

**THE ANCIENT CHURCH (A.D. 100–600) Cont'd.**

**Lecture 1**

Topic: The Theologians: Augustine

Due: Gonzalez, 1.157–80

**Lecture 2**

Topic: The Theologians: Augustine

Due: Gonzalez, 1.181–197

**\*DUE: First Paper: *The Foundations of Augustinian Calvinism***

2) The Work of Augustine, Bishop of Hippo

Bonner, (*St. Augustine*, 133): “Very roughly speaking, Augustine’s career as a Christian writer can be divided into three periods. In the first, he was mainly concerned with attacking and refuting the Manichees. During the second, he was preoccupied with the Donatist schismatics; while in the third, he was concerned with the Pelagians.”

a) His life

(1) The life of Aurelius Augustinus of Hippo (354–430).

He was born in 354 in Tagaste, at that time in the province of Numidia, today in Algiers. His father Patricius, a Roman, a pagan, and a man whom he describes as “a poor freeman of Thagaste.” *Confessions*, chapter 3.

His devout, domineering mother was Monica, a major force through his life. Her name appears to be of Berber background, leading some to suggest she was black, or at least of darker skin. The name is indeed Berber, but it is just as possible that though Monica was Berber in origin it had come to be used by non-Berbers, as it is today. Others have argued that she was of Punic descent. Carthaginian. These were **PhoeNiCians**. Note the PNC in Punic and Phoenicia. The Punic peoples, remember Rome’s Punic Wars, were descendants of Greek sea peoples. The evidence that Augustine was Hamitic or of negroid features is at best extremely slim.

She was a devout Christian who led her husband to Christ shortly before his death.

He speaks of his father.

But while in that my sixteenth year I lived with my parents, leaving all school for a while (a season of idleness being interposed through the narrowness of

my parents' fortunes), the briars of unclean desires grew rank over my head, and there was no hand to root them out. When that my father saw me at the baths, now growing towards manhood, and endued with a restless youthfulness, he, as already hence anticipating his descendants, gladly told it to my mother; rejoicing in that tumult of the senses wherein the world forgetteth Thee its Creator, and becometh enamoured of Thy creature, instead of Thyself, through the fumes of that invisible wine of its self-will, turning aside and bowing down to the very basest things. But in my mother's breast Thou hadst already begun Thy temple, and the foundation of Thy holy habitation, whereas my father was as yet but a Catechumen, and that but recently. She then was startled with a holy fear and trembling; and though I was not as yet baptised, feared for me those crooked ways in which they walk who turn their back to Thee, and not their face.<sup>1</sup>

As a youth he was given to lust, had a mistress, a common law wife for a number of years in Carthage, and they had an illegitimate son, Adeodotus (d. 390). Monica pressured him to leave her, she was of a lower social strata.

Following Cicero's exhortation to seek wisdom, he gave himself to a study of philosophy. To him, the Scriptures were boring. He began a search for truth which led him through Manicheanism where he continued as an *auditor* ("hearer") for ten years. He then moved to Rome to carry out his trade as a trained rhetorician. He visited Milan, heard the preaching of Ambrose for a time, but rejected the message of Christ. He then became thoroughly enamored with neo-platonism, a philosophy which never left him. Some refer to him as a neoplatonic Christian or a Christian neo-Platonist.

Augustine was very bright, knew Latin, but never had much Greek. He was never a good exegete.

Later, in the context of an illness he came under the influence of St. Ambrose and was converted at 33. He was sitting in a garden and heard some children singing, "take up and read, take up and read." He became a priest and was

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<sup>1</sup> Saint Augustine Bishop of Hippo, *The Confessions of St. Augustine*, trans. E. B. Pusey (Oak Harbor, WA: Logos Research Systems, Inc., 1996).

later elevated to the Bishopric of Hippo. He had a tremendous intellect. Was one of the three most significant fathers of the early western church, along with Tertullian and Cyprian.

