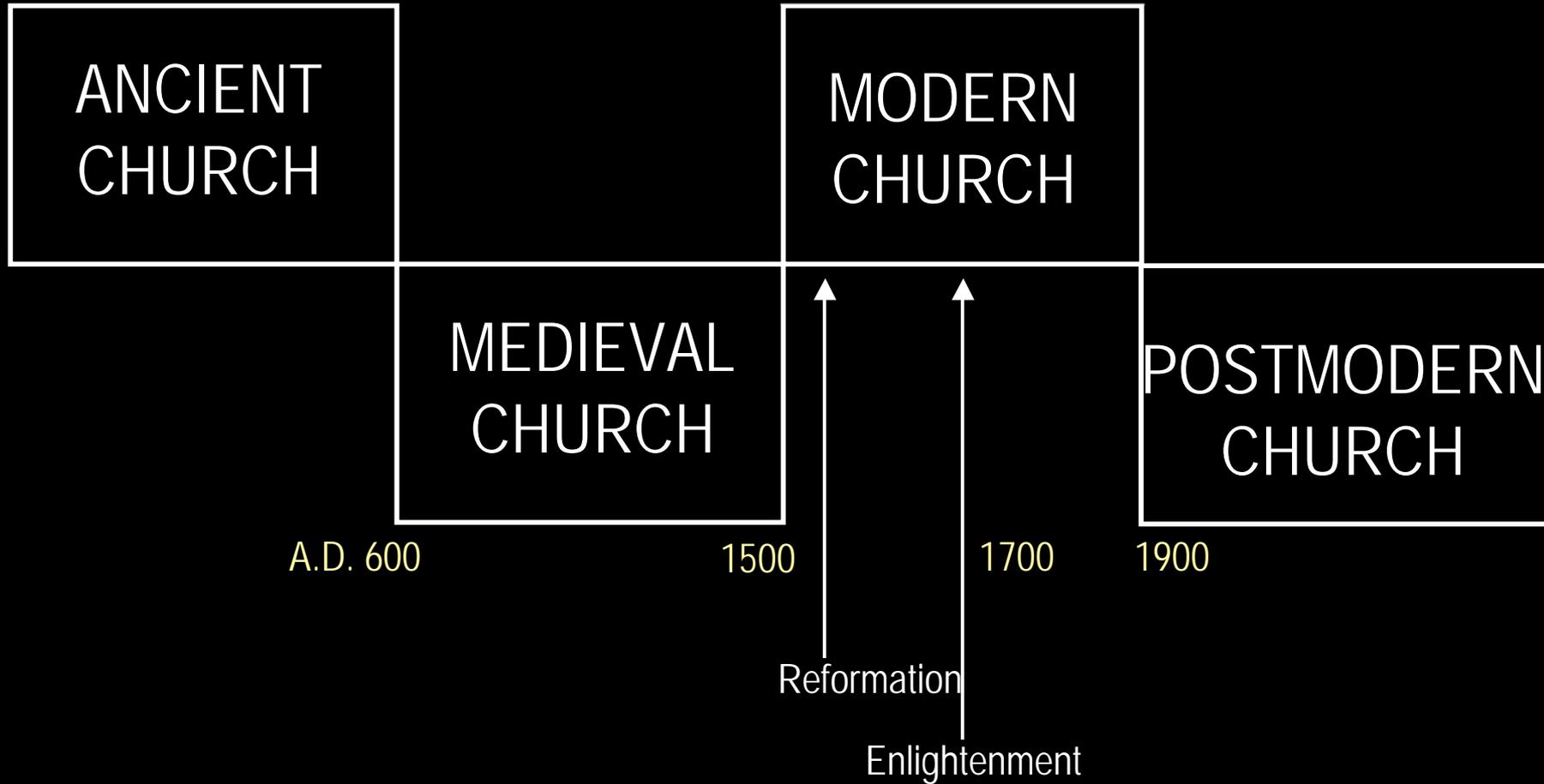


# DIVISIONS OF CHURCH HISTORY



# THE ANCIENT CHURCH

## A.D. 100–600



AGE  
OF THE  
APOSTOLIC  
FATHERS

AGE  
OF THE  
APOLOGISTS

AGE  
OF THE  
