A ROMAN ROADS MEDIA Video Course

Old Western Culture

A Christian Approach to the Great Books

THE ROMANS

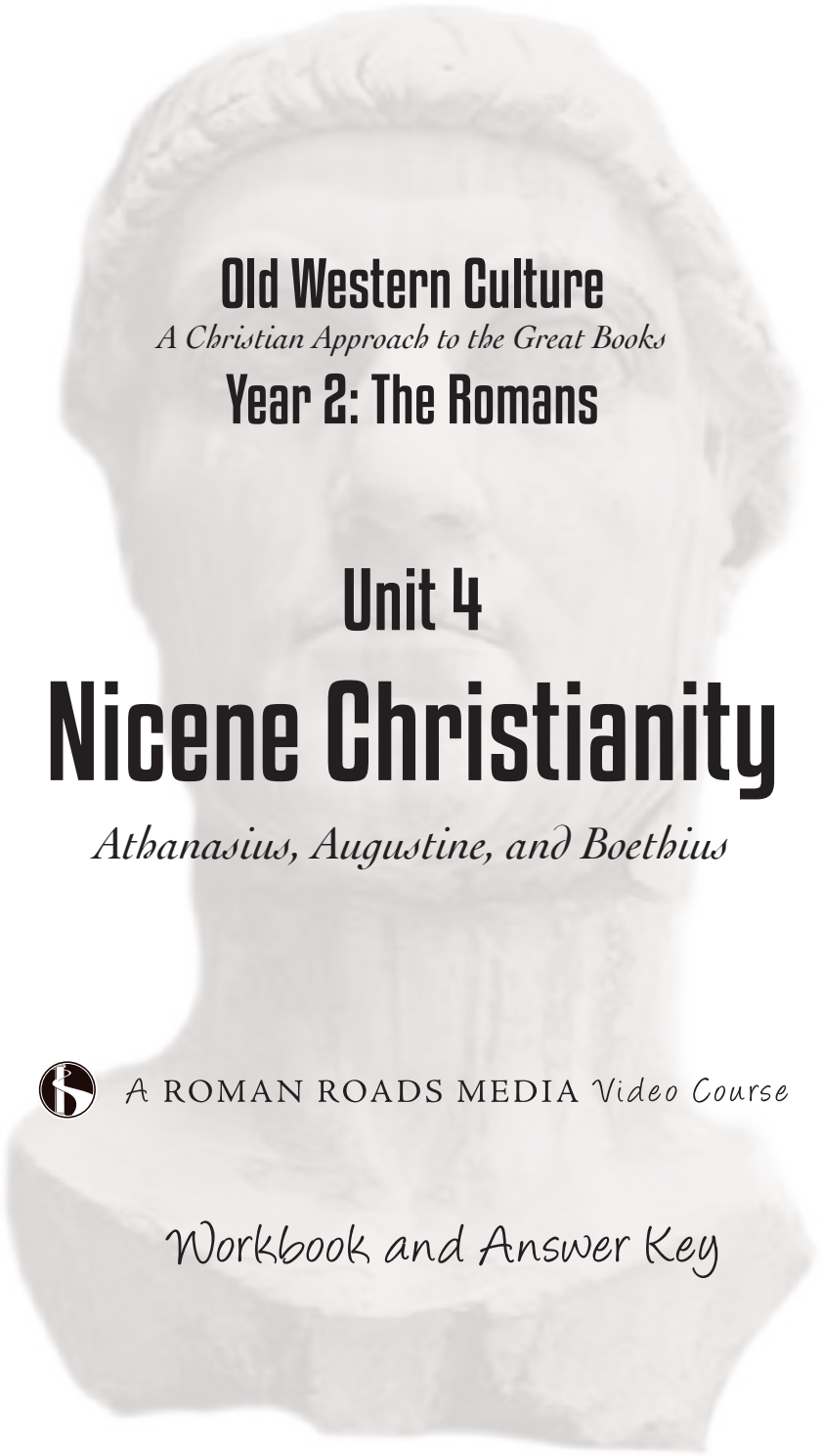
NICENE CHRISTIANITY

Athanasius, Augustine, and Boethius

4

Wesley Callihan

Workbook and Answer Key



Old Western Culture

A Christian Approach to the Great Books

Year 2: The Romans

Unit 4

Nicene Christianity

Athanasius, Augustine, and Boethius

A ROMAN ROADS MEDIA Video Course

Workbook and Answer Key

Please Note: *This workbook may be periodically updated, expanded, or revised. Download the latest revision at www.RomanRoadsMedia.com/materials.*

About Roman Roads Media

ROMAN ROADS MEDIA

Roman Roads Media combines its technical expertise with the experience of established authorities in the field of classical education to create quality video resources tailored to the homeschooler. Just as the first century roads of the Roman Empire were the physical means by which the early church spread the gospel far and wide, so Roman Roads Media uses today's technology to bring timeless truth, goodness, and beauty into your home. By combining clear instruction with visual aids and examples, we help inspire in your children a lifelong love of learning. As homeschool graduates themselves, our producers know the value of excellent educational tools, and strive to ensure that Roman Roads Media's materials are of the highest caliber.

