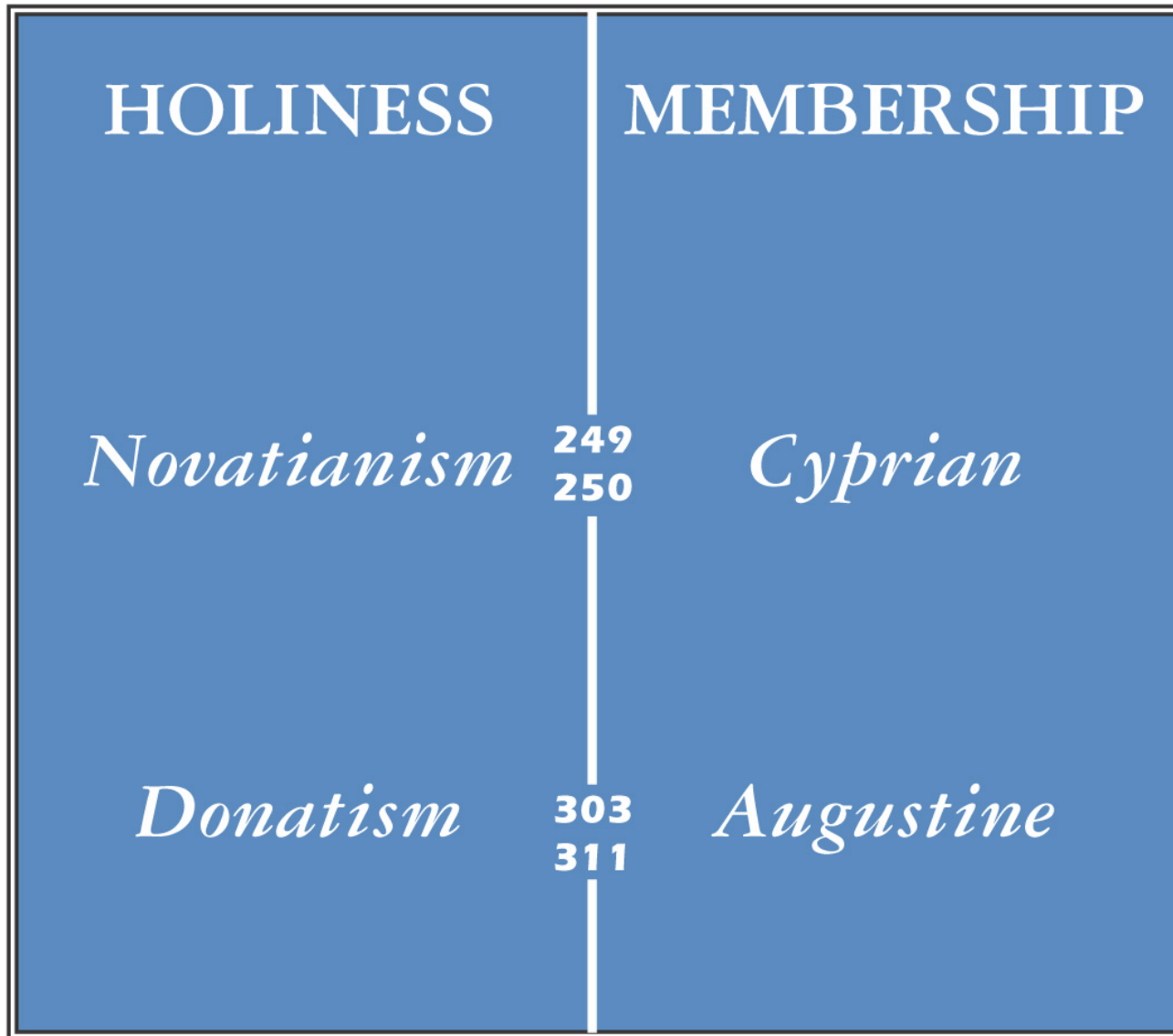


HT 501 Church History
Class 5; Lecture 2
The Theologians: Augustine

AD 300–600

Augustine and the Nature of the Church



Donatists

Church is made
up of the pure

Giving up Scripture
is treachery

No readmission

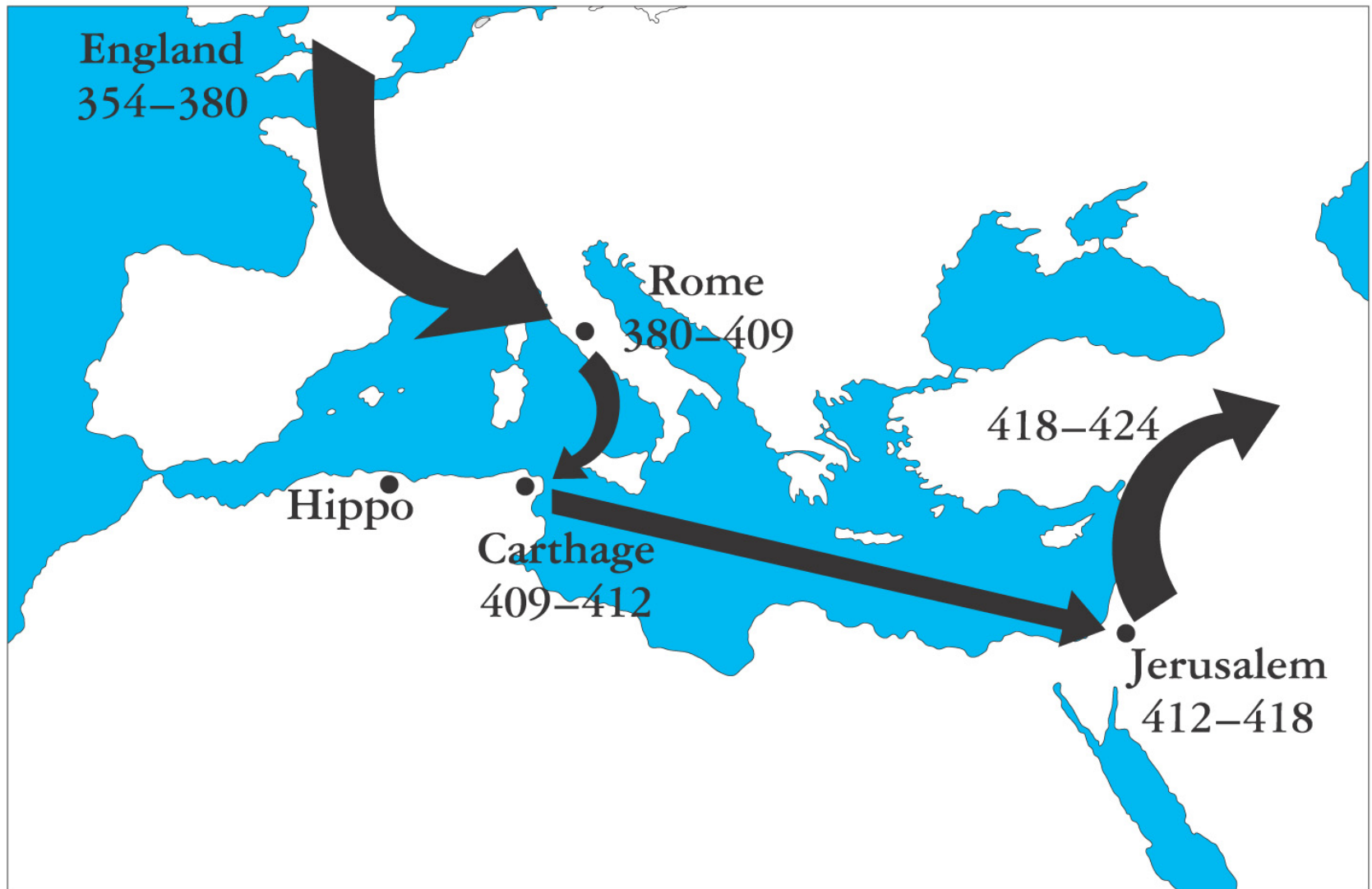
Catholics

Church is made
up of the wheat
and the tares

Not treachery

Forgiveness and
readmission

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 Anthropology of Augustine

Sin corrupts man's:

—Mind—

—Emotion—

—Will—

He is spiritually dead



**Plenary
Inability**

**Total
Depravity**

Pelagius and Augustine:

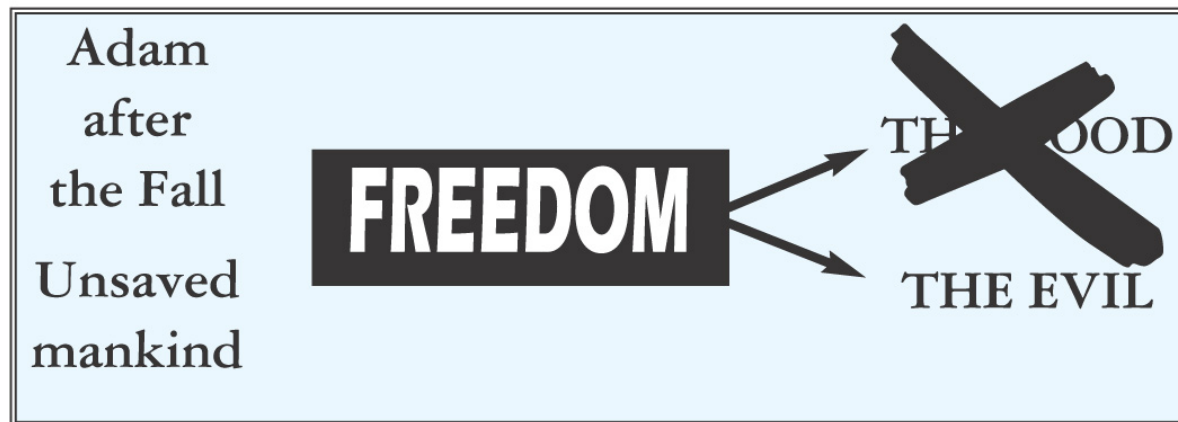
A Study in Contrast

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

Pelagius and Augustine Compared

Pelagius	Augustine
Adam would have died whether he sinned or not	Sin brought death into the world
Adam's sin injured only himself	All men fell in Adam
Children are born in the state in which Adam was before his fall	Children are born guilty and depraved
The law and the gospel both lead to the kingdom of heaven	No man can enter the kingdom except through Christ
Even before the coming of the Lord there were men without sin	There is none righteous
Neither by the death and sin of Adam does the whole race die, nor by the resurrection of Christ does the whole race rise	Just as all men died in Adam, all men can be raised to life in Christ

Augustine on Freedom of Choice



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

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

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.