THEOLOGIANs

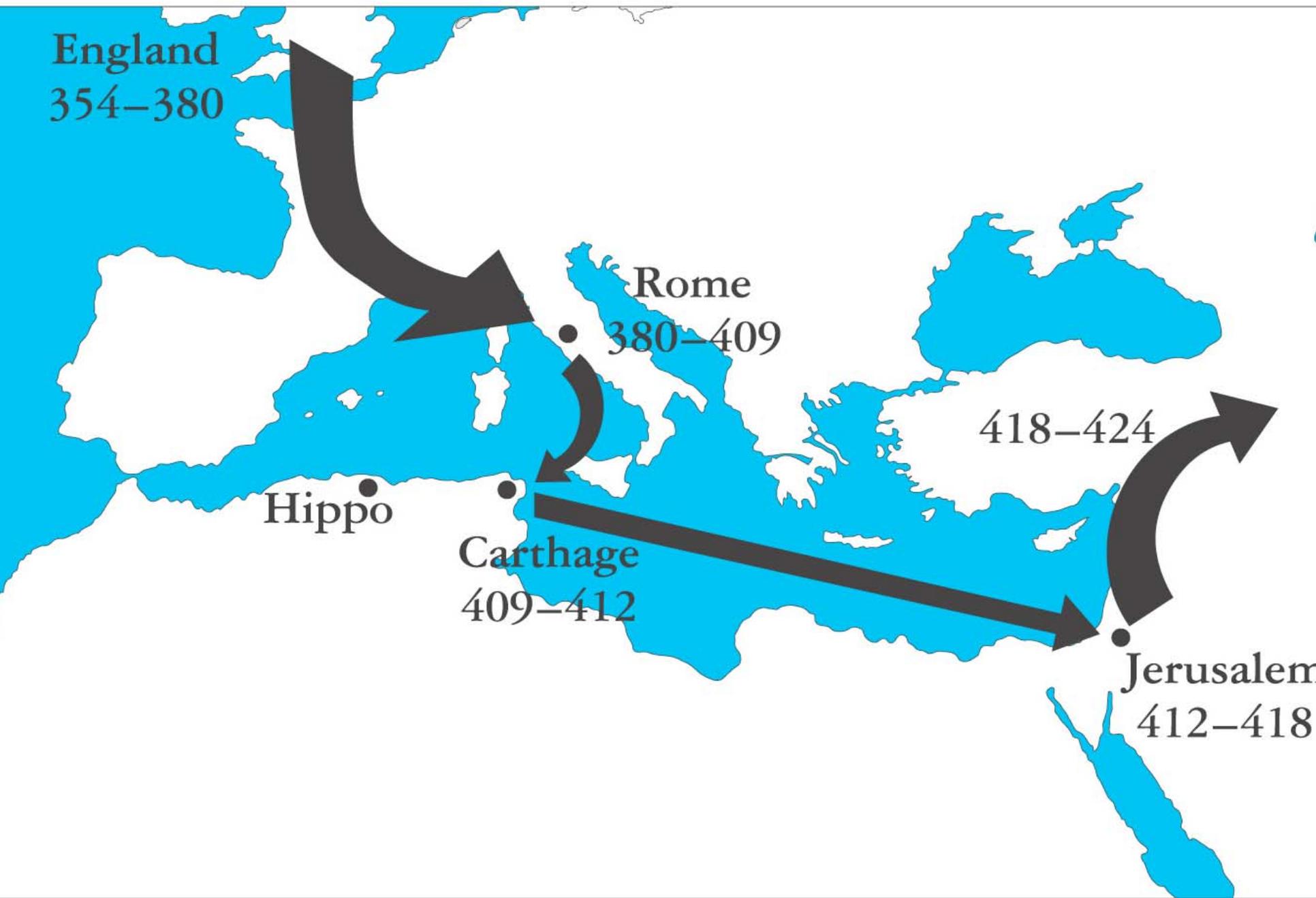
A.D.  
100

A.D.  
150

A.D.  
300

A.D.  
600

# The Life of Pelagius



# The Anthropology of Pelagius

Sin does not corrupt man's:

—Mind—

—Emotion—

—Will—

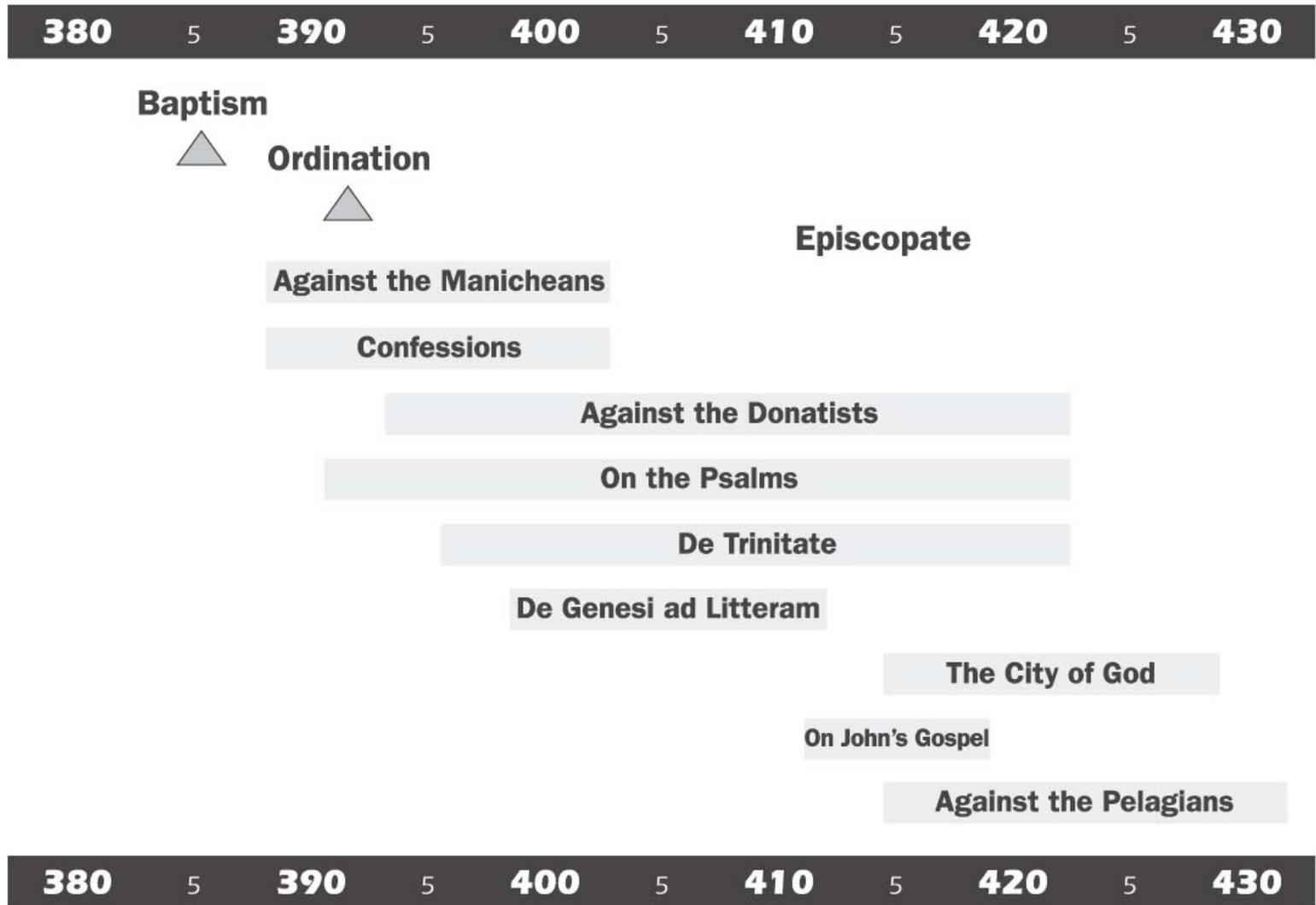
He is spiritually alive



**Plenary  
Ability**

**Denial of  
Depravity**

# The Ecclesiastical and Literary Career of Augustine



# Basic Views of Grace Summarized

Pelagianism

Pelagius, Julian of Eclanum, Coelestius

Man is born essentially good and capable of doing what is necessary for salvation.

