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A table of contents for *Theological Students Fellowship* (TSF) *Bulletin* can be found here:

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A Bibliographical Guide to the Study of Church History

2 The Early Church to the Middle of the Fifth Century (continued)

D F Wright

This part of the Guide should be read in conjunction with Section I, which appeared in the last issue of the TSF Bulletin, and to which frequent reference is made in this Section.

SECTION II: FROM NICAEA TO THE MIDDLE OF THE FIFTH CENTURY

1. Source material

J. Stevenson, *Creeds, Councils and Controversies* (London, SPCK, 1966) is again quite invaluable, though necessarily more selective than its predecessor. The concentration of H. Bettenson, *The Later*

Christian Fathers (OUP, 1970), on more systematically doctrinal concerns, makes it a useful supplement to Stevenson.

2. Reference works

See Section I. 2 for three dictionaries, for Altaner's *Patrology* and the *Atlas* by van der Meer and Mohrmann. Quasten's third volume (1960) covers the Greek Fathers of the post-Nicene church; he has not yet dealt with the later Latin Fathers. For these use can be made of P. de Labriolle, *History and Literature of Christianity from Tertullian to Boethius* (1924; London, Routledge and Kegan Paul, 1969).

3. General histories

See I. 3 above for Chadwick, Frend, Davies, Duchesne vols. 2 and 3, Kidd vols. 2 and 3, and Lietzmann vols. 3 and 4. Lietzmann's account reaches only to the end of the fourth century but marks a decided advance on earlier works. *The Church in the Christian Roman Empire*, by J. R. Palanque, G. Bardy and P. de Labriolle (2 vols., London, 1949 and 1952), like Lebreton and Zeiller on the earlier centuries (see I. 3 above), is translated from the great French history of the whole church edited by Fliche and Martin. It provides the most comprehensive reliable treatment of the fourth century at present available in English, with strengths and weaknesses similar to those noted for Lebreton and Zeiller. Von Campenhausen's two volumes (see I. 3) are relevant to this later period, with particularly valuable studies of Ambrose, Jerome and Augustine.

Finally, of the general histories of late antiquity the following deserve to be mentioned for excellent chapters concerning the life of the church: *The Cambridge Medieval History*, vol. 1 (CUP, 1911)—'The Christian Roman Empire and the Foundation of the Teutonic Kingdoms', and vol. 4 (new edit., in 2 parts, 1966 and 1967)—'The Byzantine Empire'; J. B. Bury, *History of the Later Roman Empire from the Death of Theodosius I to the death of Justinian*, vol. 1 (1923; New York, Dover Publications, 1958, paperback); A. H. M. Jones, *The Later Roman Empire 284-602: A Social Economic and Administrative Survey* (3 vols., Oxford, Blackwell, 1964); and G. Ostrogorsky, *History of the Byzantine State* (2nd edit., Oxford, Blackwell, 1968).

4. History of doctrine

See Section I. 4 for basic works by Kelly, Bethune-Baker, Wiles (two), Grillmeier, Prestige (two) and Harnack. H. M. Gwatkin, *Studies of Arianism* (Cambridge, 1900), is still of great value, though inevitably a partially outdated account. The continuing debate about Arius may be represented by four articles: T. E. Pollard, 'The Origins of Arianism', *JTS* n.s. 9 (1958), pp. 103-111; M. F. Wiles, 'In Defence of Arius', *JTS* n.s. 13 (1962), pp. 339-347; G. C. Stead, 'The Platform of Arius', *JTS* n.s. 15 (1964) pp. 16-31; L. W. Barnard, 'The Antecedents of Arius', *VC* 24 (1970), pp. 172-188.

On Athanasius, A. Robertson's introduction to the volume of translations in the *Nicene and Post-Nicene Fathers* (2nd series, vol. 4, 1891; Grand Rapids, Eerdmans, 1957) is first class. While the fundamental essays of E. Schwartz still await a translator there is a useful if brief and little-known account by H. I. Bell, 'Athanasius: A Chapter in Church History', *Congregational Quarterly* 3 (1925) pp. 158-176. J. F. Bethune-Baker, *The Meaning of Homoousios in the Constantinopolitan Creed* (*Texts and Studies* VII: 1, 1901; Nendeln/Liechtenstein, Kraus, 1967) deals expertly with the crucial question of what the 'Nicene' Creed means in its central affirmation.

