reunite by force will be lost. People yield willingly to such a force as Islam: because, it offers a better way of life than what they had, or what they think they had, under Constantinople.

In 717, Konon entered Constantinople, forced Theodosius Ⅲ (…-717)[[223]](#footnote-210) to abdicate, and took the throne as Emperor Leo Ⅲ (685-717-741).[[224]](#footnote-211)

The Second Arab Siege of Constantinople[[225]](#footnote-212) ran from 717-718. The superior Arab navy was neutralized by Greek Fire,[[226]](#footnote-213) a sort of early flamethrower. Disease and famine, plus severe winter hardships forced the Arabs to end the siege.

Around 722, the recovery of Iberia began slowly, very slowly; it would continue beyond 1492.

Between 726 and 730, Emperor Leo ordered that an image of Jesus be removed.[[227]](#footnote-214)

Little Respite

In 732, the Battle of Tours stopped the advance of Islam in Iberia.[[228]](#footnote-215)

Saint John of Damascus (circa 675-749)[[229]](#footnote-216) was known for his contributions in law, mathematics, music, philosophy, and theology, was also an eloquent speaker, as well as an effective iconodule. For some, he is known as the last of the Church Fathers and the first of the scholastics.

Circa 752, the Donation of Constantine,[[230]](#footnote-217) a forgery, granted the Western Empire to the Pope.

Saint Boniface (675-754)[[231]](#footnote-218) is representative of the many missionaries active in the West. He was martyred in Frisia bringing the Gospel from England to Germany. Missions continued to flourish among the Anglo Saxons, Franks, Scandinavians, in the Netherlands, Germany, and even China.[[232]](#footnote-219)

More Strife

In 754, Emperor Constantine Ⅴ (718-741-775)[[233]](#footnote-220) convened the Council of Hieria, which approved iconoclasm: it was overturned by Nicaea Ⅱ. However, images of emperors were still allowed.[[234]](#footnote-221) There seems to be some evidence that the promotion of iconoclasm is sourced in Judaizers sowing discord.

Nicaea Ⅱ[[235]](#footnote-222) was convened in 787, by Empress Irene (752-803)[[236]](#footnote-223). The veneration, but not the worship of icons was approved; three dimensional icons are not allowed.[[237]](#footnote-224)

As in previous centuries, the real work of the Church was carried on by the humble, much of it in missions and monasteries: not by the proud.

Daniel’s Wisdom

We do well to give attention to the words of Daniel. Rome may have moved its Capital to Constantinople; it will later shift back to Rome again… and to Metz, Aachen, Vienna, Regensburg, Wetzlar, Weimar, Berlin, Moscow, and yet other cities: but the Word of God stands firm… Rome will crumble and fall to dust along with all other human arrogance. True Christianity is humble and seeks humility in service.

“You continued to observe until a stone was cut out of a mountain without hands. It struck the statue[[238]](#footnote-225) upon the iron and clay feet. It ground them into eternity. Then the clay, the iron, the copper, the silver, the gold was ground into one. It became as if dust from a summer threshing floor. The abundance of the wind lifted it up. It was not found anywhere. The stone striking the statue was begotten a great mountain. It filled all the earth.” — Daniel 2:34-35 LXX

“In the days of those kings, the God of heaven will stand up a kingdom, which will not be destroyed into the ages. His kingdom will not be left to a different[[239]](#footnote-226) people. It will grind and separate all the kingdoms. It will stand in the ages. Which way you saw that a stone was cut without hands from a mountain; it ground the clay, the iron, the copper, the silver, the gold: the great God made known to the king what is necessary to be begotten with these. The dream [is] true. Its analysis [is] faithful.” — Daniel 2:44-45 LXX

Recommended for further reading.[[240]](#footnote-227)

Ninth Century

“Similarly, younger people, be submitted to [your] elders; all of you be clothed with humble mindedness toward one another: because, God opposes [the] arrogant; but, gives grace to the humble. Therefore, be humbled under the strong hand of God, so that He would exalt you in due time: casting all your care on Him: because, He cares about you.” — 1 Peter 5:5-7

Rebellion of Pope Leo Ⅲ

Charlemagne (742/7/8-800-814)[[241]](#footnote-228) was made Holy Roman Emperor[[242]](#footnote-229) in 800 by Pope Leo Ⅲ (…-795-816).[[243]](#footnote-230) This established several dangerous legal precedents.

* First, it created a competitive empire to Byzantium, a tertium quid, a third Roman Empire.
* Second, it served notice to Byzantium that Leo was and would not be subservient to it.
* Third, it opened the door for a succession of neo-Roman empires, which Daniel has shown, would all be destroyed.

However, Charlemagne himself promoted arts and literature, helped develop writing, helped standardize Latin, furthered education, and promoted the Benedictine Rule.[[244]](#footnote-231)

Also in the West, the evangelization of Scandinavia progressed circa 820.

In 832, Emperor Theophilos (800-829-842)[[245]](#footnote-232) reignited the iconoclastic controversy by banning the worship of idols in the Roman Empire.

Breakdown in Apostolic Succession

The Photian Schism played out between 863-867, when Emperor Michael Ⅲ (840-842-867)[[246]](#footnote-233) deposed Ignatius of Constantinople (798-847-877), elevating Photius (810-858-893)[[247]](#footnote-234) in Ignatius’ place. Pope Nicholas Ⅰ (800-858-867)[[248]](#footnote-235) disagreed to little lasting effect. The schism was really about “ecclesiastical control of the southern Balkans and … a personality clash.” “The Photian Schism polarized the East and West for centuries….”[[249]](#footnote-236)

Photius was a brilliant scholar, a prolific writer, whose writing of his *Mystagogy of the Holy Spirit*, possibly in retirement (circa 883-893), fueled the Filioque controversy, always a hot topic, during the ninth century and for years to come. His arguments proved useful against the West and the Filioque; they also contributed to the growing East-West polarization. Still, he published other, more important, but less controversial, works. However, he evidently lied to stay in office.[[250]](#footnote-237)

In 867, Basil Ⅰ (811-867-886)[[251]](#footnote-238) had Michael Ⅲ assassinated and took the throne.[[252]](#footnote-239)

By 868, in the East, Bulgaria[[253]](#footnote-240) had “adopt[ed] Christianity as a state religion.” By 870 the Bulgarian Orthodox Church was an independent (autocephalous) body. Attempts to Christianize Kievan Rus’ also took place in this period, if with less success.[[254]](#footnote-241)

Cyril (826/7-869) and Methodius (815-885), brothers and missionaries, “are credited with devising the Glagolitic alphabet,” which promoted education and Bible reading among the Slavs. When conflict arose with missionaries from the West, the brothers sought and received peaceful resolution from the Popes: this did not stop the Franks from imprisoning Methodius. After Methodius died, open conflict broke out on the mission field. Nevertheless, the brothers “paved the way for the spread of Christianity throughout Eastern Europe.”[[255]](#footnote-242)

Corruption of the Papacy

From 870 until 916, Theodora Senatrix was the real power in Rome.[[256]](#footnote-243) She was the mother of Marozia and Pope John Ⅺ. While possibly unjustly accused by Liutprand; it is nevertheless clear that she wielded great power in Rome, as evidenced by the number of her offspring who were elected to the papacy. Our point is not to question the morality of Theodora. Rather, we wish to point out the dubiousness of any apostolic succession among such a line of popes.

Maria, or Marozia (890-937)[[257]](#footnote-244) evidently followed her mother in politics. Her line of papal influence, spanning over a century, begins as Pope Sergius’ alleged mistress, mother of (illegitimate?) Pope John Ⅺ (931-935). These were followed by:

* grandmother of Pope John Ⅻ (955-964), and Pope Benedict Ⅶ (974-983);
* great-grandmother of Pope Benedict Ⅷ (1012-1024), and Pope John ⅩⅨ (1024-1032);
* great-great-grandmother of Pope Benedict Ⅸ (1033-1045; 1045; 1047-1048).

As with Theodora, we are not interested in examining her morals. We fail to see how such a control over the papacy could possibly be apostolic or legitimate. Pope Benedict Ⅸ is especially questionable in that he is reported to have sold and bought the office of pope.

In 897, Pope Stephen Ⅵ (…-896-897)[[258]](#footnote-245) is strangled.

Evaluation

Perhaps the ninth century may be characterized as having a greater degree of humility than previous centuries. Evangelism progressed well on both East and West frontiers until the evangelists themselves met and clashed. Charlemagne was reputed to be a modest and humble man. However, the East seems to continue in its own cloud of hubris; more frightening is that the West is developing its own hubris factor: sinful ambition dominates Christianity nearly everywhere. When Pope Leo Ⅲ moves to create a new empire, it will turn into a two-edged sword.[[259]](#footnote-246) So, the seeming humility and tranquility of the ninth century, disguises an underlying growing East-West polarization which must eventually explode.[[260]](#footnote-247)

Body of the Dragon

If it has previously escaped our attention, it should be clear by now, that these events have nothing to do with Charlemagne, the papacy of the day, or even Theodora and Marozia. There has been, all along, a central power structure of oligarchy (aristocracy, intelligentsia, nobility, wealth, whatever) that coveted the primacy of empire held by Constantinople; this power structure desperately wants the capital to once again be Rome herself: these events provide the instrument to make that happen. Theodora and Marozia are nothing more, and nothing less than major players in that power structure. Charlemagne, and the bulk of the papacy are nothing more than dupes, being manipulated by this power structure. The events have little to do with true Christianity, they do not represent apostolic succession, they are not inerrant: they are just politics as usual. Rome Ⅰ, Rome Ⅱ (Constantinople), Rome Ⅲ (Charlemagne), Rome Ⅳ (Otto), Rome Ⅴ (Rome), Rome N (Hitler)… or whatever sequential numbering you prefer: it’s all Rome, all Serpent, all set for destruction.

Recommended for further reading.[[261]](#footnote-248)

Tenth Century[[262]](#footnote-249)

Reign of Merozians

In 900, Pope John Ⅸ is succeeded by Benedict Ⅳ.

In 903, Pope Benedict Ⅳ is succeeded by Leo Ⅴ; Pope Leo Ⅴ is followed by antipope Christopher.

In 904, antipope Christopher is succeeded by Sergius Ⅲ (904-911),[[263]](#footnote-250) and his alleged paramour Marozia.

In 910, the Abbey of Cluny[[264]](#footnote-251) is founded by William Ⅰ, Duke of Aquitaine (875-893-918).[[265]](#footnote-252) Unlike most monasteries, Cluny was not privately owned and reported “directly to the pope”. As a consequence, the leadership at Cluny tended to theological competence, with its attendant arrogance,[[266]](#footnote-253) and soon became, “the leader of western monasticism”, “a keystone to the stability of European society”. Hence, Cluny, “was essentially independent”. Thus, by intention, the Cluniac Reforms were set in place. Pope Gregory Ⅶ (Hildebrand: 1015-1073-1085)[[267]](#footnote-254) would become one of Cluny’s more significant products. So, in the midst of the tenth century’s abject theological squalor, a flower begins to grow.[[268]](#footnote-255)

In 911, Pope Sergius Ⅲ is succeeded by Anastasius Ⅲ.

Circa 912, The Normans[[269]](#footnote-256) become Christian. The Normans were a mix of Norse or Viking settlers and the indigenous population of northern France. Richard Ⅰ (932-942-996)[[270]](#footnote-257) “stabilized … and reunited the Normans”. The Norman brothers, Robert (1015-1085)[[271]](#footnote-258) and Roger Ⅰ (1031-1071-1101)[[272]](#footnote-259) would conquer Calabria, Sicily, and Malta. Roger Ⅱ (1095-1130-1154)[[273]](#footnote-260) united the Italian conquests. William Ⅰ the Conqueror (1028-1066-1087)[[274]](#footnote-261) would conquer England to become its king.

In 913, Pope Anastasius Ⅲ is succeeded by Lando.

In 914, Pope Lando is succeeded by John Ⅹ.

In 928, Pope John Ⅹ is succeeded by Leo Ⅵ.