Augustinianism

Augustine of Hippo

Man is dead in sin; salvation is totally by the grace of God, which is given only to the elect.

Semi-Pelagianism

John Cassian

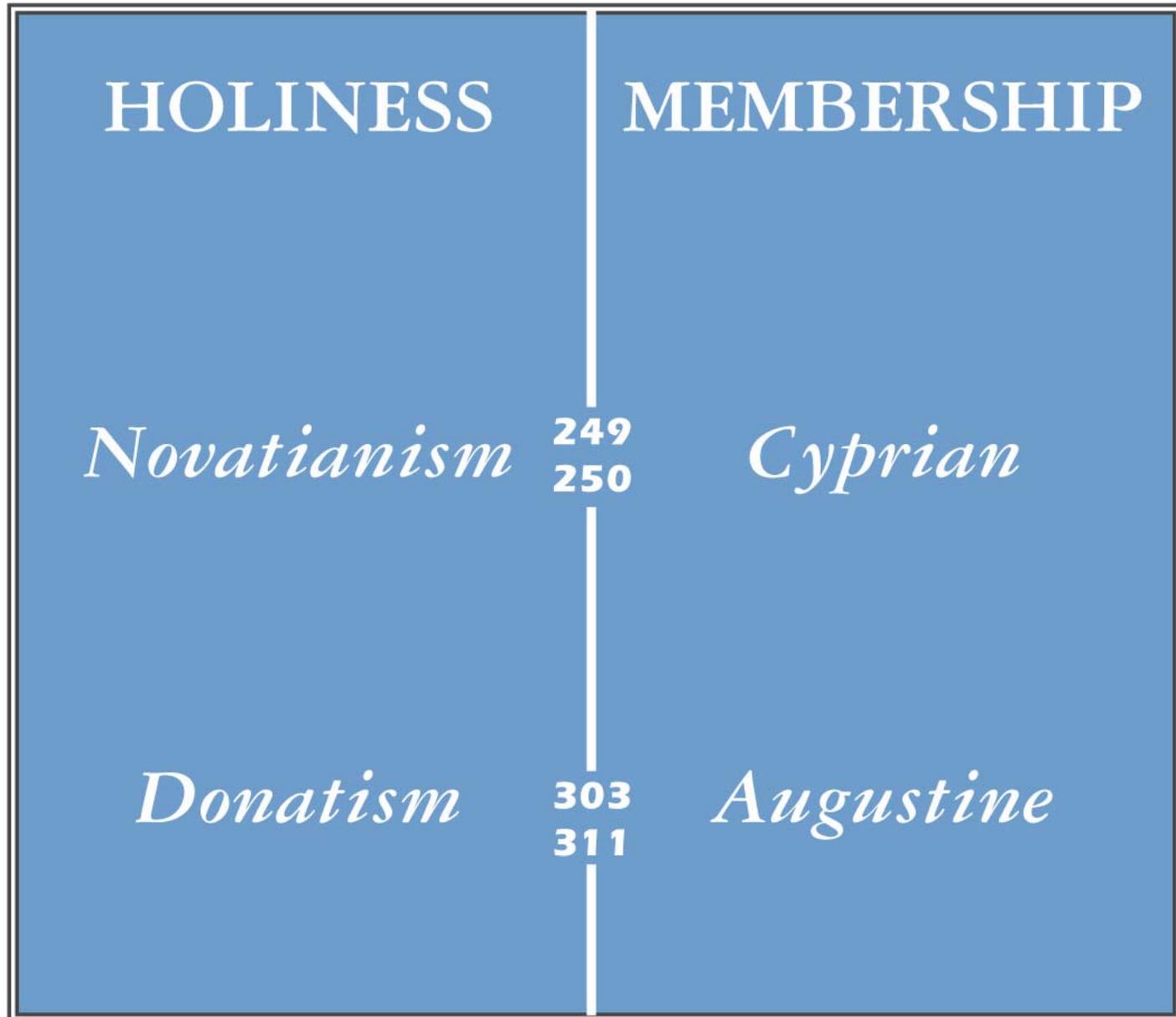
The grace of God and the will of man work together in salvation, in which man must take the initiative.