On the Christological debates, R. V. Sellers, *Two Ancient Christologies* (London, 1940) and *The Council of Chalcedon* (London, 1953), should be added to the works mentioned in I. 4, above. On individual aspects the student can use C. E. Raven, *Apollinarianism* (Cambridge, 1923); R. A. Norris, *Manhood and Christ: A Study in The Christology of Theodore of Mopsuestia* (OUP, 1963); and F. Loofs, *Nestorius and His Place in the History of Christian Doctrine* (Cambridge, 1914). There is also an illuminating study by H. Chadwick of the relation between 'Eucharist and Christology in the Nestorian Controversy', *JTS* n.s. 2 (1951) pp. 145-164.

The Oecumenical Documents of the Faith, ed. T. H. Bindley, revd. F. W. Green (London, Methuen, 1950) is a helpful compendium, with texts, translations and full annotation, of the statements canonized from Nicaea to Chalcedon. Kelly on the Creeds (see I. 6e) must not be neglected here, nor Wolfson's study of patristic Trinitarian and Christological thought in the light of philosophical assumptions (see I.5). The complications created by the evolving patriarchates' rival aspirations are discussed by Chadwick, 'Faith and Order at the Council of Nicaea', *HTR* 53 (1960), pp. 171-195, and N. H. Baynes, 'Alexandria and Constantinople: A Study in Ecclesiastical Diplomacy', in *Byzantine Studies and Other Essays* (University of London, Athlone Press, 1955).

5. Specialized studies

a. Church and state. For Parker and Frend (last chapter) see I. 6d above. S. L. Greenslade, *Church and State from Constantine to Theodosius* (London, 1954), is an excellent sketch, and can be supplemented by N. Q. King, *The Emperor Theodosius and the Establishment of Christianity* (London, SCM, 1961), and K. M. Setton, *The Christian Attitude towards the Emperors in the Fourth Century* (New York, 1941). Eusebius's influential political philosophy of the Christian empire is clearly expounded and its source analysed by N. H. Baynes, 'Eusebius and the Christian Empire', in *Byzantine Studies* (see 4 above), and F. E. Cranz, 'Kingdom and Polity in Eusebius of Caesarea', *HTR* 45 (1952), pp. 47-66, and there is also the general study by D. S. Wallace-Hadrill, *Eusebius of Caesarea* (London, Mowbray, 1960). On Ambrose F. H. Dudden, *St. Ambrose: His Life and Times* (2 vols., Oxford, Clarendon, 1935), is comprehensive and reliable, while exhaustive documentation for the whole period is presented, somewhat idiosyncratically at times, in P. R. Coleman-Norton, *Roman State and Christian Church*, vols. 1 and 2 (London, SPCK, 1966).

b. Paganism and Christianity. The works by Armstrong and Markus, Jaeger, Cochrane and Nock (*Conversion*) listed in I. 5 above all have material dealing with the post-Constantinian era, and *The Cambridge History of Later Greek and Early Mediaeval Philosophy* mentioned in the same place

contains excellent chapters on Neo-Platonism, an understanding of which is essential for this era of Christian thought. *The Conflict Between Paganism and Christianity in the Fourth Century*, ed. A. Momigliano (Oxford, Clarendon, 1963), is an outstanding collection of essays, with which can be read P. R. L. Brown, 'Aspects of the Christianization of the Roman Aristocracy', *JRS* 51 (1961), pp. 1-11, and M. L. W. Laistner, *Christianity and Pagan Culture in the Later Roman Empire* (Ithaca, N.Y., Cornell Univ. Press, 1967, paperback). There is useful material in S. Dill, *Roman Society in the Last Century of the Western Empire* (1898; New York, Meridian Books, 1958, paperback) which pays much attention to the issues between paganism and Christianity.

c. *The papacy*. The three books recommended in I. 6b pursue the story at least as far as the papacy of Leo the Great, of whom there is also a full biography by T. G. Jalland, *The Life and Times of Leo the Great* (London, 1941).