In 929, Pope Leo Ⅵ is succeeded by Stephen Ⅶ.

In 931, Pope Stephen Ⅶ is succeeded by John Ⅺ, alleged to be the (illegitimate) son of Marozia.

In 936, Pope John Ⅺ is succeeded by Leo Ⅶ.

In 939, Pope Leo Ⅶ is succeeded by Stephen Ⅷ.

In 942, Pope Stephen Ⅷ is succeeded by Marinus Ⅱ.

In 946, Pope Marinus Ⅱ is succeeded by Agapetus Ⅱ.

Circa 948, the chiefs of the Magyars[[275]](#footnote-262) may have converted to Christianity, but no specific information could be found prior to Stephen Ⅰ of Hungary (975-1000/1-1038).[[276]](#footnote-263)

In 955, Pope Agapetus Ⅱ is succeeded by John Ⅻ, grandson of Marozia.

In 957, Olga of Kiev (…-969)[[277]](#footnote-264) was baptized.

In 962, Otto Ⅰ (912-962-973)[[278]](#footnote-265) was crowned Emperor by Pope John Ⅻ (930/7-955-964).[[279]](#footnote-266) He subjected the German clergy to his control. At least part of his reign was from Rome.

In 963, Pope John Ⅻ was followed by antipope Leo Ⅷ.

In 964, antipope Leo Ⅷ is succeeded by John Ⅻ (second reign), grandson of Marozia; Pope John Ⅻ is succeeded by Benedict Ⅴ; Pope Benedict Ⅴ is succeeded by Leo Ⅷ (second reign).

In 965, Pope Leo Ⅷ is succeeded by John ⅩⅢ.

Circa 965, Harald Ⅰ, Bluetooth of Denmark (…-958-986)[[280]](#footnote-267) and Norway (970-…) converts to Christianity, perhaps being coerced by Otto, with mixed following among the Danes.

In 966, Mieszko Ⅰ of Poland (930-960-992)[[281]](#footnote-268) was baptized.

In 973, Pope John ⅩⅢ is succeeded by Benedict Ⅵ.

In 974, Pope Benedict Ⅵ is followed by antipope Boniface Ⅶ; antipope Boniface Ⅶ is succeeded by Benedict Ⅶ, grandson of Marozia.

In 978, King Edward the Martyr of England (962-975-978) is murdered.

In 983, Pope Benedict Ⅶ is succeeded by John ⅩⅣ.

In 984, Pope John ⅩⅣ is followed by antipope Boniface Ⅶ (second reign).

In 985, antipope Boniface Ⅶ is succeeded by John ⅩⅤ.

Circa 987, Christianity is reported as gone from China.

In 988, Vladimir the Great of Kiev (958-980-1015)[[282]](#footnote-269) is baptized.

In 995, Missionaries from Norway begin work in Iceland.

In 996, Pope John ⅩⅤ is succeeded by Gregory V.

In 997, Pope Gregory V is contested by antipope John ⅩⅥ. John ⅩⅥ is tortured, but lives.

In 999, Pope Gregory V is succeeded by Sylvester Ⅱ.

In all, 23 popes served in the tenth century; 5 antipopes also contested: that’s roughly four years each… a very high turnover. In contrast, 116 popes served in the previous 900 years: about 7.75 years each. Dare we say that the apostolic credentials of every one of these corrupt power politicians needs to be verified. Given the general lying, murder, and other violence of the age, a lot of room is left for the falsification of credentials and coercion in office. Little of this rottenness is worthy of the name Christianity.

Feudal Church

We would not be the first to analyze this whole system as feudalism. In this sense a hierarch in the Church is no different than leadership in politics: both are controlled by the powerful and wealthy… the path of humility is a completely separate path. Thus, kings distribute their wealth to their heirs either by giving them the kingdom (or a piece of the kingdom), or by giving them an ecclesiastical appointment. Such offices are bought and sold, or contrived through marriage, as money changes hands among the wealthy. There is no divine right of kings: there is only mammon. There is no apostolic succession to be found, not here: there is only business as usual. King and bishop amount to the same thing: two different shapes of feudal lords… both leading armies… both secular power brokers… neither especially concerned with spiritual matters.[[283]](#footnote-270)

Recommended for further reading.[[284]](#footnote-271)

Eleventh Century[[285]](#footnote-272)

In 1003, Pope Sylvester Ⅱ is succeeded by John ⅩⅦ; Pope John ⅩⅦ is succeeded by John ⅩⅧ.

Circa 1003/1005, Edward the Confessor (1003/5-1042-1066)[[286]](#footnote-273) is born. He does not appear to have played a role in the Great Schism of 1054. He possibly contributed substantially to eventual English independence.

In 1009, Pope John ⅩⅧ abdicates and is succeeded by Sergius Ⅳ (…-1009-1012).[[287]](#footnote-274) Sergius may have ordered the First Crusade (1096-1099):[[288]](#footnote-275) but, this is uncertain and unlikely.

In 1012: Pope Sergius Ⅳ is followed by antipope Gregory Ⅵ; who then is succeeded by Benedict Ⅷ (980-1012-1024),[[289]](#footnote-276) great-grandson of Marozia. Benedict supported the Normans; who, in turn, drove the Saracens out of Italy, and subjugated the Crescentii.[[290]](#footnote-277) He moved to “to restrain simony and incontinence of the clergy”, and supported Cluny.

In 1024, Pope Benedict Ⅷ is succeeded by his brother John ⅩⅨ (…-1024-1032),[[291]](#footnote-278) great-grandson of Marozia. John was a power politician who appears to have promoted papal primacy.

In 1032, Pope John ⅩⅨ is succeeded by Benedict Ⅸ (…-1032-1044, 1045-1045, 1047-1048),[[292]](#footnote-279) great-great-grandson of Marozia. Benedict, “is one of the youngest popes in history. He is the only man to have been Pope on more than one occasion and the only man ever to have sold the papacy.” However, the killer line is that, his daddy bought him the papacy. So much for apostolic succession and papal primacy.

In 1045, Pope Benedict Ⅸ is succeeded by Sylvester Ⅲ; Pope Sylvester Ⅲ is succeeded by Benedict Ⅸ (second reign), great-great-grandson of Marozia; Pope Benedict Ⅸ is succeeded by Gregory Ⅵ.

In 1046, Pope Gregory Ⅵ is succeeded by Clement Ⅱ.

In 1047, Pope Clement Ⅱ is succeeded by Benedict Ⅸ (third reign), great-great-grandson of Marozia.

In 1048, Pope Benedict Ⅸ is succeeded by Damasus Ⅱ. Damasus was nominated to the papacy by Emperor Henry Ⅲ (1017-1046-1056).[[293]](#footnote-280)

In 1049, Pope Damasus Ⅱ is succeeded by Leo Ⅸ (1002-1049-1054).[[294]](#footnote-281) Leo is possibly the second pope determined to “clean the Augean stables”. Benedict Ⅷ had made some progress. Leo required celibacy, and fought simony. He brought Hildebrand to Rome with him.

In 1052, Leo banned English archbishop Stigand as schismatic for holding two sees, and for usurping the office of Robert of Jumièges, who had been improperly deposed.

In 1053, Leo failed in his confrontation with the Normans: but, the Normans bowed to him anyway.

Schism

In 1054, Michael Ⅰ Cerularius, Patriarch of Constantinople, denounced unleavened bread and (lack of?) fasting days, closed Latin churches in Constantinople,[[295]](#footnote-282) and removed the Pope’s name from the prayers.[[296]](#footnote-283) Leo defended himself from the “Donation of Constantine”, and sent Cardinal Humbert of Silva Candida to negotiate. The outcome was a double excommunication, which was technically invalidated by the fact that Leo had died in the interim. It, nevertheless, rent the “Universal Church” in twain.[[297]](#footnote-284)

In 1055, Pope Leo Ⅸ is succeeded by Victor Ⅱ. Victor is noted for continuing the moral reform of the West and his close relationship with Emperor Henry Ⅲ.

Henry Ⅳ

In 1056, Henry Ⅳ (1050-1056/1084-1105),[[298]](#footnote-285) at six years of age, became the undisputed Holy Roman Emperor, under his mother’s guardianship. This is probably close to the real core of the reform movement: but Cluny has already been in operation for over a century. It seems as if the Cluny faction, taking advantage of Henry’s youth, and the concomitant instability of German government, would seize control of the papacy in well-designed stages.

In 1057, Pope Victor Ⅱ is succeeded by Stephen Ⅸ, who had been co-legate with Humbert in 1054. Stephen continued the reform movement.

In 1058, Pope Stephen Ⅸ was followed by antipope Benedict Ⅹ; Pope Stephen Ⅸ is succeeded by Nicholas Ⅱ the same year. However, Benedict was defeated when he was opposed by Hildebrand.[[299]](#footnote-286)

In 1061, Pope Nicholas Ⅱ was followed by antipope Honorius Ⅱ; Pope Nicholas Ⅱ is succeeded by Alexander Ⅱ, who was elected, with the help of Hildebrand’s manipulation; but, without imperial approval, the same year. However, Honorius was the choice of the German (mostly Lombardian) synod. Honorius retained his claim to the papacy until his death in 1072.[[300]](#footnote-287) Here we see well-developed open conflict in a power struggle between German nobility and the Cluny faction that has nothing whatsoever to do with apostolic succession. Humbert is lobbying against the monarchy’s involvement in the election of popes. Hildebrand is surreptitiously electing popes. Alexander was also a reformer.

In 1062, Henry Ⅳ, now twelve, was kidnapped by Archbishop Anno.[[301]](#footnote-288) Anno, as the child’s protector, now became regent.[[302]](#footnote-289) Agnes, Henry’s mother, retired. Archbishop Adalbert[[303]](#footnote-290) also vied for young king Henry’s ear. At the age of fifteen, Henry reached maturity: by sixteen he was beginning to take the reins of Germany in his own hands. By the time Henry was twenty-three (1073), he was at odds with many parts of his kingdom, having even lost some of those parts.

Normans Take England

In 1066, Harold Godwinson followed Edward as king of England, Harold Ⅱ of England (1022-1066-1066),[[304]](#footnote-291) only to be defeated by William the Conqueror at the Battle of Hastings,[[305]](#footnote-292) the same year.

In 1066, William of Normandy, William the Conqueror, William the Bastard, became William Ⅰ of England (1028-1066-1087).[[306]](#footnote-293) Given the relationship between the Normans and the papacy, we have to view this conquest as a papal move to control England.

In 1073, Pope Alexander Ⅱ (1010/15-1061-1073)[[307]](#footnote-294) is succeeded by Gregory Ⅶ, Hildebrand (1015-1073-1085).[[308]](#footnote-295)

Investiture

In 1076, The Investiture Controversy, “began as a power struggle between Pope Gregory VII and Emperor Henry IV”,[[309]](#footnote-296) investiture was over the king’s right to appoint metropolitans and abbots. In 1059, reformers had already declared the election of popes, the exclusive prerogative of cardinals.[[310]](#footnote-297) In 1075, Gregory decreed the exclusive authority of popes to depose emperors.[[311]](#footnote-298) Clearly, Gregory is changing the common practice of law. Henry withdrew support from Gregory in 1076, writing, “Henry, king not through usurpation but through the holy ordination of God, to Hildebrand, at present not pope but false monk.”[[312]](#footnote-299) Gregory excommunicated and deposed Henry in 1076.[[313]](#footnote-300) Henry lacked support in Germany and backed down. The Investiture Controversy would continue into the next century until the authority of the emperor to invest was completely undermined.[[314]](#footnote-301) England had its own Investiture Controversy.[[315]](#footnote-302)

In 1077, Henry stood barefoot in the snow at Canossa,[[316]](#footnote-303) until Gregory relented. Meanwhile, Henry’s adversaries in Germany elected a rival, whom Gregory supported, excommunicating Henry a second time in 1080.

In 1080, Pope Gregory Ⅶ, was interrupted when Henry elected antipope Clement Ⅲ.[[317]](#footnote-304) Henry’s political rival died the same year.