About Old Western Culture

Old Western Culture: A Christian Approach to the Great Books is an integrated humanities course designed to give students an overview of Western culture by studying the great books from a Christian perspective. The video series consists of four courses, designed to be completed over four years:

Year 1: *The Greeks*
Unit 1: The Epics—The Poems of Homer
Unit 2: Drama and Lyric—The Tragedies, Comedies, and Minor Poems
Unit 3: The Histories—Herodotus, Thucydides, and Xenophon
Unit 4: The Philosophers—Aristotle and Plato

Year 2: *The Romans*
Unit 1: The Aeneid—Vergil and Other Roman Epics
Unit 2: The Historians—From Idea to Empire
Unit 3: Early Christianity—Clement, Ignatius, Irenaeus, Justin Martyr, and Eusebius
Unit 4: Nicene Christianity—Athanasius, Augustine, and Boethius

Year 3: *Christendom*
Unit 1: Early Medieval—St. Benedict, Bede, Charlemagne, and Alfred the Great
Unit 2: The Defense of the Faith—Anselm, Geoffrey of Monmouth, The Golden Legend
Unit 3: The Medieval Mind—Dante and Aquinas
Unit 4: The Reformation—Erasmus, Calvin, Cranmer, Spencer, and Chaucer

Year 4: *The Moderns*
Unit 1: Early British Poetry—Metaphysical Poets, Milton, Shakespeare, and Bunyan
Unit 2: The Rise of Enlightenment—Bacon, Descartes, Locke, Rousseau, Jefferson, Burke, and de Toqueville
Unit 3: Later British Poetry—Neo-Classical Poetry, Victorian Poetry, and Romantic Poetry
Unit 4: The Novels—Austen, Dickens, Dostoevsky, and Hugo

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Introduction and Overview

If you could take only ten books to a deserted island on which you were to be marooned for the rest of your life, what would they be? As Mortimer Adler says, this is no game—we are all in precisely that position. We are simply unable to read all the books there are; therefore, we had better choose well. Some books exercise our minds by their rigor and move our spirits by their beauty with every reading. Some books help us communicate with our culture because they have been a common element in education for centuries. Some books aid our understanding of the physical world by a clear exposition of careful observations by powerful minds. But very few books do any of these things well. And as C. S. Lewis says, old books give us a radically different perspective on life and our assumptions, and no modern books can do this at all, no matter how good they are.

As Christians, we understand that ours is a historical faith, one that originated, developed, and grew in certain times at certain places. To study and understand the long stream of history and thought and to comprehend our place in that stream is to increase our appreciation of our cultural inheritance, our ability to use wisely and build faithfully upon that inheritance, and our ability to understand and respond to God's work in history.

"A Reading of Homer," Sir Lawrence Alma-Tadema, 1885

The conclusion we may draw from all of this is that the old books are best, and the best of the old books are the best of all. That is why we read the great books. Join us in *Old Western Culture* as we explore the best of the old books from a Christian perspective!

Dani and Wes Callihan in 2011

About the Instructor

Wesley Callihan grew up on a farm in Idaho and earned a bachelor's in history from the University of Idaho in 1983. He has taught at Logos School, the University of Idaho, and New St. Andrews College (all in Moscow, Idaho) and at Veritas Academy in Lancaster, Pennsylvania. He has written curriculum for a number of Christian Schools, including several members of the Association of Classical and Christian Schools. Veritas Press has published his great books study guides for homeschoolers. Mr. Callihan speaks regularly at conferences for classical Christian educators in home and private schools and teaches summer intensive Latin courses. He has written columns and short fiction for *Credenda/Agenda* and *Antithesis*, and contributed to the book *Classical Education*

and the Home School, published by Canon Press. In 1997 Mr. Callihan launched Schola Classical Tutorials, a program of live Internet courses in the great books and the classical languages, as another ongoing contribution to the growing classical Christian education movement.

Wes and his wife, Dani, have six children, five of them married, and a growing brood of grandchildren. Wes and Dani live near Wes's parents in an old farmhouse in northern Idaho where they all use the cold winters as an excuse to read and the hot summers as another excuse to read.