d. *Monasticism*. Apart from chapters in the general histories of the church, especially Lietzmann, vol. 4 (see I. 3), resort must still be made to H. B. Workman, *The Evolution of the Monastic Ideal* (London, 1913), for a survey of the whole development. More recent studies deal only with particular phases of the ascetic movement, apart from O. Chadwick's introduction to his translations in *Western Asceticism* (*Library of Christian Classics*, vol. 12; London, SCM, 1958) and D. Knowles, *Christian Monasticism* (London, Weidenfeld and Nicolson, 1969, paperback). These brief sketches can be supplemented by D. J. Chitty, *The Desert a City* (Oxford, Blackwell, 1966), 'an introduction to the study of Egyptian and Palestinian monasticism under the Christian empire'. Though jam-packed with information and not easily digestible, it is thoroughly up to date and embodies much original research. W. K. L. Clarke, *St. Basil the Great: A Study in Monasticism* (Cambridge, 1913), and M. G. Murphy, *St. Basil and Monasticism* (Washington, 1930), together do justice to one of the most attractive of monastic pioneers, and O. Chadwick's study of *John Cassian* (2nd edit., CUP, 1967) does likewise for the Latin West. L. Bouyer, *The Spirituality of the New Testament and the Fathers* (London, Burns and Oates, 1963), has much of value about monasticism.

e. *Donatism: Augustine: Pelagianism*. W. H. C. Frend, *The Donatist Church* (Oxford, 1952), remains the standard treatment in English, sympathetic as the title implies and inclined to exaggerate the (important) role of 'non-theological factors'. These are examined more carefully in S. L. Greenslade, *Schism in the Early Church* (2nd edit., London, SCM, 1964, paperback), with a wider reference than Donatism. A. H. M. Jones, 'Were Ancient Heresies National or Social Movements in Disguise?' *JTS* n.s. 10 (1959), pp. 280-288, claims they were not. (A useful older survey of this territory can be found

in E. L. Woodward, *Christianity and Nationalism in the Latin Roman Empire* (London, 1916).) P. R. L. Brown, 'Religious Dissent in the Later Roman Empire: The case of North Africa', *History* 46 (1961), pp. 83-101, is an important article. Augustine's part in the Donatist conflict is treated in G. G. Willis, *Saint Augustine and the Donatist Controversy* (London, SPCK, 1950), with most attention given to ecclesiastical issues, and of course in general studies of the African Father, such as G. Bonner, *St. Augustine of Hippo: Life and Controversies* (London, SCM, 1963) and P. R. L. Brown, *Augustine of Hippo: A Biography* (London, Faber, 1967, paperback). Of these two the former is more a text book introduction to Augustine's career and successive engagements with Manichaeism, Donatism and Pelagianism; the latter is a brilliantly perceptive interpretation, which requires previous familiarity on the reader's part to secure access to its true profundity. Brown's articles on religious coercion in Donatist North Africa and Augustine's attitude thereto, in *History* 48 (1963), pp. 283-305, and *JRS* 54 (1964), pp. 107-116, should also not be missed. J. J. O'Meara, *The Young Augustine* (London, 1954), is of great importance for understanding the *Confessions*, which pose a problem not unlike that of 'history or theology?' in the Gospels. Other first-class works on aspects of Augustine's activity are E. Gilson, *The Christian Philosophy of Saint Augustine* (London, Gollancz, 1961), J. H. S. Burleigh, *The City of God* (London, 1949), H. A. Deane, *The Political and Social Ideas of St. Augustine* (New York, Columbia Univ. Press, 1963), and F. van der Meer, *Augustine the Bishop* (London, Sheed and Ward, 1961), which is a remarkably full and vivid picture of the inner life of the North African church. The issues of the Pelagian controversy from Augustine's point of view are ably expounded by B. B. Warfield in the introduction to the translation of the anti-Pelagian writings in *Nicene and Post-Nicene Fathers* (1st series, vol. 5, 1887; Grand Rapids, Eerdmans, 1956), but it has become increasingly clear of late that there is more to be said for Pelagius than Augustine allows. P. R. L. Brown's article 'Pelagius and his Supporters: Aims and Environment', *JTS* n.s. 19 (1968), pp. 93-114, repays close study, while R. F. Evans, *Pelagius: Inquiries and Reappraisals* (London, A. and C. Black, 1968), presents the new look on Pelagius.