In 1081, Henry invaded Rome. Circa 1081, Gregory excommunicated Henry a third time.[[318]](#footnote-305)

In 1085, the Normans rescued Gregory, sacking Rome in the process.

In 1086, Pope Gregory Ⅶ, Hildebrand is succeeded by Victor Ⅲ.

In 1088, Pope Victor Ⅲ is succeeded by Urban Ⅱ. Urban excommunicated Henry a fourth time;[[319]](#footnote-306) he incited the Normans and Kiev against Henry; he also preached the First Crusade.

The First Crusade is fought between 1095 and 1099.

In 1099, Pope Urban Ⅱ is succeeded by Paschal Ⅱ. Paschal excommunicated Henry yet again. Henry would die in 1105.

Power Factions

In the eleventh century, The Carolingian Empire had come and gone.[[320]](#footnote-307) The Ottonian Empire had expired.[[321]](#footnote-308) The Salian dynasty came to power:[[322]](#footnote-309) resulting in the battles between six or more power factions.

In the eleventh century, we see six power factions fully developed. These factions changed their alliances as it suited them to gain political advantage:

* First, the old aristocracy of Rome and central Italy: this had its own sub-factions;
* Second, Byzantium and its estates in southern Italy;
* Third, the Lombard-Germans who had overrun Italy;
* Fourth, the Frank Normans;
* Fifth, the English Normans;
* Sixth, the reformers from Cluny.

Some will also wish to add Hungarian and Polish Factions. Kiev is also rising as a force. Other minor forces also vied for power.

We hoped for a particular outcome as the result of our research. Given, the idea that the indivisible Church is divided at 1054; it seems probable that one side would be apostate; the other side remaining faithful. We had hoped that a clear line of wrongdoing would be observable, which wrongdoing could then identify the apostate culprit. We found wrongdoing fairly evenly distributed over all six waring power factions. Feudalism, investiture, and simony are as prevalent in the East as in the West. Alas, when a hero arises to clean house, he is not a man of peace, he is as big a tyrant, perhaps even a bigger tyrant, than those who have ever gone before him.

When the smoke clears away from the eleventh century, 1054 seems like a flash in the pan. The personal clashes between the two lions (Gregory and Henry), seem of far greater immediate importance. Indeed, Gregory ultimately wins these clashes, as the Emperor’s right to elect Popes is removed, and the law is changed. The advance and elevation of the papacy to full dictatorial status has arrived. A sort of physical split of the “Church”[[323]](#footnote-310) did take place at 1054: but, it is the loss of investiture that provides its driving force. In the ensuing centuries, the great power factions will continue to have a voice as modern nations emerge in Europe.

With the exception of missions and monasteries, we found nothing resembling Acts 15 or Luke 4:18-19. Even in the case of missions; when East and West missionaries met at joining frontiers on the mission field, clashes and open hostility developed. We even discovered that some of the conversions were not the simple faith of free wills: it is evident that some consciences were coerced into converting against their own wills. It is our firm commitment and conviction that nothing profitable is ever accomplished by the coercion of consciences. God never forces anyone to love Him.

Recommended for further reading.[[324]](#footnote-311)

### Analysis

Perhaps we are looking at all the evidence the wrong way. Two things started to reshape our thinking.

A Spiritual Church

“The Church is the visible form of the Kingdom of Christ, its realization on earth, whereby it is destined to embrace the world (Mark 16.15-16; Matthew 28.19-20; Luke 24.47; John 20.23). It is the kingdom that is not of this world (John 18.36), the sphere in which the relationship of man with God is developed (Matthew 22.21; Luke 20.25). Church power by its spiritual character does not consist in the mastery and lordship that are characteristic of earthly power, but in service (Matthew 20.25-27; Mark 9.35).” — Zyzykin, Patriarkh Nikon, Warsaw: Synodal Press, 1931, p. 231 — page 14

Thus Nikon’s words condemn both East and West forms of Roman Empires. We have been looking at numerous displays of “mastery and lordship that are characteristic of earthly power” and calling these Church; when, in fact, these are Rome, not Church. These multiplicities of Rome in six or more power factions are all Rome, by any name, all doomed for destruction, as Daniel assures us.[[325]](#footnote-312)

Even though, “The Church is the visible form of the Kingdom of Christ” we had bought into the falsehood that these waring power factions are the Church. In seeking the visibility of the Church, we easily overlooked the fact that the Church is “in the world but not of the world.” We did not take sufficient warning from the fact that these waring power factions are wholly unlike the Church in their behavior. Yes, “The Church is the visible form of the Kingdom of Christ”: but these visible aspects are mere icons of the invisible heavenly reality.

Is there a visible baptism and chrismation? Yes; but, the real baptism and chrismation is the invisible baptism and chrismation of the Spirit. Is there a visible Eucharistic communion? Yes; but, the real Eucharistic communion is the invisible Eucharistic communion served by the Spirit. Does prayer have a visible expression? Yes; but, real prayer takes place in the invisible closets of the heart.

“For His invisible things are clearly seen,” — Romans 1:20

“Who is the image of the invisible God,” — Colossians 1:15

“To the King eternal, immortal, invisible,” — 1 Timothy 1:17

“For, he endured, as seeing the invisible One.” — Hebrews 11:27

“Whenever you pray, come into your private place.[[326]](#footnote-313) Closing your door, pray to your Father, the One in secret. Your Father, seeing in secret, will give away to you.” — Matthew 6:6

We have overmuch exchanged true Sacramentalism, which confesses that everything is the gift of God, communicated by the Spirit; for Sacerdotalism, which claims that men control, dispense, and distribute all these things. In Sacramentalism, water baptism is the sign of the covenant, which testifies that the recipient has become a member of the earthly covenant community; it is the Spirit’s baptism that makes the recipient a member of the kingdom of God: the two things are not necessarily conjoined… never by human officiants. In Sacramentalism, communion is the sign of the heavenly banquet in body and blood; officiants pray earnestly and hope that the Spirit would be with them: however, it is the Spirit who decides, not they. The Lord’s prayer is in the past tense, “You gave us our bread today, the Epiousion[[327]](#endnote-14)”; yet, few of us took communion today: the Spirit has already given it to us, in secret, every day… which can only be received in the secret chambers of the heart.

A Ladder

The other thing that started to shape our thinking is, *The Ladder of Divine Ascent*. Even though John Climacus is writing for and to monastics[[328]](#footnote-314), he is clearly writing about the quest for a different kind of kingdom. John Climacus is onto something. Perhaps, we can express similar ideas in words that embrace all people. Perhaps, we can discover from the Bible itself, *A Ladder of Divine Ascent*, for all the inhabitants of earth.

“I am the door of the sheep.” — John 10:7, 9

Jesus is the only door to the kingdom of God. He is no longer visible to us. He is, nevertheless, still the only door. Since we cannot find the door by ourselves, His Father has sent an invisible guide to direct us: specifically, the Holy Spirit Himself.

“I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you: for, everyone asking, receives; [everyone] seeking, finds; and to [everyone] knocking, it will be opened. What father among you, if a child will ask for fish, will give them a serpent instead of fish? Or if they will ask an egg, will give them a scorpion? Therefore, if you, being evil, had known to give good gifts to your children: how much more will the heavenly Father give the Holy Spirit to those who ask him?” — Luke 11:9-13

What Jesus says, He says to all:

“Then Jesus said to His disciples, ‘If anyone wills to come after Me, let them deny themselves, take up their crosses, and follow Me.” — Matthew 16:24; Mark 8:34; 10:21; Luke 9:23

By the power of the Spirit, we follow Jesus, Who is presently invisible to us; we are bearing invisible crosses, which only we ourselves know. Climbing Jacob’s Ladder,[[329]](#footnote-315) *The Ladder of Divine Ascent*, the narrow way,[[330]](#footnote-316) until we arrive at the indivisible and invisible kingdom of God.

The Church

“For, you had not come to a tangible [thing], to a [visibly] burning fire, to darkness, gloom, and storm; or to [audible] sound of trumpet, voice of speech: which, the hearers begged to not be subjected to [another] word to them: for, they had not [even] born what was being commanded, ‘if even a beast would touch the mountain it will be stoned.’ Thus, so terrible had been the appearing [that even] Moses said, ‘I am terrified and trembling.’

“But, you had come to mount Sion, to [the] city of the living God, to heavenly Jerusalem, to myriads of angels, to a festal assembly; to the calling out of the firstborn having been enrolled in heaven; to God, judge of all; to righteous spirits being made complete; to a new covenant mediator, Jesus; to sprinkled blood speaking better than Abel’s.

“See that you would not reject the speaker: for, if these did not escape on earth, rejecting the warning One, much more we [are not] escaping the One from heaven, by Whose voice the earth was shaken then; now He had promised, saying, ‘Yet once I will shake, not only the earth, but also the heaven;’ this ‘yet once’ makes clear about the shaking, the transformation, as of things being made over, that the not shaking things would remain: through which, receiving an unshaken kingdom, we would have grace through which we could serve God well-pleasingly, with respect and fear: for, our God [is] a consuming fire.” — Hebrews 12:18-29

All of which is presently invisible. This is the Church that we seek. This is the only path to attain it. We must set aside all earthly notions of churches; they either help us to attain this heavenly kingdom, or they do not…. It would appear that the dominant churches of the first millennium failed miserably at this task. Did any of them ever repent? That is a new topic.

There can be no doubt that the events around 1054 left Europe in a state of crushed and wounded, blind spiritual poverty. Which of the physical churches was right and which of the physical churches was wrong? Neither.

Our eyes must be fastened only upon the prize of the heavenly kingdom described by Paul in Hebrews. All other worldly kingdoms must crumble to dust.

### Conclusion

In reexamining the first millennium over all; we can now see major significant transitions in the Church.

In the first three centuries, the Church is a spiritual reality, focused on its cross-bearing witness, humility, prayer, and suffering service, as the martyrs of the Church, Christ-like, lay down their lives for the pagan world and become the seed of the Church.

In the early fourth century, this cross-bearing witness is shoved into the background as the new exiting empirical aspect of churches emerges: a physically ferocious fantasy of fracturing. However, it is the cross-bearing witness which is the indivisible True Church. The new exiting empirical churches are false churches, bent on coercion of consciences in great “ecumenical” councils; these councils often stumble on correct doctrine, but they do it by force: the churches are rent, exposing the error of their method. In the fifth century, the violence is so bad that murders are taking place in church councils.

In the sixth century, the true goal of this new church supported society emerges as Justinian Ⅰ sweeps across north Africa to reestablish his dream of holistic Roman empire, leaving a wake of destruction and poverty behind him. War is maintained with the Persians.

In the seventh century, Islam will follow the swath cut across North Africa by Justinian, obliterating Christianity; but, even before that they had claimed all Arabia, and conquered most of the levant. Constantinople, now poverty stricken because of Justinian’s policies will, seemingly miraculously, survive two sieges. But, little is learned and strife continues to foment in the East.

In the eighth century, the advance of Islam is stopped in Iberia, the reversal process would take centuries more. However, freed from East’s iron fist of oppression, missions and monasteries experience considerable success in the West. Cyril and Methodius will thrive in the ninth century in the East.

In the ninth century, Pope Leo Ⅲ invents a new empire in the West, which will ultimately lead to a battle for empirical supremacy between Henry Ⅳ and Pope Gregory Ⅶ, Hildebrand in the eleventh century. We say empirical supremacy rather than Church supremacy: for, the True Church still operates on the basis of its indestructible and indivisible cross-bearing witness. During the tenth century it appears as if Rome herself experienced total moral meltdown.

Which is the right way among all of the above cacophony of voices, all claiming to be right. None of the physical ones. Much of this dictatorial leadership seems to be borderline sociopathic. Such leaders, even if their apostolic credentials were impeccable, have disqualified themselves by their actions; they do not retain apostolic succession: the only solution is to remove them completely from office. However, their greatest error is in seeing the church as a primarily physical entity. The physically ferocious fantasy of fracturing had failed.