So was I speaking and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighbouring house a voice, as of boy or girl, I know not, chanting, and oft repeating, "Take up and read; Take up and read." Instantly, my countenance altered, I began to think most intently whether children were wont in any kind of play to sing such words: nor could I remember ever to have heard the like. So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God to open the book, and read the first chapter I should find. For I had heard of Antony, that coming in during the reading of the Gospel, he received the admonition, as if what was being read was spoken to him: Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me: and by such oracle he was forthwith converted unto Thee. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section on which my eyes first fell: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence. No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.<sup>2</sup>

From reading the Scriptures, Augustine was converted. Immediately he went to his mother who "rejoiceth: we relate in order how it took place; she leaps for joy, and triumpheth, and blesseth Thee, Who are able to do above that which we ask or think; for she perceived that Thou hadst given her more for me, than she was wont to beg by

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<sup>2</sup> Saint Augustine Bishop of Hippo, *The Confessions of St. Augustine*, trans. E. B. Pusey (Oak Harbor, WA: Logos Research Systems, Inc., 1996).

her pitiful and most sorrowful groanings<sup>3</sup>

(2) A basic chronology

354 - born in Tagaste, which is in modern Algeria, North Africa to an upper middle class family.

370 - went to Carthage to study rhetoric.

373 - became associated with the Manichees.

383 - went to Rome; rejected Manicheism.

384 - moved to Milan. Becomes devoted to Neo-Platonism

386 - experienced conversion.

387 - baptized in Milan by Ambrose.

388 - began writing against the Manichees; returned to Africa; set up a monastery.

391 - ordained as a priest.

396 - became bishop of Hippo; debated Donatist, a bishop.

400 - completed the *Confessions*.

412 - began writing against Pelagianism.

413 - began writing *The City of God* (completed in 426).

430 – died (August 28<sup>th</sup>) while Hippo was under siege by the Vandals.

(3) Two major works.

Augustine, an extremely prolific writer, left a massive corpus of works, commentaries on numerous books of the Bibles, thousands of sermons, letters to a multitude of people, numerous treatises on the controversy and more. It is a daunting amount of material. Most people only read a small amount, even Augustinian scholars do not read it all. Wilson claims he is the first to read all of it in the order it was written.

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<sup>3</sup> Saint Augustine Bishop of Hippo, *The Confessions of St. Augustine*, trans. E. B. Pusey (Oak Harbor, WA: Logos Research Systems, Inc., 1996).

His two major works are:

- (a) *Confessions* (400)—a spiritual autobiography.  
“During the space of those nine years, from the nineteenth to the twenty-eighth year of my life, I was led astray myself and led others astray in my turn. We were alike deceivers and deceived in all our different aims and ambitions, both publicly when we expounded our so-called liberal ideas, and in private through our service to what we called religion. In public we were cocksure, in private superstitious, and everywhere void and empty. On the other hand we would hunt for worthless popular distinctions, the applause of an audience, prizes for poetry, or quickly fading wreaths won in competition. We loved the idle pastimes of the stage and in self-indulgence we were unrestrained. On the other hand we aspired to be purged of these lowly pleasures by taking food to the holy elect, as they were called, so that in their paunches it might pass through the process of being made into angels and gods who would set us free. These were the objects I pursued and the tasks I performed together with friends who, like myself and through my fault, were under the same delusion.”

“Let the proud deride me, O God, and all whom you have not yet laid low and humiliated for the salvation of their souls; but let me still confess my sins to you for honour and glory. Allow me, I beseech you, to trace again in memory my past deviations and to offer you a sacrifice of joy. Without you I am my own guide to the brink of perdition. And even when all is well with me, what am I but a creature suckled on your milk and feeding on yourself, the food that never perishes? And what is any man, if he is only man? Let the strong and mighty laugh at men like me: let us, the weak and the poor, confess our sins to you.”

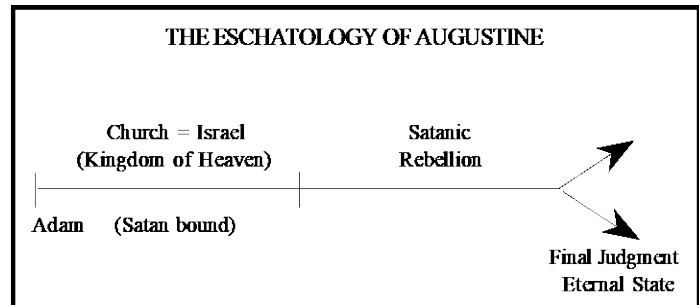
- (b) *The City of God* - theory of history, mankind, and eschatology. The book was written to answer the question of Rome’s pillage by Alaric in 410. Rome was mighty when pagan, but invaded when Christian. Such a tragedy caused many to lose hope. Augustine sought to explain it and wrote not only a

theodicy but a theory of history and nations.