Semi-Augustinianism

Caesarius of Arles

The grace of God comes to all, enabling a person to choose and perform what is necessary for salvation.

# Augustine and the Nature of the Church



# The Anthropology of Augustine

Sin corrupts man's:

—Mind—

—Emotion—

—Will—

He is spiritually dead



**Plenary  
Inability**

**Total  
Depravity**

## The Anthropology of Pelagius

Sin does not corrupt man's:

—Mind—  
—Emotion—  
—Will—

He is spiritually alive



**Plenary  
Ability**

**Denial of  
Depravity**

## The Anthropology of Augustine

Sin corrupts man's:

—Mind—  
—Emotion—  
—Will—

He is spiritually dead



**Plenary  
Inability**

**Total  
Depravity**

# **Pelagius and Augustine:**

## **A Study in Contrast**

**Pelagius**

**Augustine**

<b>Original Sin</b>	Denied	Affirmed
<b>Natural Will</b>	Plenary Ability	Inability
<b>Grace</b>	Gracious, Not Necessary	Absolute Necessity
<b>Predestination</b>	Based on Knowledge (foresight)	Based on Love (foreknowledge)

# Pelagius and Augustine Compared

## Pelagius

Adam would have died whether he sinned or not

Adam's sin injured only himself

Children are born in the state in which Adam was before his fall

The law and the gospel both lead to the kingdom of heaven

Even before the coming of the Lord there were men without sin

Neither by the death and sin of Adam does the whole race die, nor by the resurrection of Christ does the whole race rise