If we wish to find the true Universal and Apostolic Church, we must seek Her as She is described in Hebrews 12:18-29. If we wish to find the true Universal and Apostolic Church, we must seek Her in communities of forgiveness, hard work, humility, service, and simplicity; peace and quiet for meditation and prayer; avoidance of strife and war: where people quietly take up their crosses to follow Jesus, whose greatest joy is proclaiming the Gospel, where laying down their lives for others is the common order of the day. But, we will have to dig under the rubble of empires to find her.

In diligently searching the history of the first millennium for genuine Apostolic succession and for the marks of the Church, we were able to find neither. Instead we discovered:

“I know that, after my departing shall grievous wolves enter in among you, not sparing the flock.” — Acts 20:29

Our grief has only been assuaged by the discovery that there are still a few hidden among the catacombs for which…

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.” — Jeremiah 15:16

“Ἐλέησόν με, κύριε υἱὸς Δαυίδ….” — Matthew 15:22

“Κύριε, ἐλέησόν μου τὸν υἱόν….” — Matthew 17:15

“Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.” — Matthew 20:30

Amen

[[331]](#footnote-317)

1. God, let me be pardoned, the sinner. [↑](#footnote-ref-1)
2. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-2)
3. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Perhaps, these are not necessarily two different and distinct things. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-3)
4. 1 Peter 2:2 [↑](#footnote-ref-4)
5. Hebrews 5:1-14 [↑](#footnote-ref-5)
6. Paul rejects the pride of his fleshly education, to embrace Christ. No one in the early church was more highly educated than Paul. Philippians 3:7-21 [↑](#footnote-ref-6)
7. He is, Μονογενοῦς Παρὰ Πατρός, Only-begotten on par, or equal with the Father, not merely begotten of the Father…. [↑](#footnote-ref-7)
8. The Apostles heard on par with the Son as perfect Man; we hear on par with the Spirit and His indwelling presence. There are only two kinds of parallel behavior, or parity: one moving in the same direction, or absolute equality; and one moving in the opposite direction, or absolute adversity; a third use of παρά simply notes location, place or position: beside. [↑](#footnote-ref-8)
9. Παρὰ, is used here, which is most unusual: we expected ἀπό or ἐκ, with a preference for ἐκ. [↑](#footnote-ref-9)
10. Luke 23:42-43 [↑](#footnote-ref-10)
11. Romans 8:9 [↑](#footnote-ref-11)
12. 1 Corinthians 8:1 [↑](#footnote-ref-12)
13. 1 Kings 19:12 [↑](#footnote-ref-13)
14. Some modern theologians have adopted the blasphemy of justifying grave sin with the sorry excuse, “We are so glad that the Spirit has brought us to this hour,” which is nothing but a bald faced lie: the Spirit did no such thing. [↑](#footnote-ref-14)
15. The present tense is used to intensify the wording, to engage the reader more closely with the action: this may be the climax of Luke, that Christ is risen. [↑](#footnote-ref-15)
16. just short of 7 miles: 6.90 miles [↑](#footnote-ref-16)
17. True worship begins when Jesus walks invisibly among us. [↑](#footnote-ref-17)
18. Literally, ἀνὴρ: man, male, masculine, manly, warrior; hence, hero heroic. Aner (ἀνὴρ) emphasizes the masculinity of man; anthropos only discusses the common humanity… both male and female. [↑](#footnote-ref-18)
19. Their volubility is explained by their fear, [↑](#footnote-ref-19)
20. They were without nous, not using their heads, not thinking. [↑](#footnote-ref-20)
21. Literally, heart: the heart appears to be the core of the rational spiritual function. See verse 32 for the repair of their heart or wit, with the partial rectification of their befuddlement. [↑](#footnote-ref-21)
22. This is the first inkling we get that the primary subject matter is the Old Testament. [↑](#footnote-ref-22)
23. The Old Testament is referenced again. [↑](#footnote-ref-23)
24. διερμήνευσεν [↑](#footnote-ref-24)
25. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-25)
26. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-26)
27. Heart, singular, a collective heart, the heart of The Church, not the heart of individuals: there is a power to right worship that brings symphonic agreement among the faithful: a greater agreement than that formed in compromise, in consensus, or even in unanimity. Matthew 18:19 (prayer); 20:2 (wages); Luke 5:36 (cloth patch); 15:25 (music); Acts 15:15 (prophets); 1 Corinthians 7:5 (marriage); 2 Corinthians 6:15 (Christ with evil; belief with unbelief); which is similar to 8:7 (grow together in a dangerous sense); 1 Thessalonians 2:14 (suffer together) [↑](#footnote-ref-27)
28. He did not merely explain: this is a new beginning, He revealed things that most had never seen or understood before. This is revelatory: He opened: διήνοιγεν. [↑](#footnote-ref-28)
29. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-29)
30. This is the feminine dative noun, not the participle: the manner in which He broke… there was something about the way He did it that was distinctive… that gave Him away…. [↑](#footnote-ref-30)
31. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-31)
32. beginning [↑](#footnote-ref-32)
33. Many were plotting to get out of that room by any means possible, they were so terrified. Within fractions of a second they ran through the full gamut of human emotions as He calmed them down. [↑](#footnote-ref-33)
34. Ἐγώ Εἰμι [↑](#footnote-ref-34)
35. A primary goal of worship is to see Jesus in our midst. [↑](#footnote-ref-35)
36. Law, Prophets, and Psalms constitute the three divisions of the Old Testament: together indicating the whole Old Testament. Interestingly, He does not mention the Deuterocanonical division: which does not appear to be essential in the formation of a Christology. [↑](#footnote-ref-36)
37. This is the foundation of the Christology of the Old Testament. [↑](#footnote-ref-37)
38. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-38)
39. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-39)
40. not condemnation and judgement [↑](#footnote-ref-40)
41. We do not generally support the idea of reading parenthetical expressions into the text. However, this is what it seems to be: we do not otherwise know how to handle this strange use of tense and change of topic. The correct Christology, which Jesus presents, forms the basis for this kind of Apostolic preaching of universal, global human amnesty: otherwise preaching is off base and corrupted to whatever extent it misses this standard of excellence. We all fall short. [↑](#footnote-ref-41)
42. Jesus sends out the promise: He does not send the Spirit. [↑](#footnote-ref-42)
43. It is necessary that all of the wedding guests be robed with the garment provided by the Bridegroom; which is the robe of Christ’s righteousness: the Holy Spirit is that robe. Lacking this gift is certain death. [↑](#footnote-ref-43)
44. The Holy Spirit brings the enabling and indwelling power with Him. [↑](#footnote-ref-44)
45. It can and does happen among us as well. Matthew 22:29; Mark 12:24 [↑](#footnote-ref-45)
46. Acts 16:13-15 [↑](#footnote-ref-46)
47. Acts 9:36-43 [↑](#footnote-ref-47)
48. Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20; 1 Corinthians 10:16-17; 11:23-32; John 6:28-63 [↑](#footnote-ref-48)
49. ζῳοποιοῦν [↑](#footnote-ref-49)
50. The double negative, οὐδέν, nothing, intolerable in English is emphatic in Greek. [↑](#footnote-ref-50)
51. Exodus 16:3-35 [↑](#footnote-ref-51)
52. 1 Corinthians 11:30 [↑](#footnote-ref-52)
53. Fencing is a Hebraism, it refers to the fact that a guard was literally set up around Scripture and other things. In this case, it refers to warning all against coming to the Communion unprepared; in other instances it amounts to refusing to serve some. [↑](#footnote-ref-53)
54. Matthew 13:25-30 [↑](#footnote-ref-54)
55. Matthew 18:1-6 [↑](#footnote-ref-55)
56. Please don’t ask me to resolve the paradox, I cannot: war is a lose, lose, lose situation… we lose if we engage, we lose if we disengage, the innocent, including many children, are hurt in either case. Matthew 5:38-40 [↑](#footnote-ref-56)
57. The Church is a brotherhood: it contains both brothers and sisters who are equal in all respects, except for the offices they are responsible to hold… it is not fitting that a man take a woman’s office, or that a woman take a man’s office; while some other offices are held by either men or women. [↑](#footnote-ref-57)
58. Here is the cardinal point: obviously, they do have the power to be saved, and they radiate every evidence of that power. [↑](#footnote-ref-58)
59. Ascend and descend are not geographical except by trope; rather they indicate a higher authority. The pro-circumcision party may have even claimed apostolic authority. This trip clarifies the boundaries of apostolic authority, as well as settling the dispute. [↑](#footnote-ref-59)
60. These presbyters are the seventy or seventy-two also appointed by Christ in His new government. New presbyters (as well as overseers) were appointed in each city (Titus 1:5). Thus, it seems likely that every new city-state was viewed as a new tribal entity in the new Israel, with its own bishop and presbyters: organized after the pattern of ancient Israel under Moses (Numbers 11:16-26). The task of the overseers is to provide patriarchal leadership after the example of the apostles. The task of the presbyters is to teach and administrate the prophetic and apostolic Word as it was given to them: they were not permitted to deviate from the Word. [↑](#footnote-ref-60)
61. The official charges of the pro-circumcision party have now been presented to and received by the apostolic court.

We are to protect the law of Moses from our hearts by the faith. The pro-circumcision party has something else in mind: namely, the rote fleshly dancing to their set of rules… which is death, as we learn elsewhere. [↑](#footnote-ref-61)
62. It is critical to our understanding that we attend to the word cleansing used here. Peter most certainly does not say justifying: justifying is the external juridical act; cleansing is the internal transformative act; both are necessary. In a third act God works for good, all the damage we have done: He creates all things new. [↑](#footnote-ref-62)
63. The endless rules of the Pharisees were intolerable for anyone to bear; the Law was never intended for obedience in the powerless flesh; even the Pharisees were incapable of such fleshly performance: the Pharisees were all posturing and show… underneath, they were as phony as a three dollar bill… they were fakes and frauds. Luke 18:13

We can forgive these Christian Pharisees: for all their biblical knowledge, they were still spiritual infants… the impact of the Spirit they had been given has not yet fully dawned upon their conscious minds. The apostles deal firmly with both factions, the pro-circumcision party and the new Gentile converts, in amazing gentleness and patience. [↑](#footnote-ref-63)
64. Peter’s argument or evidence, as the first witness called, is that the claim of the pro-circumcision party is inconsistent with the fact that the Spirit has already been received by the Gentiles (Numbers 11:29) with the same outcome as among the Jews: therefore, we must conclude the obvious, that the indwelling spiritual obedience to the Law has already begun; no further requirement is necessary beyond the ordinary koinonia, which is assumed.

Peter further argues that the Law has never been obeyed by works of flesh, even among the Jews.

Interestingly, the whole assembly, including the pro-circumcision party, is silenced by Peter’s words, so that everybody starts to listen honestly to Barnabas and Paul, possibly for the first time. [↑](#footnote-ref-64)
65. The evidentiary testimony of Barnabas and Paul, the second and third witnesses, is that the claim of the pro-circumcision party is inconsistent with the fact of the signs and wonders actually observed.