“We see then that the two cities were created by two kinds of love: the earthly city was created by self-love reaching the point of contempt for God, the Heavenly City by the love of God carried as far as contempt of self. In fact, the earthly glories in itself, the Heavenly City glories in the Lord. The former looks for glory from men, the latter finds its highest glory in God, the witness of a good conscience. The earthly lifts up its head in its own glory, the Heavenly City says to its God; ‘My glory; you lift up my head.’ In the former, the lust for domination lords it over its princes as over the nations it subjugates; in the other both those put in authority and those subject to them serve one another in love, the rulers by their counsel, the subjects by obedience. The one city loves its own strength shown in its powerful leaders; the other says to its God, ‘I will love you, my Lord, my strength’ (XIV, 28).”

“But now at last we must bring this book to its close. In it we have brought our discussion to this point, and we have shown sufficiently, as it seems to me, what is the development in this mortal condition of the two cities, the earthly and the Heavenly, which are mingled together from the beginning to the end of their history. One of them, the earthly city, has created for herself such false gods as she wanted, from any source she chose—even creating them out of men—in order to worship them with sacrifices. The other city, the Heavenly City on pilgrimage in this world, does not create false gods. She herself is the creation of the true God, and she herself is to be his true sacrifice. Nevertheless, both cities alike enjoy the good things, or are afflicted with the adversities of this temporal state, but with a different faith, a different expectation, a different love, until they are separated by the final judgment, and each receives her own end, of which there is no end. And those different ends of the two cities must be the next subject for our discussion (XVIII, 54).”

“The good use the world that they may enjoy God; the wicked, on the contrary, wish to use God that they may enjoy the world (XV, 7).”



- (3) Major influences. See Wilson, *Augustinian Foundations of Calvinism*

Manichaenism

Stoicism

Neo-platonism

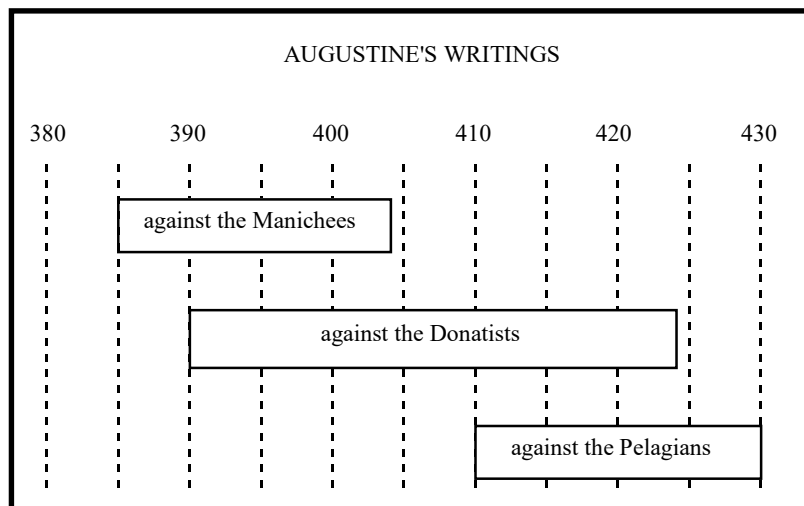
Origen's allegorical interpretation

- (4) Augustine held to a high view of the authority and accuracy of Scripture.

Letter to Jerome (405): 3. On such terms we might amuse ourselves without [fear](#) of offending each other in the field of Scripture, but I might well wonder if the amusement was not at my expense. For I confess to your Charity that I have learned to yield this respect and [honour](#) only to the canonical books of Scripture: of these alone do I most firmly [believe](#) that the authors were completely free from [error](#). And if in these writings I am perplexed by anything which appears to me opposed to [truth](#), I do not hesitate to suppose that either the manuscript is faulty, or the translator