The Callihan Clan in 2011

How to Use This Course

Old Western Culture is a four-year curriculum covering the Great Books of Western Civilization. The four years are divided into *The Greeks*, *The Romans*, *Christendom*, and *Early Moderns*. For centuries, study of the Great Books lay at the heart of what it meant to be educated. It was the education of the Church Fathers, of the Medieval Church, of the Reformers, and of the Founding Fathers of the United States. It is a classical and Christian integrated humanities curriculum created with the purpose of preserving a knowledge of the books and ideas that shaped Western Civilization. *Old Western Culture* is a high-school curriculum intended for grades 9–12.

Recommended Schedule

Old Western Culture is designed to accommodate a traditional nine-week term (for a thirty-six–week school year). A recommended schedule is provided below. We expect the average student to spend one to three hours per day on this course: first completing the assigned readings and answering the workbook questions under the "Reading" header, and then watching the lectures and answering the video questions under the "Lecture" header.

Materials

- **DVD Lessons. Instructor Wes Callihan's deep knowledge of the classics and decades of teaching experience are a rich resource for homeschool families. Each unit is divided into twelve lectures presented on four DVDs.**
- **The Great Books. Old Western Culture immerses students in reading the classics themselves rather than just reading about them. Families have several options for acquiring the texts:**
    1. **Purchase the recommended translations. A list, including Amazon links, can be found at www.romanroadsmedia.com.**
    2. **Use copies you already own, even if they're not the recommended translations. Wes Callihan frequently emphasizes the benefit of referencing multiple translations.**
    3. **Download ebook versions of the original source texts at romanroadsmedia.com/materials. These digital text versions are not the recommended translations, but they are satisfactory.**

- **The Student Workbook.** Purchase a hard copy, or download a free PDF at romanroadsmedia.com/materials. The workbook questions allow students to test their understanding of the reading assignments and the lectures.
- **Guide to the Art.** This insert, included with every DVD, extends the curriculum into an exploration of both ancient art and more recent artistic responses to the literature.
- **Additional Resources.** Visit romanroadsmedia.com/materials for an up-to-date list of additional resources.

Note: *Throughout all materials, we have avoided referencing original works by edition-specific page numbers. We instead provide the book/chapter or section or line number where applicable in order to maintain the flexibility to use multiple translation options.*

Additional Assignments

In addition to the reading, lectures, and workbook questions, students will complete the following:

- Term Paper. Students may choose a paper topic from the list provided at www.romanroadsmedia.com/materials. The term paper should be 750–1,200 words long and should persuasively articulate a thesis while drawing on examples from the original works.
- Final Exam. Visit www.romanroadsmedia.com/materials to download the most recent final exams. Two options, Exam A and Exam B, are provided. The exams are similar in style and difficulty, but the content varies. Students who score lower than 90 percent on Exam A should take Exam B two days later to help reinforce subject mastery.

Age Level

In *Old Western Culture* students will encounter mature themes such as paganism, sexual immorality, detailed battle descriptions (mostly in actual reading), and nudity in classical painting and sculpture. We recommend the series for ages fourteen and above, but of course parents will want to consider the maturity levels of their own children and discuss these issues with them.

Recommended Nine-Week Schedule

Key: DVD Watch Lectures Answer Workbook Questions Read Texts Complete Additional Assignments

Week	Monday	Tuesday	Wednesday	Thursday	Friday
1	DVD Lecture 1 Lecture Questions	DVD Lecture 2 Lecture Questions	*On the Incarnation*, Chs. 1–4	*On the Incarnation*, Chs. 5–9 Reading Questions	DVD Lecture 3 Lecture Questions
2	*Life of St. Anthony* Reading Questions	DVD Lecture 4 Lecture Questions	Paschal Homily, Baptismal Lectures 1&2	*On the Holy Spirit*, Chs.1–7, 27–30; *Funeral Oration*, Chs.1–7 Reading Questions	DVD Lecture 5 Lecture Questions
3	*Confessions*, Bks. 1–3	*Confessions*, Bks. 4–5 Reading Questions	DVD Lecture 6 Lecture Questions	*Confessions*, Bks. 6–7	*Confessions*, Bks. 8–9 Reading Questions
4	DVD Lecture 7 Lecture Questions	*City of God*, Bk. 1, Chs. 1–15 and Bk. 5, Chs. 1–10	*City of God*, Bk. 8, Chs. 11–22 & Bk. 10, Chs. 7–25 Reading Questions	DVD Lecture 6 Lecture Questions	*City of God*, Bk. 11, Chs. 1–21 Reading Questions
5	*City of God*, Bk. 14, Chs. 1–12 Reading Questions	DVD Lecture 9 Lecture Questions	*City of God*, Bk. 15, Chs. 10–14, 22–23 Reading Questions	*City of God*, Bk. 18, Chs. 1–12, 22, 42–43, 46–47, 49 Reading Questions	DVD Lecture 10 Lecture Questions
6	*City of God*, Bk. 19, Chs. 4–17, 25–28 Reading Questions	*City of God*, Bk. 20, Chs. 6–20 Reading Questions	*City of God*, Bk. 21, Chs. 1–3, 9–13, 18–27 Reading Questions	*City of God*, Bk. 22, Chs. 8–30 Reading Questions	DVD Lecture 11 Lecture Questions
7	*Consolation of Philosophy*, Book 1 Reading Questions	*Consolation of Philosophy*, Book 2 Reading Questions	*Consolation of Philosophy*, Book 3 Reading Questions	*Consolation of Philosophy*, Book 4 Reading Questions	*Consolation of Philosophy*, Book 5 Reading Questions
8	DVD Lecture 12 Lecture Questions	Work on Paper	Work on Paper	Work on Paper	Work on Paper
9	Paper: Draft Due	Exam A		Exam B *(if Exam A score is below 90%)*	Paper: Final Due