f. *Worship, life, art and architecture*. The books by Dugmore, Jungman, Duchesne, Srawley, Lampe, Telfer, Poschmann, McArthur, Davies (three), Gough, van der Meer, Grabar and Krautheimer listed in I6i relate also to the fourth and fifth centuries. H. Lietzmann, *Mass and Lord's Supper* (Leiden, Brill, 1953ff. appearing in fascicles), is much more commendable when delineating different types of developed liturgies than in tracing them back to two quite diverse originals. Bouyer's study of early Christian spirituality (see d above) should have found

a mention in I. 6i and also belongs here. *The Cambridge History of the Bible*, vols. 1 (eds. P. R. Ackroyd and C. F. Evans, CUP, 1970) and 2 (ed. G. W. H. Lampe, 1969), contain fine studies on exegesis, especially of Theodore of Mopsuestia, Jerome and Augustine, but nothing about preaching, which is a neglected topic in early church studies. Those interested can refer to van der Meer (see *e* above) for Augustine and Baur (see *g* below) for Chrysostom. O. M. Dalton, *Byzantine Art and Archaeology* (Oxford, 1911), can be added to the related works mentioned in I. 6i.

g. Other topics. There are lives of two other important Fathers by J. Steinmann, *St. Jerome* (London, Chapman, 1959), and C. Baur, *John Chrysostom and His Time* (2 vols., London, Sands & Co., 1959-60). On the former there are valuable essays in *A Monument to St. Jerome*, ed. F. X. Murphy (New York, Sheed and Ward, 1952). On

the Christianization of the Goths and other barbarian peoples the studies of E. A. Thompson have thrown much light, particularly his essay in Momiigliano's volume (see *b* above) and *The Visigoths in the Time of Ulfila* (Oxford, Clarendon, 1966). The progress of modern research on early Christianity in Britain is expertly surveyed in *Christianity in Britain, 300-700*, eds. M. W. Barley and R. P. C. Hanson (Leicester Univ. Press, 1968). Briefer, more systematic accounts are available in M. Deanesly, *The Pre-Conquest Church in England* (London, A. and C. Black, 1961) and J. Godfrey, *The Church in Anglo-Saxon England* (CUP, 1962), neither of which in its early chapters restricts itself to 'England'. The most recent study of Patrick is R. P. C. Hanson, *St. Patrick, His Origins and Career* (Oxford, Clarendon, 1966). Basic problems still remain for future resolution.

The New Bible Commentary Revised

J. G. S. S. Thomson

In 1970 the Inter-Varsity Press published The New Bible Commentary Revised (1310 pp. £3.00). It represents a thorough-going revision of the original work published in 1953, over half the articles being entirely new. It therefore seems appropriate to publish this brief commendation of the volume by Dr Thomson, a Semitic scholar now engaged in the pastoral ministry.

Three editions in seventeen years constitute a fairly impressive record for a one-volume Bible commentary. For good measure, there have been no fewer than nine impressions of the second edition in eleven years. And this second edition was called for within one year of the appearance of the first edition!

It isn't that the *NBC* has had no serious competitors. The names of long-established guides spring readily to mind: Jamieson, Fausset and Brown; Wycliffe and others. Each has for long been a standby to serious Bible students. In addition, the Catholic Commentary on Holy Scripture (2nd edition, 1970) and now the new Jerome Commentary (£10.50!) are erudite contributions from Roman Catholic scholars.

The edition is announced as a 'new completely revised' one. Some of the general articles (*e.g.* the now well known expositions of the evangelical views on the authority of Scripture, and revelation and inspiration, by Professor Bromiley and Dr Packer respectively) show only slight alterations. Others have been eliminated altogether; two new articles on the history of the literary criticism of the Pentateuch, and Moses and the Pentateuch replace one on the historical literature of the Old Testament, and the teaching of

the prophets is given fresh treatment in another new article on Old Testament theology. This third edition contains also an article on the period between the Testaments.

Among the new articles there is none dealing specifically with the New Testament church. This is a serious omission, if for no other reason than that there is a wide spectrum of views on the church among evangelicals, and a commentary written primarily for that part of the religious constituency would have rendered a service by providing a statement on the New Testament teaching on the nature, functions and destiny of the church.

The editors plead that 'restriction on space' has compelled the team of writers 'to curtail discussion of some speculative matters regarding dates and questions of authorship'. Those interested in these matters are directed by the Editors to the sources and authorities which deal with them.

The *NBC* is a work by a team of writers who in themselves strike a fine balance between biblical scholarship and the practical experience of the self-authenticating power of Holy Scripture gained by men in the parish ministry. Here is a group of Christian writers, scholars and parish ministers, who have recognized that biblical scholarship must be integrated with traditional Christianity if it is to bear any spiritual message or fruit in modern society.

In a day of uncertainty, when many scholars and ministers are shouting from the housetops their unsureness concerning the Bible, seriously-minded Christian laymen will find in the *NBC* a platform on which a team of evangelical scholars and ministers