has not caught the meaning of what was said, or I myself have failed to understand it. As to all other writings, in reading them, however great the superiority of the authors to myself in sanctity and learning, I do not accept their teaching as true on the mere ground of the opinion being held by them; but only because they have succeeded in convincing my judgment of its truth either by means of these canonical writings themselves, or by arguments addressed to my reason. I believe, my brother, that this is your own opinion as well as mine. I do not need to say that I do not suppose you to wish your books to be read like those of prophets or of apostles, concerning which it would be wrong to doubt that they are free from error. Far be such arrogance from that humble piety and just estimate of yourself which I know you to have, and without which assuredly you would not have said, Would that I could receive your embrace, and that by converse we might aid each other in learning!<sup>4</sup>

b) His three major controversies



In his writings against the Manichees, he wrote *On Free Choice of the Will*. Here he refutes the Manichaean interpretations of various passages to show that human beings possess self-determination. However, later in life, when he is writing against the Pelagians, he uses the very same Manichaean interpretations of those passages to refute the Pelagians.

He changed. What caused the change? And is the change

<sup>4</sup> Letter to Jerome (405). <https://www.newadvent.org/fathers/1102082.htm>



based on the exegesis of Scripture, or is it due to the influence of philosophical approaches which are then imposed upon the Scripture?

(1) The Manichean Controversy.

- (a) The Manicheans denied human freedom. Augustine stressed the freedom of man in the 390s as he argued against them. (Pelagius read the early Augustine and made use of some of his arguments).
- (b) The Manicheans, like the gnostics, considered matter to be evil. Against them Augustine emphasized the goodness of Creation and matter.
- (c) The Manicheans considered evil to be a positive principle that has been eternally opposed to Good. Augustine says evil is not a “something.” It is a privation, a lack of something. It is a defect, not an effect.

(2) The Donatist Controversy (similar to the third century Novatian controversy).

- (a) Who were the Donatists?

Before Augustine, Christianity was still an illegal religion in the Roman Empire. Remember, in general, the Roman persecutions were local, however, there were two that were Empire wide. In the time of Decius, the Novatians arose. They were a purist movement interested in keeping the church pure from those who gave up their faith under trial. This is the same issue for the Donatists. Those who recanted of their faith under the persecution of Diocletian ought not be allowed back in to the church. The church is characterized by holiness, when a man has given up the faith, he has given up holiness and cannot reenter the church.

“This schism, which took its name from Donatus the Great, bishop of Carthage (d. 332), began during the Diocletian persecution. Certain practical questions related to the persecution formed the basis of the difficulty. For example: should copies of the Scriptures be surrendered to the heathen? The stricter party said no, that the Scriptures should not

be so surrendered. Others took a milder view and said that such an action could not be called treachery. But when this latter opinion was injected into an Episcopal election in Carthage, the opposing group rallied their forces and elected their own bishop. The schism continued from that point, and eventually the entire church in North Africa was divided. At times more than half of the bishops in that area belonged to the Donatist party. Donatus was one of the bishops of Carthage who upheld the stricter point of view" (Hagglund, *History of Theology*, 124).

(b) The issues

(i) Rigorous - strong treatment of traitors due to persecution. One should accept martyrdom rather than recant. If one did recant he should be thrown out of the church. The church is characterized by purity.

(ii) Moderates - mark of the church is membership not holiness. Cyprian and Augustine.

(c) The conflict:

(i) In 311 the Bishop of Carthage, holding steadfastly to the faith is martyred. He is replaced by Caecilian.

(ii) Caecilian was ordained by Felix of Apthungi, but the trouble was that Felix was a *traditore*, therefore he has no authority in the church according to the purists. The purists, led by Secundus, then appointed another man as bishop, Majorinus. When He died in 313 and was succeeded by Donatus who wanted to exclude Caecilian from his office as bishop of Carthage.

The controversy continued through the fourth century, until 405 with the Edict of Unity, finding against the Donatists.

(d) The position of Augustine the church was characterized not by purity, but by love and unity.

(i) He believed there was only one Church,

containing both wheat and tares and the separation does not come until Christ returns. The traitors are probably tares, but that is not our decision.

(ii) You can trace the real Church by apostolic succession. Succession of men, not truth.

(iii) Unless you belong to the Church traceable by succession, you are not in the Church. There is no salvation outside the visible church. Therefore, salvation is in the Church.

(e) Disputed points.

—Validity of ordination.

—Validity of Baptism.