Since, the pro-circumcision party is also witness to these signs and wonders, they are in no position to provide a cross examination. [↑](#footnote-ref-65)
66. Peter’s given name in the old Aramaic dialect, in lieu of Simon. 2 Peter 1:1 [↑](#footnote-ref-66)
67. This is far beyond unanimous agreement; this is a deep-seated commitment resulting a heart-felt harmony, which only God can bring. [↑](#footnote-ref-67)
68. This is not the tent, David’s residence; this is the tabernacle, God’s residence. The reference is to the return of the Ark, which was absent from before 516 BC, until the return of Christ around 6/4 BC: Christ is that Ark; rather, He is the Ark rider. [↑](#footnote-ref-68)
69. Solomon had promised that Gentiles everywhere could and would call upon God in His heavenly temple: this is the aggregate fulfillment of Solomon’s prophetic promise. 1 Kings 8:41-43 [↑](#footnote-ref-69)
70. Amos 9:11-12; Isaiah 45:21 [↑](#footnote-ref-70)
71. It is likely that temple prostitution is specifically in mind; more generally, any form of adultery, fornication, prostitution, homosexuality, or sexual child abuse. [↑](#footnote-ref-71)
72. Animals, leaving the blood undrained from their carcasses. [↑](#footnote-ref-72)
73. A general, not a specific, picture is drawn from the grosser matters; the Law written on the heart will provide sufficient details to tender consciences. [↑](#footnote-ref-73)
74. James, the fourth witness testifies that the claim of the pro-circumcision party is inconsistent with the fact that the prophets predict salvation without circumcision. Then in summarizing the previous arguments, he proposes a conclusion for the court. [↑](#footnote-ref-74)
75. This could mean that Paul, Barnabas, Judas and Silas composed the letter; or that they merely delivered it. Since they were charged with defending it; there is strong motive that they understand it: thus they, most likely, wrote it in their own words with a view to words their audience would understand. Also, Paul and Barnabas brought this case from the beginning: so, they have the greatest zeal in defending it. [↑](#footnote-ref-75)
76. infinitive: to be joyous [↑](#footnote-ref-76)
77. Which we did not commission: they acted on their own authority, speaking their own minds. [↑](#footnote-ref-77)
78. This is most likely, one prohibition with four aspects, not four separate prohibitions. The temple prostitutes of the idolaters served strangled meat sacrificed to their idols and drank blood as part of their ritual. Later, the left-over meat was sold from the back door of the pagan temple. This prohibits any association with pagan worship. The full on orgy practiced through the front door was distinguished from the meat market at the back door. The purchase of left-over meat was only permissible if no offence to tender consciences would be raised: even though such a purchase did not directly involve the idolatrous orgy. The participation of Israelites in such pagan orgies is well documented throughout the Old Testament; it is also supported by archaeology. [↑](#footnote-ref-78)
79. or strong [↑](#footnote-ref-79)
80. Acts 15:9 [↑](#footnote-ref-80)
81. spiritually beggars [↑](#footnote-ref-81)
82. spiritually captives [↑](#footnote-ref-82)
83. spiritually blind [↑](#footnote-ref-83)
84. spiritually crushed [↑](#footnote-ref-84)
85. Δεκτόν means acceptable, the year of acceptance by God. The only year acceptable to God is that year of obedience which He requires. This entire age from this proclamation of Christ until today and beyond is the eternal year of Jubilee. However, Christendom, by and large, does not behave as though this is the year of Jubilee: we live in an increasingly secularized world. The task of Christendom, which Jesus lays out here, is that Christianity is to transform the behavior of the world; not the other way around. [↑](#footnote-ref-85)
86. This is the year of Jubilee. The problem with the year of Jubilee is that there is no evidence that the Israelites or Jews ever kept it. Thus, Ezekiel acted out a drama of the punishment of Israel and Judah based on the prophesies in Leviticus 26. Leviticus 25:8-55; 27:16-24; Numbers 36:4; Ezekiel 4:4-6 and Leviticus 26:32-35 [↑](#footnote-ref-86)
87. John 8:44 [↑](#footnote-ref-87)
88. Psalms 33:19; 50:19 LXX (34:18; 51:17 KJV) [↑](#footnote-ref-88)
89. When summaries do not agree with our understanding of Scripture, or with each other; it’s time to drill down in greater depth on such disagreements to see if we can resolve the conflict. These summaries, as my own, are the mere opinions of mortal people who are altogether too prone to error. Don’t be hesitant or reluctant to disagree.

<https://en.wikipedia.org/wiki/Christianity_in_the_1st_century>

<https://www.britannica.com/biography/Jesus/The-Jewish-religion-in-the-1st-century>

<https://www.ancient.eu/article/1205/early-christianity/> [↑](#footnote-ref-89)
90. <https://www.swrktec.org/church>, Discord 2, Ante-Nicene Era [↑](#footnote-ref-90)
91. Please report any exceptions to this that you stumble upon. [↑](#footnote-ref-91)
92. <https://en.wikipedia.org/wiki/Christianity_in_the_2nd_century>

<https://www.britannica.com/topic/Christianity/The-internal-development-of-the-early-Christian-church>

<https://www.cambridge.org/core/books/christianity-in-the-second-century/B59DE699BBFD1CAC3BB01739F38B29B3> [↑](#footnote-ref-92)
93. <https://en.wikipedia.org/wiki/Decian_persecution> [↑](#endnote-ref-1)
94. <https://en.wikipedia.org/wiki/Little_Peace_of_the_Church> [↑](#endnote-ref-2)
95. <https://en.wikipedia.org/wiki/Diocletianic_Persecution> [↑](#endnote-ref-3)
96. [https://en.wikipedia.org/wiki/Lapsi\_(Christianity)](https://en.wikipedia.org/wiki/Lapsi_%28Christianity%29) [↑](#endnote-ref-4)
97. Baptism and Chrismation are a single act, even if separated by more than a decade. Baptism symbolizes and emphasizes the washing away of the old life, the death of that which is corrupt. Chrismation (Confirmation) symbolizes and emphasizes the giving of the Holy Spirit, creating new life, which anoints all Christians as Prophets, Priests, and Kings. Without Chrismation, many view Baptism to be defective and incomplete. [↑](#endnote-ref-5)
98. Following Tertullian of Carthage (155-240) [↑](#endnote-ref-6)
99. The expression, “unforgivable sin”, incorporates a play on words, in which the “unforgivable sin” could very well be the failure and refusal to forgive. The core centrality of forgiveness is especially seen as a theme in Matthew; we believe it the main theme of Matthew: so, we believe the Great Commission is a mandate to proclaim forgiveness to the whole Gentile world. Having entered into the Kingdom of God’s forgiveness: Gentiles are to follow Jesus, be baptized, and taught in the Faith, without adherence to Judaism. This unwarranted practice of dogmatically putting names to “unforgivable sin” grows, as the Church becomes more and more like Judaism (Pharisaism). Matthew 6; 18; 25; 25; Acts 15 [↑](#endnote-ref-7)
100. It is more likely that the Novatianists thought of themselves as Καθαροι, the Clean Ones, Purists, Puritans. [↑](#endnote-ref-8)
101. Heretical modern practices of rebaptism; though they obfuscate their true nature by claiming to bring a fullness to the rite, which is otherwise lacking, or some other paltry excuse for justification; all find their roots in Novatianism: all claim that they are somehow better than others. This is true of English Puritanism, as well as several other historic movements. All such movements and attitudes show blatant disregard for the Lord’s warning in Matthew 13:24-30.

The unity of the Church is found in Christ’s blood and righteousness, in the Spirit, not in the human perfection of doctrine, praxis, or worship. The danger of rooting up and killing tender young plants exists even in the worst cesspool of religion: for who knows where Christ is pleased to sow seeds.

Of the thirty thousand or more modern divisions of the Church; all are informed to some extent by Novatianism. How will we ever sort out who is right and who is wrong? This is a job only for angels.

Those who have fallen aside are to be lifted up and restored (Matthew 6:6-15, especially verses 14-15, and the detailed meaning of the word, παραπτώματα: falling aside). If our understanding of παραπτώματα is correct, and it is, the only sinners that Novatianists ever successfully expelled from the Church were themselves: due to their hard and unforgiving hearts. As far as Novatian and the rest; we must and do forgive them all: we take pains that unforgiveness not scar or sear our consciences.

The cure for Novatianism begins with confessing from the heart, along with Paul, the naked reality of being chief of sinners (1 Timothy 1:15). From this platform of honest humiliation, we then look up at everyone else, seeing them as superior to ourselves… even Novatianists. Consequently, when we come across another Christian in the ditch, our only desire is to help them get up. To accomplish this task, we have to get down in the ditch and look for survivors with signs of life.

<https://en.wikipedia.org/wiki/Novatianism>

<https://en.wikipedia.org/wiki/Novatian>

<https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2012/08/03/a-tale-of-two-bishops-st-cyprian-and-the-novatianists/>

<https://en.wikipedia.org/wiki/Christianity_in_the_3rd_century>

<http://www.lutheran-hymnal.com/lyrics/tlh342.htm> [↑](#endnote-ref-9)
102. <https://www.swrktec.org/church>, Discord 2, Ante-Nicene Era [↑](#footnote-ref-93)
103. <https://www.swrktec.org/bible>, The Cure [↑](#footnote-ref-94)
104. Zephaniah 3:9 [↑](#footnote-ref-95)
105. <https://en.wikipedia.org/wiki/Christianity_in_the_3rd_century>

<https://www.britannica.com/place/ancient-Rome/Religious-and-cultural-life-in-the-3rd-century>

<https://www.cambridge.org/core/books/cambridge-ancient-history/thirdcentury-christianity/3C73C681040134F8E3D4EB681B295CD2> [↑](#footnote-ref-96)
106. <https://en.wikipedia.org/wiki/Donatism> [↑](#endnote-ref-10)
107. This was obviously heretical and was later overthrown. The validity of sacraments depends on the power of the Spirit alone. The gift of the Father, purchased in the blood of His Dear Son, cannot be overturned by the folly and stupidity of mere men. Wherever the sacraments are willingly received with the simple purity of the recipient’s faith, the Spirit acts, even though the understanding of the recipient is incomplete: all this, in spite of the server’s spiritual condition. The Supreme Chef has prepared the perfect meal; the recipient eats and is nourished in faith: it is simply not necessary that the table waiters be perfected; nor are imperfect table waiters able to defile The Supreme Chef’s perfect meal. [↑](#endnote-ref-11)
108. <https://www.swrktec.org/church>, Discord 3, Fourth Century

It might be interesting to do a complete study of Novatianism and Donatism. However, our purpose here is to discover the elements and extent of apostasy brewing in the early Church. Who, and to what extent, are various individuals and groups already apostate when we reach 1054? It is commonly assumed that The Church of the East, The Mar Thoma Church, The Oriental Orthodox Churches, and some others are apostate: it might possibly be shown that these are the loyal Christian victims of a true growing Great Apostasy. [↑](#footnote-ref-97)
109. <https://en.wikipedia.org/wiki/First_Council_of_Nicaea> [↑](#footnote-ref-98)
110. <https://en.wikipedia.org/wiki/First_Council_of_Constantinople> [↑](#footnote-ref-99)
111. Matthew 22:21; Mark 12:17; Luke 20:25 [↑](#footnote-ref-100)
112. 1 Samuel 15:22 [↑](#footnote-ref-101)
113. This is obviously self-contradictory. It is impossible to split the Church, the One Body and One Bride of Christ. We will attempt to resolve this dilemma later, in our concluding summary. [↑](#footnote-ref-102)
114. Humpty Dumpty like, the problem has now been redefined: one of the major tasks of the Church now becomes how to put all the delicate eggshell-like pieces back in place… especially when they have a tendency to keep on breaking. [↑](#footnote-ref-103)
115. The *Theodosian Code*, attempts to clarify law:

<https://en.wikipedia.org/wiki/Codex_Theodosianus>

[https://web.archive.org/web/20081025050453/http://www.fourthcentury.com/index.php/imperial-laws-chart-395](https://web.archive.org/web/20081025050453/http%3A/www.fourthcentury.com/index.php/imperial-laws-chart-395)

As does the later Justinian Code, *Corpus Juris Civilis*:

<https://en.wikipedia.org/wiki/Corpus_Juris_Civilis>

<https://www.constitution.org/sps/sps.htm> [↑](#footnote-ref-104)
116. Isaiah 5:20 [↑](#footnote-ref-105)
117. 1 Timothy 3:6 [↑](#footnote-ref-106)
118. We were reminded of many of these details reading John Meyendorff, *Imperial Unity and Christian Divisions*, (SVS, Crestwood, 1989), 403 pages: pages 5-38. Note: this volume is scantily indexed. [↑](#footnote-ref-107)
119. <https://en.wikipedia.org/wiki/Christianity_in_the_4th_century>

<https://www.britannica.com/topic/Christianity/Theological-controversies-of-the-4th-and-5th-centuries>

<https://www.fourthcentury.com/> [↑](#footnote-ref-108)
120. συμφωνοῦσιν Acts 15:15 [↑](#footnote-ref-109)
121. σὺν ὅλῃ τῇ ἐκκλησίᾳ: with the whole church Acts 15:22

ὁμοθυμαδὸν: (adverb) with one mind, universal [agreement], one accord (KJV), unanimous decision (LEB): Acts 15:25 [↑](#footnote-ref-110)
122. Πρὸς: toward, here it approaches the meaning of producing. [↑](#footnote-ref-111)
123. This is a noun, not a verb, functioning adjectively with fortresses. Descriptive actions follow. [↑](#footnote-ref-112)
124. This word would make an interesting study by itself; nevertheless, we are after Paul’s core thought that we never fight with weapons of flesh in mortal secular combat: we witness, we pray, we sing, we die. [↑](#footnote-ref-113)
125. Elsewhere, I have publicly denounced and renounced my own ignorant involvement in such matters: much of my life, over a score of years, has been involved with the support of war and war machines. I am deeply ashamed of all such participation in my life. [↑](#footnote-ref-114)
126. Meyendorff appears to view this as a legitimate development of one aspect of the Church in being loyal to the Empire, which is seen as the sudden blossoming of the kingdom of God. John Meyendorff, *Imperial Unity and Christian Divisions*, (SVS, Crestwood, 1989), 403 pages: pages 5-38.

