



# THE ETERNAL KINGDOM

Lesson 43

January 15, 2020

Welcome students and explain where we currently are in the book.

Tonight we are going to talk about the growth of the episcopacy. The growth of the church in Rome under her various leaders.

Let's begin reading from chapter 10, "The Growth of Episcopacy" page 136.

(Read pages 136 to the last paragraph of 137)

## THE GROWTH OF EPISCOPACY

- At first bishops were equals.
- Monarchical bishops began to arise. The chairmanship of elders gained power.
- Constantine's letters was cited as proof that certain men were elevated. Examples are Militades and Chrestus.
- Constantius continued his fathers work; an example can be found in 359 when he called for a council. The Roman bishop had no power direct or demand anything from anyone at that time.
- Historians such as Eusebius and Theodoret , when writing about bishops from the east and west, they never exalt one bishop above another, nor was special attention given to the bishop of Rome

(Read pages 136-138 to "more honor than they did the Eastern bishops").

## THE GROWTH OF EPISCOPACY

- The churches in the West eventually began to exalt the bishop of Rome giving him the title of (papa) and considered him the universal head of the church.
- In 325 the Council of Nicaea exalted the bishops of Rome, Antioch and Alexandria giving them charge over other churches in their provinces.
- In 341, Julius, bishop of Rome lobbied that the dispute (Arian debate) should be handled in Rome. He cited Peter for , but no such passage can be found in the Bible.
- 343, the Council of Sirica (Serdica) agreed that a retrial of bishops should be held in Rome. Again this is dealing with the Arian controversy. Julius has become the official pope at this time. Peter was referenced once again.
- 376, Damascus, bishop of Rome hired Jerome to translate the Bible into Latin and referenced Peter as the rock the church was built on.

Read from 138 The churches in the West... Rock on which the church is built.

# THE GROWTH OF EPISCOPACY

- **380** Theodosius I recognized the bishop of Rome as “Pontiff” (Pope).
- **381**, the West recognized bishop Gregory of Nazianzus as having “first place honor” next to the bishop of Rome. This happened at the Council of Constantinople. He had control over the bishops in Antioch, Alexandria, and Jerusalem.
- **382**, Emperor Valentinian placed his military might behind the bishop of Rome in a trial of church officials.
- **417**, the Bishop of Rome addresses the African bishops from a perspective of divine authority.
- **424** the African bishops refute and reject the Bishop of Rome’s authority.
- **445**, Valentinian III declared his favor of Rome’s bishops having all authority.
- **541**, the Council of Chalcedon rejected Rome’s sole supremacy and elevated Constantinople as the rightful place of power for the church. It didn’t view itself greater than Rome, but equal to Rome in power.

(Begin with 380 Theodosius on page 139 and end with 140 “two were equal”).

The pope that Theodosius would have recognized was Celistine.

The pope in 381 would have been Gregory of Nazianzus.

## THE BATTLE OF THE BISHOPS

- **It was becoming obvious that Rome and Constantinople were opponents.**
- **According to our author, page 141, there were some contributing factors that made Rome excel: Prestige, Reputation, and the Mother church for mission work.**
- **According to our author, Leo I, a Roman bishop, soon to be viewed as Rome's first pope, was a successor of Peter, possessing the same powers Christ gave to Peter.**

Begin with 140 "The Battle of the Bishops" and read to page 142 top paragraph  
"....exaltation of the Eastern bishop."

By this point and time, it was becoming apparent that Rome and Constantinople were rivals for power and strength. When Constantine set his eyes on Constantinople and left Rome, it would eventually create the perfect storm for division within the church.

However, Rome was the first place of allegiance to most church goers. She had everything going for her according to bullet #2. She garnered favor by most modern day emperors as well. This is witnessed in Valentinian's edict of 445 AD.

For all practical purposes, Leo I, is viewed by non Catholics as the first formal pope. This Leo I is not to be confused with emperor Leo I who reigned from 457-474.

## THE BATTLE OF THE BISHOPS

- **Some emperors allegiance tilted towards Constantinople such as Justinian. Rome refuted it.**
- **Rome began play the “Apostolic Succession” card to gain favor as being legitimate.**
- **When invaders opposed territories, Rome was looked to for guidance and support.**
- **By the time Gregory I was pope in 590-604, universal pope was official and the priesthood was established. It no longer resembled the first century church.**

Begin on page 442 “It looked...” and read to the end page 444.