Augustine's view:

“There is a great difference between an apostle and a drunkard; but there is no difference at all between a Christian baptism performed by an apostle and a Christian baptism performed by a drunkard.... There is no difference between a Christian baptism performed by an apostle and that performed by a heretic (*Epistle*, 93).”

—The nature of the church.

The decision was that the validity of a sacrament did not depend on the character of the one administering the sacrament.

\*\*Augustine's strident controversy with the Donatists has a negative side; he stressed the unity of the church and papal primacy. He followed the Latin Vulgate in the Matthean text about the wedding guests as “compel” instead of “invite”. He was used at this point in the Medieval Period to justify the inquisition and the crusades.

f) The outcome

(i) In 314 Arles Council, Caecilian was recognized as sole Bishop of Carthage.

(ii) From 397—412 there is a series of Carthaginian Councils with Augustine in predominance put down Donatism.

(iii) The debate concluded in 428 when the Vandals overran N. Africa and destroyed the Church. The Donatist controversy died, but was never settled.

(3) The Soteriological Controversy—Pelagius, Augustine and the Synod of Orange.

(a) The Life of Pelagius. ( 354-424)

(i) His early years (354-380)

Pelagius was of British origins, with high moral integrity. He led a silent life in Monastic asceticism. He is tall, athletic, not a hermit, eventually became a monk. He was brilliant, well educated, and a high cultural level.

(ii) His life in Rome (380-409)

He arrived in Rome in 380 and became a well-respected spiritual leader, a popular teacher, and a preacher of purity and personal strength. This was a rebuke to the spiritual complacency of Rome at the time. He made some very influential friends at this time. He befriended Rufinus and from him learned Origen's theology. Coelestius, a lawyer, was Pelagius intellectual base. In 405 Pelagius wrote a commentary on Paul's 13 epistles. In it he demonstrates an exceptional ability in the languages . He is a gifted linguist.

(iii) His life in North Africa (409-412)

In 409 he left Rome with the approach of the Goths. Because of the fame he received from his commentaries on Paul, he decided to go to N. Africa to convince Augustine of his position. When he arrived in Hippo, Augustine was in Carthage. He wrote a letter to Augustine which resulted in a scathing rebuke by Augustine which rejected the Pelagian position.

((a)) Three counsels were held in the city of Carthage, in 412, 416, 418. All

three councils condemned the views of Pelagius.

In 415 Augustine wrote “On Nature and Grace” as a rebuttal to Pelagius’ “On Nature.”

- ((b)) In 415 the Synod of Jerusalem and the Church of Jerusalem were pressured by Augustine to condemn Pelagius, but they did not. They acquitted Pelagius for three reasons: John of Jerusalem was Pelagius’ friend, Pelagius’ writings were unknown, the East was more concerned with the person of the Savior rather than the works of the Savior.
- ((c)) In 417 Diosphilus’ Senate (Asia Minor) acquitted Pelagius. Again, they did not understand the issues in the East.
- ((d)) The emperor of the Empire condemned him and in 418 exiled Pelagius. This pressures the Bishop of Rome to excommunicate him. So the solution was Biblical rather than theological .

The East didn’t understand Pelagius, but the West did.

- (iv) His life upon leaving Palestine (418-424)

After 418 he drops out of sight. We know he was still alive in 424 because Augustine mentions him then.

Council of Ephesus in 431 condemned Pelagianism.

- (v) Pelagius’ followers

- ((a)) Coelestius. Roman lawyer, intellectual author of Pelagianism. An able opponent for Augustine.

((b)) Julian of Eclanum. Theological champion and defender of Pelagianism.

(b) The controversy over sin and grace.

(i) Three stages of the controversy.

411–412 - In the initial stages of the controversy Augustine dealt mildly with Pelagius.

412–418 - Augustine became far more polemical because of Pelagius' persistence in very serious errors.

418–430 - Augustine pursued other adherents of Pelagianism. He also argued against semi-pelagianism.

(ii) The disputed points (sin and grace).

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)

Is redemption chiefly a work of God or work of man? "If I ought I can." Pelagius thought the imperatives in the Bible a statement of ability. Augustine said they were a statement of the will of God.