We see this as a radical dichotomy developing throughout civilization by which, monastics especially are rejecting and turning away from Empire to solitude, because the cacophony of Empire simply makes Christian life and discipleship impossible by any other means. John Climacus, in *The Ladder of Divine Ascent*, will not mince words over the value of earthly crowns.

The fact that two such profoundly divergent views of Christianity are developing in the same era shocks our senses to the core. Two distinct Churches, two sharp-cut definitions of Christiany are underway. The analysis and opinions of Climacus cannot be reconciled with external behaviors at Nicaea … Chalcedon. The opinions of Eusebius are clashing horribly with *The Ladder*.

We are being torn and compelled to reject one of these as already apostate and embrace the other. By the time, Justinian has all but destroyed the Empire, our decision will become easier. Either Justinian is a saint, and Climacus a heretic; or Justinian is a heretic, and Climacus a saint: we cannot see any middle ground. [↑](#footnote-ref-115)
127. [file:///C:/Users/cherb/Downloads/THE\_AGE\_OF\_FAITH.pdf](file:///C%3A%5CUsers%5Ccherb%5CDownloads%5CTHE_AGE_OF_FAITH.pdf), pages 12-19 [↑](#footnote-ref-116)
128. It is no great secret of Church history that Cyril of Alexandria was an egomaniacal abuser of episcopal power. Emperor Theodosius Ⅱ likened him to a “proud pharaoh”. To the Nestorians he was a “monster”. He was implicated in three murders, and was known to have instigated rioting and mob rule on more than one occasion. He was remembered for his scholarly brilliance, which was defiled by his public behavior.

<https://en.wikipedia.org/wiki/Cyril_of_Alexandria> [↑](#endnote-ref-12)
129. <https://www.swrktec.org/church>, Discord 4, Fifth Century [↑](#footnote-ref-117)
130. <https://en.wikipedia.org/wiki/Second_Council_of_Ephesus> [↑](#endnote-ref-13)
131. Chrysaphius wanted gold (for himself), not consecrated bread for the emperor. [↑](#footnote-ref-118)
132. Circa 447: <https://en.wikipedia.org/wiki/Chrysaphius#Life_and_policies> [↑](#footnote-ref-119)
133. <https://en.wikipedia.org/wiki/Second_Council_of_Ephesus> [↑](#footnote-ref-120)
134. The autocratic form of government cannot possibly be the preferred biblical norm. We attempted to build a biblical model of Divine government in the following paper.

<https://www.swrktec.org/theology>: *Trineocracy, Rule of the Trinity* [↑](#footnote-ref-121)
135. ibid [↑](#footnote-ref-122)
136. ibid [↑](#footnote-ref-123)
137. <https://en.wikipedia.org/wiki/Council_of_Chalcedon> [↑](#footnote-ref-124)
138. <https://en.wikipedia.org/wiki/Chrysaphius#Life_and_policies> [↑](#footnote-ref-125)
139. <https://en.wikipedia.org/wiki/Chrysaphius#Death> [↑](#footnote-ref-126)
140. <https://en.wikipedia.org/wiki/Council_of_Chalcedon> [↑](#footnote-ref-127)
141. <https://en.wikipedia.org/wiki/Henotikon> [↑](#footnote-ref-128)
142. ibid [↑](#footnote-ref-129)
143. The following excellent summary errs in the claim that Augustine believed in Papal supremacy: there is no evidence for this claim.

<https://en.wikipedia.org/wiki/Christianity_in_the_5th_century>

We found this one original language quote: it’s self-condemnatory.

“ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως – in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter”: φύσεσιν does not mean naturis; naturis is still an excessively fleshly word. <https://en.wikipedia.org/wiki/Council_of_Chalcedon> [↑](#footnote-ref-130)
144. Isaiah 41:9; Matthew 20:27; 23:11; Mark 10:44; Deuteronomy 34:5 (Moses); Joshua 24:29 (Joshua); 1 Samuel 3:9-10 (Samuel); 1 Kings 11:13 (David); Romans 1:1 (Paul); Titus 1:1 (Paul); James 1:1 (James); 2 Peter 1:1 (Peter); Jude 1:1 (Jude); Revelation 1:1 (The Church and John) [↑](#footnote-ref-131)
145. Numbers 12:3; Psalm 37:11; 45:4; 76:9; 147:6; Matthew 18:4, 12; Luke 14:11; 18:14; Acts 20:19; Philippians 2:8; Colossians 2:23; 3:12; James 4:6, 10; 1 Peter 5:5, 6 [↑](#footnote-ref-132)
146. <https://en.wikipedia.org/wiki/Athanasius_of_Alexandria> [↑](#footnote-ref-133)
147. <https://en.wikipedia.org/wiki/Cyril_of_Jerusalem> [↑](#footnote-ref-134)
148. <https://en.wikipedia.org/wiki/Basil_of_Caesarea> [↑](#footnote-ref-135)
149. <https://en.wikipedia.org/wiki/Gregory_of_Nazianzus> [↑](#footnote-ref-136)
150. <https://en.wikipedia.org/wiki/Macrina_the_Younger> [↑](#footnote-ref-137)
151. <https://en.wikipedia.org/wiki/Naucratius> [↑](#footnote-ref-138)
152. <https://en.wikipedia.org/wiki/Gregory_of_Nyssa> [↑](#footnote-ref-139)
153. <https://en.wikipedia.org/wiki/Ambrose> [↑](#footnote-ref-140)
154. <https://en.wikipedia.org/wiki/Peter_of_Sebaste> [↑](#footnote-ref-141)
155. <https://en.wikipedia.org/wiki/Jerome> [↑](#footnote-ref-142)
156. <https://en.wikipedia.org/wiki/John_Chrysostom> [↑](#footnote-ref-143)
157. <https://en.wikipedia.org/wiki/Augustine_of_Hippo> [↑](#footnote-ref-144)
158. <https://en.wikipedia.org/wiki/Saint_Patrick> [↑](#footnote-ref-145)
159. <https://en.wikipedia.org/wiki/Germanus_of_Auxerre> [↑](#footnote-ref-146)
160. [https://en.wikipedia.org/wiki/Palladius\_(bishop\_of\_Ireland)](https://en.wikipedia.org/wiki/Palladius_%28bishop_of_Ireland%29) [↑](#footnote-ref-147)
161. <https://en.wikipedia.org/wiki/Pope_Celestine_I> [↑](#footnote-ref-148)
162. <https://en.wikipedia.org/wiki/Saint_Patrick> [↑](#footnote-ref-149)
163. The inclusion of a third date indicates an ascension date: (birth-ascension to office, either royal or ecclesiastical-death).

<https://en.wikipedia.org/wiki/Clovis_I> [↑](#footnote-ref-150)
164. <https://my.vanderbilt.edu/robertdrews/files/2014/01/Chapter-TwentyThree.-Christianity-from-the-Fifth-to-the-Eleventh-Century.pdf>, contains several significant errors, good overall summary.

<https://www.christianity.com/church/church-history/centuries/5th-century-11631964.html>

<https://onlinelibrary.wiley.com/doi/abs/10.1002/9780470670606.wbecc0539>

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?ParagraphID=dvg> [↑](#footnote-ref-151)
165. <https://en.wikipedia.org/wiki/Clonard_Abbey> [↑](#footnote-ref-152)
166. <https://en.wikipedia.org/wiki/Finnian_of_Clonard> [↑](#footnote-ref-153)
167. <https://en.wikipedia.org/wiki/Twelve_Apostles_of_Ireland> [↑](#footnote-ref-154)
168. <https://en.wikipedia.org/wiki/Clonfert>

<https://en.wikipedia.org/wiki/Brendan> [↑](#footnote-ref-155)
169. [https://en.wikipedia.org/wiki/Bangor,\_County\_Down](https://en.wikipedia.org/wiki/Bangor%2C_County_Down)

<https://en.wikipedia.org/wiki/Comgall> [↑](#footnote-ref-156)
170. <https://en.wikipedia.org/wiki/Clonmacnoise>

<https://en.wikipedia.org/wiki/Ciar%C3%A1n_of_Clonmacnoise> [↑](#footnote-ref-157)
171. <https://en.wikipedia.org/wiki/Killeaney>

<https://en.wikipedia.org/wiki/Enda_of_Aran> [↑](#footnote-ref-158)
172. [https://en.wikipedia.org/wiki/Lismore,\_County\_Waterford](https://en.wikipedia.org/wiki/Lismore%2C_County_Waterford)

<https://en.wikipedia.org/wiki/Mo_Chutu_of_Lismore> [↑](#footnote-ref-159)
173. <https://en.wikipedia.org/wiki/Glendalough>

<https://en.wikipedia.org/wiki/Kevin_of_Glendalough> [↑](#footnote-ref-160)
174. <https://en.wikipedia.org/wiki/Caledonia>

<https://en.wikipedia.org/wiki/Iona>

<https://en.wikipedia.org/wiki/Columba> [↑](#footnote-ref-161)
175. <https://en.wikipedia.org/wiki/John_Scotus_Eriugena>

<https://en.wikipedia.org/wiki/History_of_Christianity_in_Ireland#Missionaries_abroad>

<https://en.wikipedia.org/wiki/History_of_Christianity_in_Ireland> [↑](#footnote-ref-162)
176. <https://en.wikipedia.org/wiki/Anastasius_I_Dicorus> [↑](#footnote-ref-163)
177. <https://en.wikipedia.org/wiki/Justin_I> [↑](#footnote-ref-164)
178. <https://en.wikipedia.org/wiki/Benedict_of_Nursia> [↑](#footnote-ref-165)
179. <https://en.wikipedia.org/wiki/Monte_Cassino> [↑](#footnote-ref-166)
180. <https://en.wikipedia.org/wiki/Rule_of_Saint_Benedict> [↑](#footnote-ref-167)
181. <https://en.wikipedia.org/wiki/Benedictines> [↑](#footnote-ref-168)
182. <https://en.wikipedia.org/wiki/Benedictines#England> [↑](#footnote-ref-169)
183. <https://en.wikipedia.org/wiki/Benedictines#Germany> [↑](#footnote-ref-170)
184. <https://en.wikipedia.org/wiki/Benedictines#Monastic_Libraries_in_England> [↑](#footnote-ref-171)
185. <https://en.wikipedia.org/wiki/Justinian_I> [↑](#footnote-ref-172)
186. <https://en.wikipedia.org/wiki/Iberian_War>

<https://en.wikipedia.org/wiki/Justinian_I#War_with_the_Sassanid_Empire,_527%E2%80%93532>

<https://en.wikipedia.org/wiki/Sasanian_Empire> [↑](#footnote-ref-173)
187. <https://en.wikipedia.org/wiki/Nika_riots> [↑](#footnote-ref-174)
188. <https://en.wikipedia.org/wiki/Justinian_I#Conquest_of_North_Africa,_533%E2%80%93534> [↑](#footnote-ref-175)
189. <https://en.wikipedia.org/wiki/Justinian_I#War_in_Italy,_first_phase,_535%E2%80%93540> [↑](#footnote-ref-176)
190. <https://en.wikipedia.org/wiki/Justinian_I#War_with_the_Sassanid_Empire,_540%E2%80%93562> [↑](#footnote-ref-177)
191. <https://en.wikipedia.org/wiki/Justinian_I#War_in_Italy,_second_phase,_541%E2%80%93554> [↑](#footnote-ref-178)
192. <https://en.wikipedia.org/wiki/Plague_of_Justinian> [↑](#footnote-ref-179)
193. <https://en.wikipedia.org/wiki/Three-Chapter_Controversy> [↑](#footnote-ref-180)
194. This structure creates the delusion that this is an independent action of the Church: when, in fact, the Church is clearly subservient to Justinian, a mere pawn doing his will. [↑](#footnote-ref-181)
195. This destroys the delusion that there is any thought of Papal supremacy at this time; it also supports the fact that this is Justinian’s show, not a work of the Church. [↑](#footnote-ref-182)
196. The word, Monophysite, is ill defined in the following article.

