

Contents

Editor's Foreword | xi

Preface to the First Edition | xxiii

Preface to the Second Edition | xxvii

Part 1: The Entrance of Christianity into World History; Primitive Christianity

The Universalism of the Roman Empire as a Preparation for Christianity | 3

Christianity and the Pre-Christian Religions | 7

Greek Philosophy | 11

Judaism | 17

Primitive Christianity and the Gospels | 21

The Consciousness of Primitive Christianity and Its Principle | 24

The Teaching about the Kingdom of God | 30

The Person of Jesus and the Messianic Idea | 32

The Death and Resurrection of Jesus | 36

Part 2: Christianity as a Universal Principle of Salvation: The Antithesis of Paulinism and Judaism, and Its Equilibrium in the Idea of the Catholic Church

I. The Antitheses | 41

The Jerusalem Congregation and Stephen | 41

Paul the Apostle to the Gentiles, and the Earlier Apostles | 42

The Opponents of the Apostle Paul | 49

In Galatia | 49

In Corinth | 52

The Epistle to the Romans | 55

The Final Journey to Jerusalem | 60

The Height of the Antithesis; The Gospel of Luke | 62

Marcionite Paulinism | 66

The Jewish Tenor of the Book of Revelation | 67

| | |
|---|-----|
| Papias and Hegesippus | 69 |
| The Ebionites of the Clementines, and Simon Magus | 72 |
| II. The Mediation | 78 |
| The Difference between the Viewpoints | 78 |
| The Elements of the Mediation | 82 |
| Baptism Replaces Circumcision; Peter the Apostle to the Gentiles | 83 |
| The Influence of Jewish Christianity on the Configuration of the Church | 87 |
| The Mediating Tendency of the Post-Apostolic Canonical Scriptures | 89 |
| The Epistle to the Hebrews | 89 |
| The Epistles to the Ephesians, the Colossians, and the Philippians | 94 |
| The Pastoral Epistles | 98 |
| The Epistle of James, and First Peter | 98 |
| The Book of Acts | 101 |
| The Writings of the Apostolic Fathers | 104 |
| Justin Martyr | 108 |
| Peter and Paul in Brotherly Unity | 112 |
| III. Johannine Christianity | 116 |
| The Apostle John; the Apocalyptic Writer and the Gospel Writer | 116 |
| The Gospel of John | 118 |
| The Complete Break with Judaism; Its Antithesis | 118 |
| Christ the True Passover Lamb | 120 |
| The Passover Controversy | 123 |
| The Form of Christian Consciousness Surpassing Judaism and Paulinism | 133 |
| Review of the Course Taken by the Development; the Ebionites | 135 |

Part 3: Christianity As Ideal World-Principle and as Real, Historically Conditioned Phenomenon, or Gnosis and Montanism, and the Catholic Church as the Antithesis to Each of Them

| | |
|---|-----|
| I. Gnosis and Montanism | 141 |
| 1. Gnosis | 141 |
| The Concept and Nature of Gnosis | 141 |
| The Origin of Gnosis | 145 |
| The Main Elements: Spirit and Matter; the Demiurge and Christ | 148 |
| Early Gnostic Sects | 153 |
| Cerinthus | 153 |
| Simon Magus and the Simonians | 153 |
| The Ophites | 155 |
| The Peratai | 156 |
| Summary | 158 |
| The Major Christian Gnostics | 158 |

| | |
|-----|---|
| | Valentinus 159 |
| | Basilides 165 |
| | Marcion 172 |
| | The Pseudo-Clementine Homilies 176 |
| | The Three Basic Forms of Gnosis 181 |
| | Docetism 183 |
| 2. | Montanism 189 |
| | Gnosis and Montanism 189 |
| | Belief in the Parousia 189 |
| | Chiliasm and Prophecy 190 |
| | The Reactionary Tendency of Montanism 193 |
| | Montanism Compared with Gnosis 195 |
| | The Origins of Montanism 197 |
| II. | The Catholic Church as the Antithesis to Gnosis and Montanism 198 |
| 1. | The Dogmatic Antitheses 198 |
| | The Idea of the Catholic Church 198 |
| | The Stance of the Church Fathers toward Gnosis 200 |
| | Clement of Alexandria, Origen, and Their Relation to Gnosis 200 |
| | The Opposition of Irenaeus and Tertullian to Gnosis and to Philosophy 203 |
| | Scripture and Tradition; Catholicism and Heresy 206 |
| 2. | The Hierarchy as Antithesis 209 |
| | The Local Authority and Autonomy of the Churches 209 |
| | The Clergy, the Presbyters, and the Bishops 214 |
| | The Episcopate 216 |
| | The Concept of the Episcopate 216 |
| | The Origin of the Episcopate, from Concern for Unity and in the Op- position to Heresy 218 |
| | The Pastoral Epistles 220 |
| | Pseudo-Ignatius and Pseudo-Clement 221 |
| | The Most Exalted Idea of the Episcopate and the Principle of Its Unity 226 |
| | The Throne of Peter 228 |
| | Montanism and the Episcopate 230 |
| | The Bishops as Instruments of the Spirit 235 |
| | The Church Councils (<i>die Synoden</i>) 238 |
| 3. | The System of the Hierarchy 240 |