Schaff: "The whole controversy revolves around the mighty antithesis of sin and grace. It embraces the whole cycle of doctrine respecting the ethical and religious relation of man to God. And includes therefore the doctrines of human freedom, the primitive state, of the fall, of

regeneration and conversion and the eternal purpose of redemption and of the nature and operation of the Grace of God. It comes finally to the question of whether the work of salvation is chiefly a work of God or of man. Whether man needs to be born anew or simply improved. The soul of the Pelagian system is human freedom. The soul of the Augustinian system is the Grace of God.”

((a)) On Original Sin. What does Romans 5:13 mean?

**Pelagius:** No such thing as original sin or total depravity. There is no participation in Adam’s original sin. Adam’s transgression was imputed to himself and to no one else. Only Adam was affected by Adam’s sin. No consequence to mankind because Adam did us no harm. We are born innocent.

**Augustine:** By Adam’s original sin, in which all men participated, that all men fell and are guilty. The issue is Gen. 3. If man only has a disease then he can help himself. If man is fallen then he has a constitutional problem. Therefore every man is born into the world with a nature that in God’s sight can do nothing but sin. Not that men cannot do good things, but that all the motives of unsaved man are contrary to the character of God. Infants are born absolute sinners. When Adam sinned all mankind sinned with him and therefore incurred his punishment. Infants are morally, spiritually and physically corrupt.

“Thence, after his sin, he was driven into exile, and by his sin the whole race of which he was the root was corrupted in him, and thereby

subjected to the penalty of death. And so it happens that all descended from him, and from the woman who had led him into sin and was condemned at the same time with him, —being the offspring of carnal lust on which the same punishment of disobedience was visited, —were tainted with the original sin, and were by it drawn through divers errors and sufferings into that last and endless punishment which they suffer in common with the fallen angels, their corrupters and master, and the partakers of their doom. And thus ‘by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.’ By ‘the world’ the apostle, of course, means in this place the whole human race (*Enchiridon*, 26–27).”

((b)) On Freedom of choice.

**Pelagius:** Every man has the power to will and to do good (that which brings the favor of God) . Man can choose to do what he wants with no inhibiting constitutional problems. Man is absolutely free.

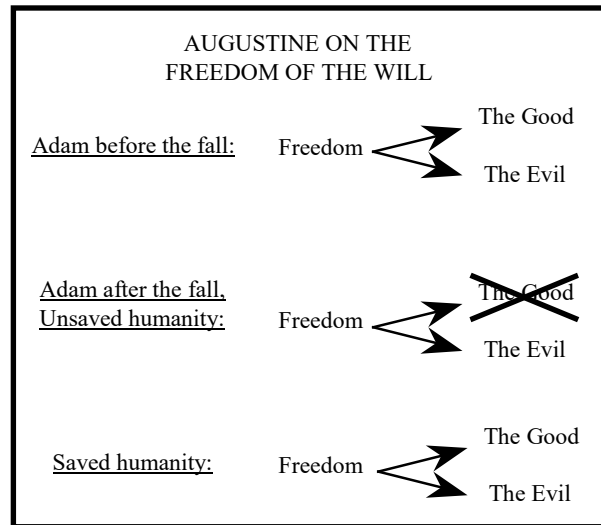
**Augustine:** by Adam’s sin, freedom of human will has entirely been spiritually lost. A man has no ability to choose God. Man is a total hopeless lost sinner. He believes in free will but qualifies it. By Adam’s sin, Adam and his progeny lost their free will. Man can still make some free choices, but his categories of choice he is blind to Grace and Truth.

“When God says, ‘Turn ye unto me, and I will turn unto you,’ one of these clauses—that which invites our



return to God—evidently belongs to our will; while the other, which promises His return to us, belongs to His grace. Here, possibly, the Pelagians think they have a justification for their opinion which they so prominently advance, that God's grace is given according to our merits. In the East, indeed, that is to say, in the province of Palestine, in which is the city of Jerusalem, Pelagius, when examined in person by the bishop, did not venture to affirm this. For it happened that among the objections which were brought up against him, this in particular was objected, that he maintained that the grace of God was given according to our merits, —an opinion which was so diverse from catholic doctrine, and so hostile to the grace of Christ, that unless he had anathematized it, as laid to his charge, he himself must have been anathematized on its account. He pronounced, indeed, the required anathema upon the dogma, but how insincerely his later books plainly show; for in them he maintains absolutely no other opinion than that the grace of God is given according to our merits. Such passages do they collect out of the Scriptures,—like the one which I just now quoted, 'Turn ye unto me, and I will turn unto you'—as if it were owing to the merit of our turning to God that His grace were given us, wherein He Himself even turns unto us. Now the persons who hold this opinion fail to observe that, unless our turning to God were itself God's gift, it would not be said to Him in prayer, 'Turn us again, O God of hosts;' and, 'Thou, O God, wilt turn and quicken us;' and again, 'Turn us, O God of