<https://en.wikipedia.org/wiki/Second_Council_of_Constantinople> [↑](#footnote-ref-183)
197. We make no pretense of knowing the spiritual hearts of any of these emperors: we only know what is reported in the standard histories. Justinian’s personal behavior casts doubt on any spiritual life he may have had: he was certainly no saint, contrary to the church declaration. It is the total absence of reports of any spiritual life for these emperors that we find significant: either the reporters were too ignorant to recognize significant spiritual evidence, or there was scant to nil evidence. The problem is obfuscated by the modern enlightenment which denies all spiritual evidence. [↑](#footnote-ref-184)
198. <https://en.wikipedia.org/wiki/Nika_riots> [↑](#footnote-ref-185)
199. <https://en.wikipedia.org/wiki/Justin_II> [↑](#footnote-ref-186)
200. <https://en.wikipedia.org/wiki/Lombards>

<https://en.wikipedia.org/wiki/Lombards#Kingdom_in_Italy,_568%E2%80%93774> [↑](#footnote-ref-187)
201. <https://en.wikipedia.org/wiki/Tiberius_II_Constantine> [↑](#footnote-ref-188)
202. [https://en.wikipedia.org/wiki/Maurice\_(emperor)](https://en.wikipedia.org/wiki/Maurice_%28emperor%29) [↑](#footnote-ref-189)
203. [https://en.wikipedia.org/wiki/Æthelberht\_of\_Kent](https://en.wikipedia.org/wiki/%C3%86thelberht_of_Kent) [↑](#footnote-ref-190)
204. <https://en.wikipedia.org/wiki/Pope_Gregory_I> [↑](#footnote-ref-191)
205. <https://en.wikipedia.org/wiki/Theodelinda> [↑](#footnote-ref-192)
206. <https://en.wikipedia.org/wiki/Augustine_of_Canterbury> [↑](#footnote-ref-193)
207. ibid <https://en.wikipedia.org/wiki/Christianity_in_the_6th_century#Anglo-Saxon_Britain> [↑](#footnote-ref-194)
208. We cite once again:

[file:///C:/Users/cherb/Downloads/THE\_AGE\_OF\_FAITH%20(4).pdf](file:///C%3A%5CUsers%5Ccherb%5CDownloads%5CTHE_AGE_OF_FAITH%20%284%29.pdf), pages 12-19. We believe this article to be self-contradictory insofar as it advocates autocracy. Justinian’s failed autocracy is not especially different from the abuse of the Moscow Patriarchate by communism.

“To begin with, we must distinguish between the two distinct ways in which God works within history: through the outer kingdom of nature and the inner Kingdom of Grace. When the Lord Jesus Christ ascended into heaven, He declared: “All power [authority] hath been given unto Me in heaven and on earth” (Matthew 28.18). All power [authority] means just that: power [authority] over both angels and men, both believers and unbelievers, both souls and bodies. Jesus Christ is the supreme King of kings and Lord of lords, “the prince of the kings of the earth” (Revelation 1.5): there is nothing created that is not ruled by Him.” — page 12

“The Church is the visible form of the Kingdom of Christ, its realization on earth, whereby it is destined to embrace the world (Mark 16.15-16; Matthew 28.19-20; Luke 24.47; John 20.23). It is the kingdom that is not of this world (John 18.36), the sphere in which the relationship of man with God is developed (Matthew 22.21; Luke 20.25). Church power by its spiritual character does not consist in the mastery and lordship that are characteristic of earthly power, but in service (Matthew 20.25-27; Mark 9.35).” — Zyzykin, Patriarkh Nikon, Warsaw: Synodal Press, 1931, p. 231 — page 14 [↑](#footnote-ref-195)
209. Some theologians even see the judgements of Revelation here. [↑](#footnote-ref-196)
210. <https://en.wikipedia.org/wiki/Christianity_in_the_6th_century>

<https://onlinelibrary.wiley.com/doi/abs/10.1002/9780470670606.wbecc1266>

<https://www.britannica.com/biography/Justinian-I> [↑](#footnote-ref-197)
211. <https://en.wikipedia.org/wiki/John_Climacus> [↑](#footnote-ref-198)
212. probably Saint Catherine’s Monastery

<https://en.wikipedia.org/wiki/Mount_Sinai> [↑](#footnote-ref-199)
213. <https://en.wikipedia.org/wiki/The_Ladder_of_Divine_Ascent>

<http://www.prudencetrue.com/images/TheLadderofDivineAscent.pdf> [↑](#footnote-ref-200)
214. <https://en.wikipedia.org/wiki/Muslim_conquest_of_the_Levant> [↑](#footnote-ref-201)
215. <https://en.wikipedia.org/wiki/Rashidun_Caliphate> [↑](#footnote-ref-202)
216. <https://en.wikipedia.org/wiki/Umayyad_Caliphate> [↑](#footnote-ref-203)
217. [https://en.wikipedia.org/wiki/Siege\_of\_Constantinople\_(674%E2%80%93678)](https://en.wikipedia.org/wiki/Siege_of_Constantinople_%28674%E2%80%93678%29) [↑](#footnote-ref-204)
218. These last councils are not worth elaborating; it seems as if they are the dying gasp of an expiring monstrosity; in the final analysis, councils never fixed anything: most of them are clearly the abuse of Imperial authority, in attempting to use the Church as a political dupe. We are not saying that the councils were theologically incorrect, as many others do; these councils were evidently correct much of the time. However, being right never won-over objecting consciences against their will. Consciences must never be coerced: The Spirit, with our humble love, prayers, and service must win them over. Our complaint is strictly with the method. [↑](#footnote-ref-205)
219. or cursed [↑](#footnote-ref-206)
220. This summary may be somewhat exaggerated: the Benedictine influence tended to standardize, not fragment. However, we are not the subject matter experts here: we are just student observers.

<https://en.wikipedia.org/wiki/Christianity_in_the_7th_century> [↑](#footnote-ref-207)
221. <https://en.wikipedia.org/wiki/Saint_Catherine%27s_Monastery> [↑](#footnote-ref-208)
222. <https://en.wikipedia.org/wiki/Christianity_in_the_7th_century> [↑](#footnote-ref-209)
223. <https://en.wikipedia.org/wiki/Theodosius_III> [↑](#footnote-ref-210)
224. <https://en.wikipedia.org/wiki/Leo_III_the_Isaurian> [↑](#footnote-ref-211)
225. [https://en.wikipedia.org/wiki/Siege\_of\_Constantinople\_(717%E2%80%93718)](https://en.wikipedia.org/wiki/Siege_of_Constantinople_%28717%E2%80%93718%29) [↑](#footnote-ref-212)
226. <https://en.wikipedia.org/wiki/Greek_fire> [↑](#footnote-ref-213)
227. <https://en.wikipedia.org/wiki/Christianity_in_the_8th_century#Second_Council_of_Nicea> [↑](#footnote-ref-214)
228. <https://en.wikipedia.org/wiki/Battle_of_Tours> [↑](#footnote-ref-215)
229. <https://en.wikipedia.org/wiki/John_of_Damascus> [↑](#footnote-ref-216)
230. <https://en.wikipedia.org/wiki/Donation_of_Constantine> [↑](#footnote-ref-217)
231. <https://en.wikipedia.org/wiki/Saint_Boniface> [↑](#footnote-ref-218)
232. <https://en.wikipedia.org/wiki/Christianity_in_the_8th_century> [↑](#footnote-ref-219)
233. <https://en.wikipedia.org/wiki/Constantine_V> [↑](#footnote-ref-220)
234. This again seems to emphasize the precedence and superiority of the emperor over the Church. There is little evidence that the emperor was concerned about idolatry in the kingdom. More likely, he was putting Christians in their place.

<https://en.wikipedia.org/wiki/Second_Council_of_Nicaea> [↑](#footnote-ref-221)
235. <https://en.wikipedia.org/wiki/Second_Council_of_Nicaea> [↑](#footnote-ref-222)
236. <https://en.wikipedia.org/wiki/Irene_of_Athens> [↑](#footnote-ref-223)
237. This must be a major theological difference between Constantinople and Rome: for, Rome is filled with religious statuary. Irene did not ask permission from Rome: there is no evidence of Papal supremacy. However, Pope Adrian Ⅰ (700-775-795), participated with legates.

<https://upload.wikimedia.org/wikipedia/commons/1/15/Statue_of_Saint_Paul%2C_on_Saint_Peter_Square_Rome_Italy.jpg>

<https://en.wikipedia.org/wiki/Hippodrome_of_Constantinople>

<https://en.wikipedia.org/wiki/Byzantine_art>

<https://en.wikipedia.org/wiki/Pope_Adrian_I> [↑](#footnote-ref-224)
238. εἰκόνα [↑](#footnote-ref-225)
239. ἑτέρῳ: another of a different kind [↑](#footnote-ref-226)
240. <https://en.wikipedia.org/wiki/Christianity_in_the_8th_century> [↑](#footnote-ref-227)
241. <https://en.wikipedia.org/wiki/Charlemagne> [↑](#footnote-ref-228)
242. <https://en.wikipedia.org/wiki/Coronation_of_the_Holy_Roman_Emperor> [↑](#footnote-ref-229)
243. <https://en.wikipedia.org/wiki/Pope_Leo_III> [↑](#footnote-ref-230)
244. <https://en.wikipedia.org/wiki/Christianity_in_the_9th_century> [↑](#footnote-ref-231)
245. [https://en.wikipedia.org/wiki/Theophilos\_(emperor)](https://en.wikipedia.org/wiki/Theophilos_%28emperor%29) [↑](#footnote-ref-232)
246. <https://en.wikipedia.org/wiki/Michael_III> [↑](#footnote-ref-233)
247. <https://en.wikipedia.org/wiki/Photios_I_of_Constantinople> [↑](#footnote-ref-234)
248. <https://en.wikipedia.org/wiki/Pope_Nicholas_I> [↑](#footnote-ref-235)
249. <https://en.wikipedia.org/wiki/Photian_schism> [↑](#footnote-ref-236)
250. It is evident that Photius cannot possibly bear apostolic succession.