## Augustine

Sin brought death into the world

All men fell in Adam

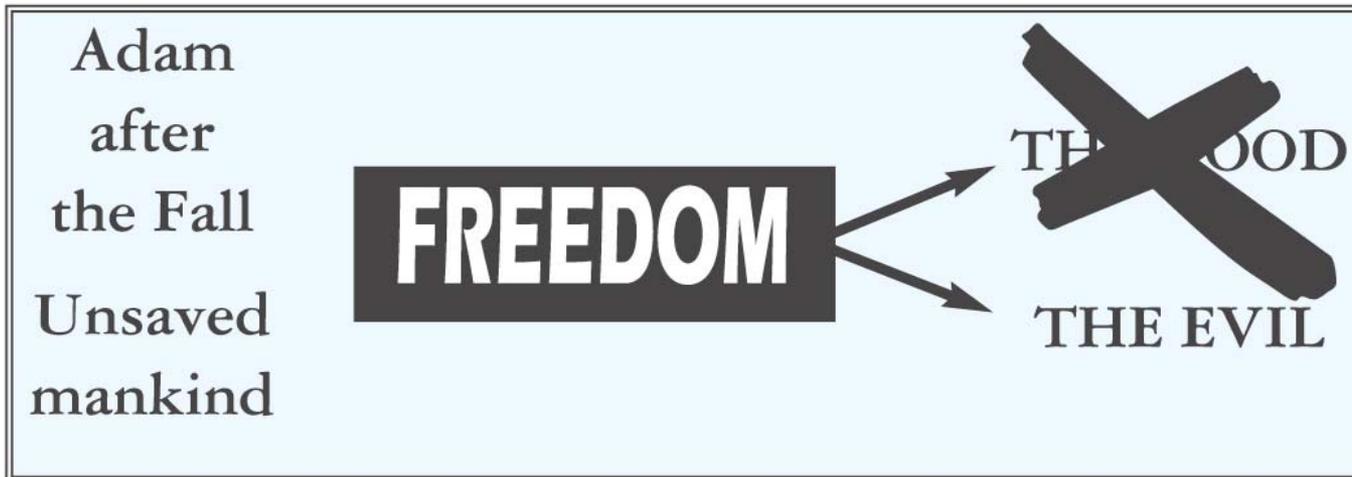
Children are born guilty and depraved

No man can enter the kingdom except through Christ

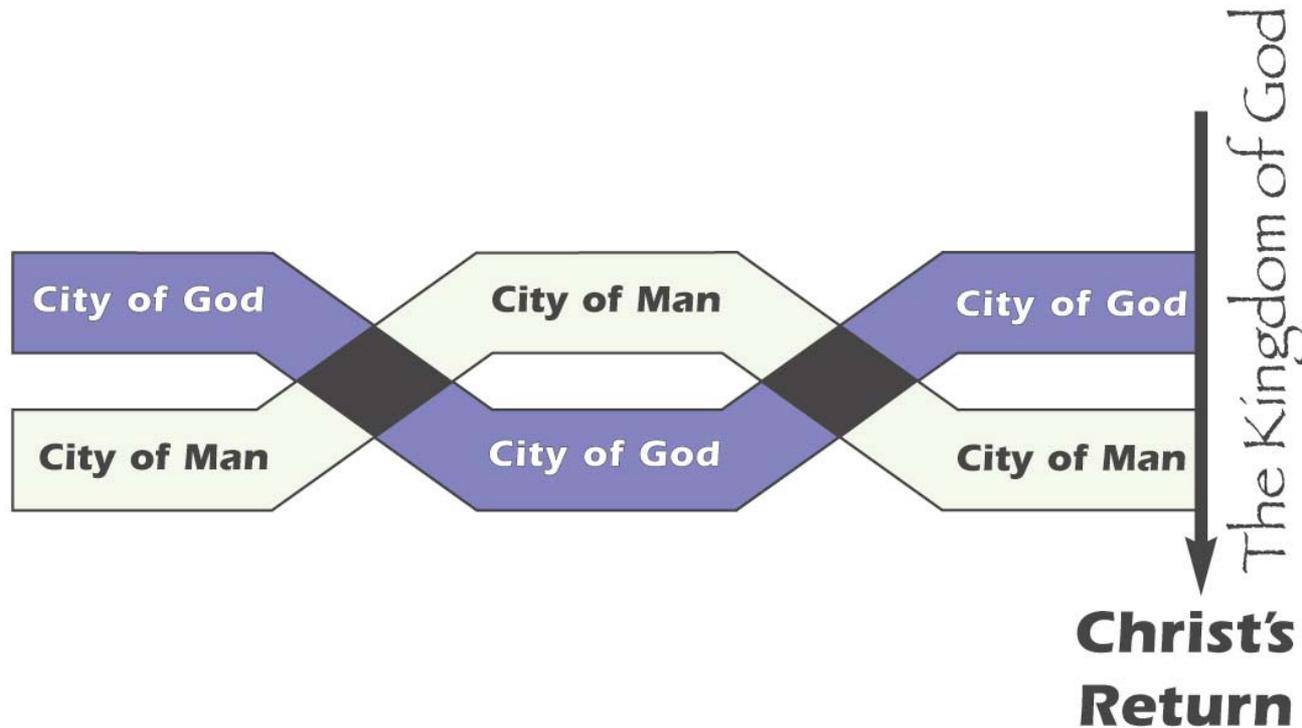
There is none righteous

Just as all men died in Adam, all men can be raised to life in Christ

# Augustine on Freedom of Choice



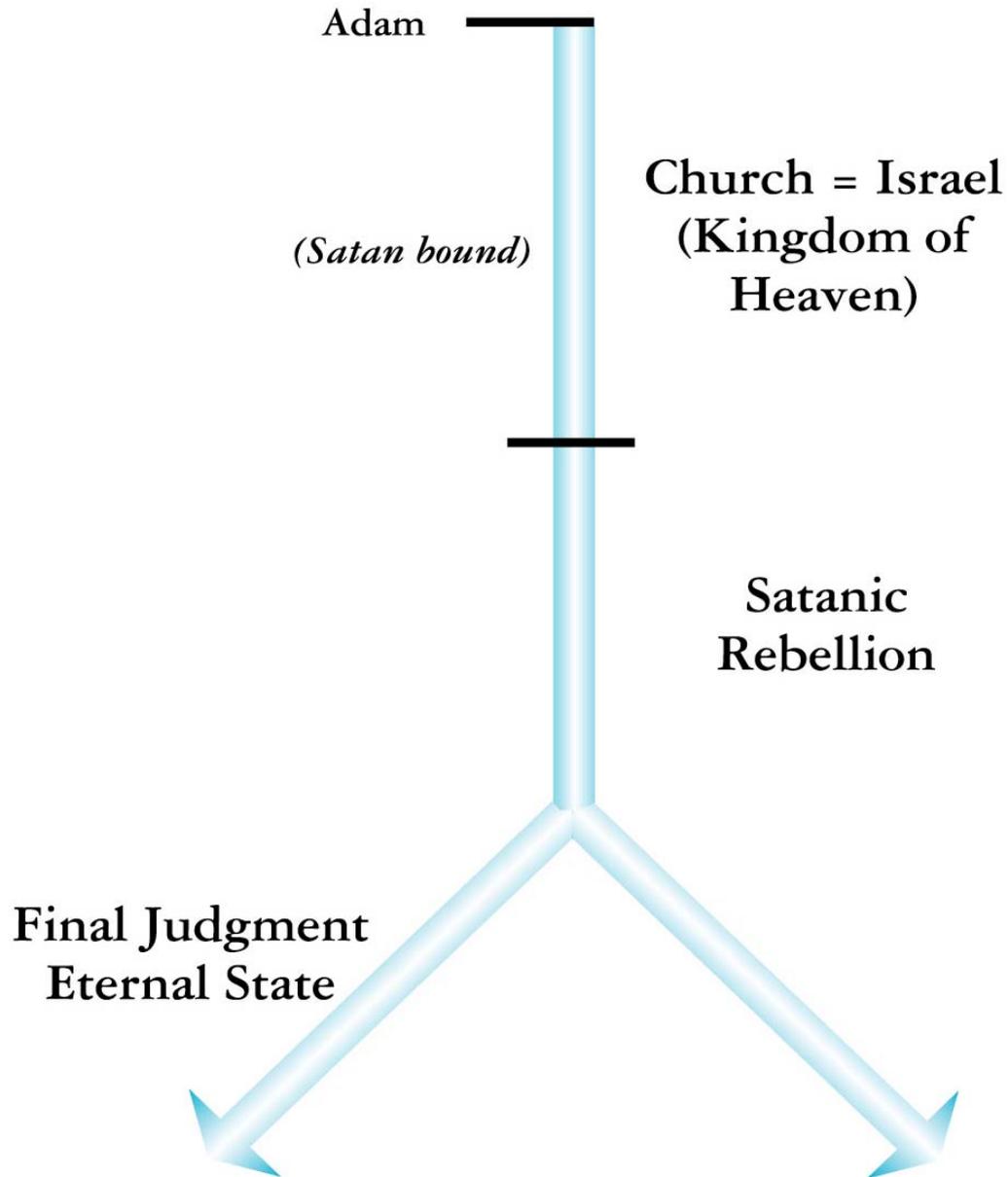
# Augustine's Theory of History: The Two Cities



## Characteristics:

- Dualism (constant struggle)
- Alienation (constant secularity)
- Denial of progress of the city of God in history
- Rejection of prophetic fulfillment in time

# Augustine and the Triumph of Amillennialism



# John Cassian and Cooperative Grace

Sin hinders man's:

—Mind—

—Emotion—

—Will—

He needs help



**Causative  
Cooperative Ability**

**Denial of Total  
Corruption  
(Deprivation, Not  
Depravity)**

# Divine Grace and the Synod of Orange (529)

Sin corrupts man's:

—Mind—

—Emotion—

—Will—

He is spiritually dead



**Plenary  
Inability**

**Total  
Depravity**

**Stress on Human Action**

# Basic Views in the Sin-and-Grace Controversy

<b>Augustine</b>	Salvation Totally and Causally of God
<b>Synod of Orange (Semi-Augustinianism)</b>	Salvation Originates in God and Proceeds by God and Man
<b>Cassian (Semi-Pelagianism)</b>	Salvation Originates in Man and Proceeds by Man and God
<b>Pelagius</b>	Salvation Totally and Causally of Man