Part 4: Christianity as the Highest Principle of Revelation, and as Dogma

The Transition to Dogma | 245

The Christology of the Synoptic Gospels, and Paul's Christology | 248

| | |
|--|-----|
| The Christology of the Book of Revelation | 254 |
| Christology in the Epistle to the Hebrews, and in the Deutero-Pauline Epistles | 256 |
| The Johannine Concept of the Logos | 260 |
| The Apostolic Fathers and the Early Church Fathers | 265 |
| The Monarchians | 271 |
| First Group | 271 |
| Praxeas and Callistus | 271 |
| Noetus | 272 |
| Sabellius | 273 |
| Second Group | 276 |
| Theodotus of Byzantium, and Artemon | 276 |
| Beryllus of Bostra | 280 |
| Paul of Samosata | 281 |
| The Further Development of the Doctrine of Christ's Divinity | 284 |
| Origen | 284 |
| Arianism | 287 |
| The Teaching of Arius' Opponents | 289 |
| The Nicene Dogma | 291 |
| The Big Picture: the Doctrines of God, Moral Freedom, and the Church | 294 |

Part 5: Christianity as a Power Dominant in the World, in Its Relation to the Pagan World and to the Roman State

| | |
|--|-----|
| The Transition to a Position of Power | 301 |
| I. The Internal Aspects of Christianity's Relation to the Pagan World and to the Roman State | 303 |
| The World-Consciousness of Christians | 303 |
| The Hostility of the Pagans, and the Power of Christianity Quietly at Work | 305 |
| The Apologists | 308 |
| The Philosophically Educated Opponents of Christianity | 311 |
| Celsus | 312 |
| The Significance and the Structure of Celsus' Book | 313 |
| The Initial Attack from the Jewish Standpoint | 313 |
| Celsus' Disdainful Verdict | 316 |
| Celsus' Opposition to Revelation | 318 |
| Various Arguments of Celsus in Line with Polytheism, or else with Platonism | 321 |
| Demonology as a Major Element of Affinity and of Difference | 326 |
| Christianity: Deceit and Delusion, Albeit a Force to Be Reckoned With | 330 |

| | |
|---|-----|
| Lucian of Samosata | 332 |
| How Lucian Compares with Celsus | 332 |
| Lucian's <i>Peregrinus Proteus</i> | 333 |
| The Fanaticism of Christianity | 336 |
| Philostratus | 337 |
| Philostratus' <i>Life of Apollonius of Tyana</i> | 337 |
| Religious Syncretism | 340 |
| Porphyry | 341 |
| Porphyry's Polemical Work | 341 |
| The Critical Stance of Neoplatonism | 343 |
| Hierocles | 346 |
| The Authority of Tradition and the Principle of Religious Freedom | 347 |
| II. The External Aspects of Christianity's Relation to the Pagan World to the Roman State | 350 |
| Tiberius, Claudius, and Nero | 350 |
| Trajan, Hadrian, and the Antonine Emperors | 355 |
| Septimus Severus, Heliogabalus, and Alexander Severus | 362 |
| Decius and Gallienus | 363 |
| Diocletian | 365 |
| The Religious Edicts of the Roman Emperors | 369 |
| The First Edict, from Galerius, Constantine, and Licinius | 369 |
| The Second and Third Edicts of Constantine and Licinius | 371 |
| Constantine | 373 |
| Constantine's Concern for Unity | 374 |
| Constantine's Politics and His Religious Sentiments | 376 |
| Christianity Victorious | 378 |

Part 6: Christianity as a Moral and Religious Principle, in Its Universality and Its Limitations at This Time

| | |
|---|-----|
| Introduction | 385 |
| The Universality and the Energy of Christianity's Moral and Religious Principle | 386 |
| The Good Features of the Christian's Approach to Morality | 387 |
| Aversion to Shows or Spectacles | 388 |
| Withdrawal from Political Affairs; the Closeness of Their Own Community | 389 |
| Marriage and Domestic Life | 391 |
| The One-Sided and Restrictive Character of Christian Morality | 395 |
| The Fear of Demons | 395 |

| | |
|---|-----|
| Moral Rigorism Clashes with the Pagan World | 396 |
| The Dualistic, Ascetic View of Life | 398 |
| Marriage | 400 |
| The Gnostic View of Marriage | 401 |
| Tertullian | 405 |
| Clerical Celibacy | 409 |
| Mortal Sins and Venial Sins | 412 |
| Good Works | 415 |
| The Idea of the Church as the Principle of Moral Action | 417 |
| The Purer Moral Principles of Clement of Alexandria | 419 |
| More Lenient Moral Practices | 422 |
| The Christian Cultus | 424 |
| The Original Elements | 424 |
| The Eucharist and the Love-Feast | 425 |
| The Passover Feast, Sunday, and the Sabbath | 427 |
| Further Forms of the Cultus | 428 |
| The Cultus of the Saints | 430 |
| <i>Index of Persons</i> | 433 |
| <i>Index of Subjects</i> | 439 |

SAMPLE