our salvation,' with other passages of similar import, too numerous to mention here (*On Grace and Free Will*, X. 448).



((c)) On Grace.

**Pelagius:** Man has the ability to will and to do without the grace of God to save himself. Grace is unnecessary but helpful. In other words the death of Christ was unnecessary, but it helps.

**Augustine:** : It is an inward, secret, wonderful operation of God upon man apart from any merit of man. And that Grace is irresistible. If we can resist Him then He is not God. When God saves a man He opens a new category of truth in his mind and as the man sees the light, of His own free will He will follow Jesus. God does not save a man against his will but makes him willing. It is not fatalism, but Grace.

“This grace, however, of Christ, without which neither infants nor adults can be saved, is not rendered for any merits, but is given *gratis*, on

account of which it is also called *grace*. "Being justified," says the apostle, "freely through His blood." Whence they, who are not liberated through grace, either because they are not yet able to hear, or because they are unwilling to obey; or again because they did not receive, at the time when they were unable on account of youth to hear, that bath of regeneration, which they might have received and through which they might have been saved, are indeed justly condemned; because they are not without sin, either that which they have derived from their birth, or that which they have added from their own misconduct. 'For all have sinned'—whether in Adam or in themselves— 'and come short of the glory of God' (*On Nature and Grace*, IV).

((d)) On Foreknowledge and Predestination.

**Pelagius:** Based on foreknowledge, i.e. foresight. Interprets Rom. 9:13 "I will have mercy on whom I have foreknown will be able to merit the mercy of God."

**Augustine:** God made a free and unconditional decree to save a few (millions in Revelation) . Based on love because God loved me . What does "foreknowledge" mean? Not foresight. But a love relationship beforehand. He knew me before hand in love. He didn't look down and see who would accept Christ and choose on that basis. Amos 3:2 "Of all the nations of the world I have known only you."

"Moreover, that which I said, 'That the salvation of this religion has

never been lacking to him who was worthy of it, and that he to whom it was lacking was not worthy,'—if it be discussed and it be asked whence any man can be worthy, there are not wanting those who say—by human will. But we say, by divine grace or predestination. Further, between grace and predestination there is only this difference, that predestination is the preparation for grace, while grace is the donation itself. When, therefore, the apostle says, 'Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus in good works' it is grace; but what follows— 'which God hath prepared that we should walk in them'—is predestination, which cannot exist without foreknowledge, although foreknowledge may exist without predestination; because God foreknew by predestination those things which He was about to do, whence it was said, 'He made those that shall be.' Moreover, He is able to foreknow even those things which He does not Himself do,—as all sins whatever. Because, although there are some which are in such wise sins as that they are also the penalties of sins, whence it is said, 'God gave them over to a reprobate mind, to do those things which are not convenient,' it is not in such a case the sin that is God's, but the judgment. Therefore God's predestination of good is, as I have said, the preparation of grace; which grace is the effect of that predestination (*Predestination of the Saints*, XIX)."

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<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)

- (c) The Synod of Orange (529), the clarification of Augustinianism.

In 431 at Council of Ephesus - Pelagianism condemned. Some felt that Augustinianism was too extreme.

- (i) The opposition of John Cassian—a semi-pelagian solution.

John Cassian was a monk from Marseille, France. He argued that Augustine's theology was too harsh, especially in Predestination. He thought that Augustine's double predestination removed the motivation for gospel preaching.

- (ii) The Synod of Orange (529)—early Medieval Augustinianism.

Resolved Cassianism, Augustinianism by taking a mid position. Man had a fall, but man wasn't killed, he still can cooperate. Man reaches down, God reaches up. God reaches down by the seven sacraments of the church and man reaches up by participating them.