<https://en.wikipedia.org/wiki/Photios_I_of_Constantinople#Writings> [↑](#footnote-ref-237)
251. <https://en.wikipedia.org/wiki/Basil_I> [↑](#footnote-ref-238)
252. <https://en.wikipedia.org/wiki/Michael_III#The_rise_of_Basil_the_Macedonian_and_the_assassination_of_Michael> [↑](#footnote-ref-239)
253. <https://en.wikipedia.org/wiki/First_Bulgarian_Empire> [↑](#footnote-ref-240)
254. <https://en.wikipedia.org/wiki/Christianization_of_Kievan_Rus%27> [↑](#footnote-ref-241)
255. <https://en.wikipedia.org/wiki/Saints_Cyril_and_Methodius> [↑](#footnote-ref-242)
256. [https://en.wikipedia.org/wiki/Theodora\_(senatrix)](https://en.wikipedia.org/wiki/Theodora_%28senatrix%29) [↑](#footnote-ref-243)
257. <https://en.wikipedia.org/wiki/Marozia> [↑](#footnote-ref-244)
258. <https://en.wikipedia.org/wiki/Pope_Stephen_VI> [↑](#footnote-ref-245)
259. Even as it slashes out toward the East; it will lead to a conflict between Henry Ⅳ and the papacy. [↑](#footnote-ref-246)
260. <https://en.wikipedia.org/wiki/Christianity_in_the_9th_century#Timeline> [↑](#footnote-ref-247)
261. <https://en.wikipedia.org/wiki/Christianity_in_the_9th_century> [↑](#footnote-ref-248)
262. The tenth century timeline was primarily constructed from notes gleaned at: <https://en.wikipedia.org/wiki/Timeline_of_Christianity#Middle_Ages>

<https://en.wikipedia.org/wiki/Timeline_of_Christian_missions#Middle_Ages>

<https://en.wikipedia.org/wiki/Timeline_of_the_Catholic_Church#800%E2%80%931453>

<https://en.wikipedia.org/wiki/List_of_popes#10th_century> [↑](#footnote-ref-249)
263. <https://en.wikipedia.org/wiki/Pope_Sergius_III> [↑](#footnote-ref-250)
264. <https://en.wikipedia.org/wiki/Cluny> [↑](#footnote-ref-251)
265. [https://en.wikipedia.org/wiki/William\_I,\_Duke\_of\_Aquitaine](https://en.wikipedia.org/wiki/William_I%2C_Duke_of_Aquitaine) [↑](#footnote-ref-252)
266. 1 Corinthians 8:1 [↑](#footnote-ref-253)
267. <https://en.wikipedia.org/wiki/Pope_Gregory_VII> [↑](#footnote-ref-254)
268. It ultimately turns into poison ivy. [↑](#footnote-ref-255)
269. <https://en.wikipedia.org/wiki/Normans> [↑](#footnote-ref-256)
270. <https://en.wikipedia.org/wiki/Richard_I_of_Normandy> [↑](#footnote-ref-257)
271. <https://en.wikipedia.org/wiki/Robert_Guiscard> [↑](#footnote-ref-258)
272. <https://en.wikipedia.org/wiki/Roger_I_of_Sicily> [↑](#footnote-ref-259)
273. <https://en.wikipedia.org/wiki/Roger_II_of_Sicily> [↑](#footnote-ref-260)
274. <https://en.wikipedia.org/wiki/William_the_Conqueror> [↑](#footnote-ref-261)
275. <https://en.wikipedia.org/wiki/Hungarians> [↑](#footnote-ref-262)
276. <https://en.wikipedia.org/wiki/Stephen_I_of_Hungary> [↑](#footnote-ref-263)
277. <https://en.wikipedia.org/wiki/Olga_of_Kiev> [↑](#footnote-ref-264)
278. [https://en.wikipedia.org/wiki/Otto\_I,\_Holy\_Roman\_Emperor](https://en.wikipedia.org/wiki/Otto_I%2C_Holy_Roman_Emperor) [↑](#footnote-ref-265)
279. <https://en.wikipedia.org/wiki/Pope_John_XII> [↑](#footnote-ref-266)
280. <https://en.wikipedia.org/wiki/Harald_Bluetooth> [↑](#footnote-ref-267)
281. <https://en.wikipedia.org/wiki/Mieszko_I_of_Poland> [↑](#footnote-ref-268)
282. <https://en.wikipedia.org/wiki/Vladimir_the_Great> [↑](#footnote-ref-269)
283. <https://en.wikipedia.org/wiki/Feudalism>

<https://en.wikipedia.org/wiki/Fief> [↑](#footnote-ref-270)
284. <https://en.wikipedia.org/wiki/Christianity_in_the_10th_century> [↑](#footnote-ref-271)
285. The eleventh century timeline was primarily constructed from notes gleaned at: <https://en.wikipedia.org/wiki/List_of_popes#11th_century> [↑](#footnote-ref-272)
286. <https://en.wikipedia.org/wiki/Edward_the_Confessor> [↑](#footnote-ref-273)
287. <https://en.wikipedia.org/wiki/Pope_Sergius_IV> [↑](#footnote-ref-274)
288. <https://en.wikipedia.org/wiki/First_Crusade> [↑](#footnote-ref-275)
289. <https://en.wikipedia.org/wiki/Pope_Benedict_VIII> [↑](#footnote-ref-276)
290. <https://en.wikipedia.org/wiki/Crescentii> [↑](#footnote-ref-277)
291. <https://en.wikipedia.org/wiki/Pope_John_XIX> [↑](#footnote-ref-278)
292. <https://en.wikipedia.org/wiki/Pope_Benedict_IX> [↑](#footnote-ref-279)
293. [https://en.wikipedia.org/wiki/Henry\_III,\_Holy\_Roman\_Emperor](https://en.wikipedia.org/wiki/Henry_III%2C_Holy_Roman_Emperor) [↑](#footnote-ref-280)
294. <https://en.wikipedia.org/wiki/Pope_Leo_IX> [↑](#footnote-ref-281)
295. In April, 1182, this will escalate to the widespread slaughter of Latins. <https://en.wikipedia.org/wiki/Massacre_of_the_Latins> [↑](#footnote-ref-282)
296. We have not missed the point that Michael is most certainly retaliating for the Norman conquest of his Byzantine estates in southern Italy, which have now been subjected to Rome: in this, Michael is behaving as any other feudal lord. [↑](#footnote-ref-283)
297. <https://en.wikipedia.org/wiki/East%E2%80%93West_Schism> Zechariah 14:4 [↑](#footnote-ref-284)
298. [https://en.wikipedia.org/wiki/Henry\_IV,\_Holy\_Roman\_Emperor](https://en.wikipedia.org/wiki/Henry_IV%2C_Holy_Roman_Emperor) [↑](#footnote-ref-285)
299. <https://en.wikipedia.org/wiki/Antipope_Benedict_X> [↑](#footnote-ref-286)
300. <https://en.wikipedia.org/wiki/Antipope_Honorius_II> [↑](#footnote-ref-287)
301. <https://en.wikipedia.org/wiki/Anno_II> [↑](#footnote-ref-288)
302. Until his death in 1075 cannot be correct, since Adalbert intervened, and Anno was removed from court. Later Adalbert would be removed and Anno reinstated. However, after recovering from illness in 1066, the young king kept government control increasingly to himself. [↑](#footnote-ref-289)
303. <https://en.wikipedia.org/wiki/Adalbert_of_Hamburg> [↑](#footnote-ref-290)
304. <https://en.wikipedia.org/wiki/Harold_Godwinson> [↑](#footnote-ref-291)
305. <https://en.wikipedia.org/wiki/Battle_of_Hastings> [↑](#footnote-ref-292)
306. <https://en.wikipedia.org/wiki/William_the_Conqueror> [↑](#footnote-ref-293)
307. <https://en.wikipedia.org/wiki/Pope_Alexander_II> [↑](#footnote-ref-294)
308. <https://en.wikipedia.org/wiki/Pope_Gregory_VII> [↑](#footnote-ref-295)
309. <https://en.wikipedia.org/wiki/Investiture_Controversy> [↑](#footnote-ref-296)
310. <https://en.wikipedia.org/wiki/In_nomine_Domini> [↑](#footnote-ref-297)
311. <https://en.wikipedia.org/wiki/Dictatus_papae> [↑](#footnote-ref-298)
312. <https://en.wikipedia.org/wiki/Investiture_Controversy> [↑](#footnote-ref-299)
313. ibid [↑](#footnote-ref-300)
314. ibid [↑](#footnote-ref-301)
315. ibid [↑](#footnote-ref-302)
316. <https://en.wikipedia.org/wiki/Road_to_Canossa>

Henry stood with his army, so this was hardly a show of humiliation: it was a demand from Henry that his excommunication be removed or he would attack. [https://en.wikipedia.org/wiki/Henry\_IV,\_Holy\_Roman\_Emperor#Investiture\_Controversy](https://en.wikipedia.org/wiki/Henry_IV%2C_Holy_Roman_Emperor#Investiture_Controversy) [↑](#footnote-ref-303)
317. <https://en.wikipedia.org/wiki/Antipope_Clement_III> [↑](#footnote-ref-304)
318. <https://en.wikipedia.org/wiki/Pope_Gregory_VII> [↑](#footnote-ref-305)
319. [https://en.wikipedia.org/wiki/Henry\_IV,\_Holy\_Roman\_Emperor](https://en.wikipedia.org/wiki/Henry_IV%2C_Holy_Roman_Emperor) [↑](#footnote-ref-306)
320. Charles Ⅰ, Louis Ⅰ, Lothair Ⅰ, Louis Ⅱ, Charles Ⅱ, Charles Ⅲ (in aggregate: 800-888); preceded by many others… Pepin of Herstal, Charles Martel, Carloman, Pepin the Short

<https://en.wikipedia.org/wiki/Carolingian_dynasty> [↑](#footnote-ref-307)
321. Otto Ⅰ, Otto Ⅱ, Otto Ⅲ, Henry Ⅱ (in aggregate: 962-1024) Henry Ⅰ, the Fowler preceded them, but not as emperor.

<https://en.wikipedia.org/wiki/Ottonian_dynasty> [↑](#footnote-ref-308)
322. Conrad Ⅱ, Henry Ⅲ, Henry Ⅳ, Henry Ⅴ (in aggregate: 1027-1125)

<https://en.wikipedia.org/wiki/Salian_dynasty> [↑](#footnote-ref-309)
323. A church that has split can hardly be thought of as the Church. [↑](#footnote-ref-310)
324. <https://en.wikipedia.org/wiki/Christianity_in_the_11th_century>

<https://en.wikipedia.org/wiki/East%E2%80%93West_Schism>

<https://en.wikipedia.org/wiki/Berengar_of_Tours>

<https://en.wikipedia.org/wiki/Cistercians>

[https://en.wikipedia.org/wiki/Argyrus\_(catepan\_of\_Italy)](https://en.wikipedia.org/wiki/Argyrus_%28catepan_of_Italy%29)

<https://en.wikipedia.org/wiki/Investiture_Controversy> [↑](#footnote-ref-311)
325. Daniel 2:34-35; 44-45 [↑](#footnote-ref-312)
326. Not necessarily a physical earthly room; since Christ has given us full access to the Father, more likely the heavenly Oracle of God is intended. In the secrecy of your mind, considering yourself as in the presence of God, pray secretly and silently. Of course it may be necessary to seek out a physically quiet place to avoid distractions: but, when you are desperate, any place will do. [↑](#footnote-ref-313)
327. The Epiousion is Jesus Himself. This is what He teaches in John 6 and several other places. That which is beyond (mere) substance, that which is more than bodily food, is the true Manna of God, the hidden Manna, which is elsewhere called angel’s bread or food, the bread of heaven, the Eucharist. The I Am bread, is that which compels us and empowers us to Christlikeness. [↑](#endnote-ref-14)
328. Monasticism is poorly understood today. Think of it as a modern Amish community in behavior, with an Abbot at its head. Monasticism, of course, requires celibacy: other than that, the similarities are remarkable… emphasis on forgiveness, hard work, humility, service, and simplicity; peace and quiet for meditation and prayer; avoidance of strife and war. Except for Anabaptism (which is practiced) and celibacy (which is not practiced), the Amish are very much like a modern monastic community. [↑](#footnote-ref-314)
329. Genesis 28:10–19 [↑](#footnote-ref-315)
330. Matthew 7:14 [↑](#footnote-ref-316)
331. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-317)