Lesson 1
Constantine and the Council of Nicaea

Reading

No reading for this lesson.

Lecture

Watch Lecture 1, and then answer the following questions.

1. How did the expansion of Roman citizenship to all inhabitants of the Roman Empire affect Roman culture? (5:30)

2. Why did the Romans persecute Christians? (8:30)

3. How and why did the Emperor Diocletian change the structure of governance in the Roman Empire? (11:00)

4. With which Bible story did Christians identify the defeat of Maxentius at the Milvian Bridge? Why? (19:00)

5. Why was Constantine, as emperor, right to support and favor Christianity? (21:30)

6. What term did Athanasius use to describe Christ's relationship to the Father? What does it mean? Where did this term originate and why does Athanasius think it was good and legitimate to use it? (31:30)

7. Why is Church history central to all other history? How ought that fact to affect our interpretation of other history? (38:30)

Discussion Questions

Was it a good thing for Christianity to be tolerated in the Roman Empire? To become the official religion of the Roman Empire? Why or why not? In this fallen world and our current era, is an officially Christian government something we should desire and strive to achieve? Why or why not?

Lesson 2
The Nicene and Post-Nicene Age

Reading

No reading for this lesson.

Lecture

Watch Lecture 2, and then answer the following questions.

1. What role has the Nicene Creed played in defining the church? (3:00)

2. What authorities do the Church Fathers refer to when defending orthodox teaching? (6:00)

3. Why was the last pagan emperor called "Julian the Apostate," not "Julian the Pagan?" (14:00)

4. How was Julian's approach to eradicating Christianity different from that of previous pagan emperors? (16:00)

5. What are the unfortunate legacies of Theodosius I? (22:30)

6. What effect did the sacking of Rome in AD 410 have on Christians? (26:00)

7. What was one of the main benefits of monasticism? (30:00)

8. What were the main reasons that the Western and Eastern halves of the Roman Empire grew apart? (31:00–35:00)

Lesson 3
Athanasius's *On the Incarnation*

Reading

Read *On the Incarnation* by Athanasius. Remember: Complete all reading and study questions from reading before watching the lecture.

1. Why does evil lead to nonexistence? (¶4)

2. What was the Divine Dilemma? (¶6)

3. Why would repentance alone be insufficient to restore man? (¶7)

4. Why did Christ take on a human body? (¶8–10)

5. What two things did the Savior do for us in becoming man? (¶16)

6. What two proofs of Christ's resurrection does Athanasius give? (¶27–32)

7. To what does Athanasius appeal to refute the Jews' objections against the Incarnation and Resurrection of Christ? (¶33–40)

8. How does Athanasius summarize his arguments against the Gentiles who object to the doctrine of the Incarnation of God? (¶55)

Lecture

Watch Lecture 3, and then answer the following questions.

9. What did the word *pope* mean to the early Church? (7:00)

10. Why is an old great book better than a modern commentary on that book? (15:30)

11. Why can we be surer about the worth of an old book than that of a modern book? (17:30)

12. What effect can old great books have on our worldviews or assumptions about the nature of things? (19:00)

13. How does Athanasius change his methods when refuting Gnostic heretics rather than pagan philosophers? Why? (26:30)

14. How does Athanasius describe the nature of evil? (29:30)

15. What do miracles demonstrate about God's interaction with nature? (37:00)

Discussion Questions

What are some modern assumptions that you have become aware of through reading old great books? If you compare those assumptions to corresponding ancient ones, what value does each have? What harm might they cause?

Lesson 4
Athanasius's *Life of Anthony*

Reading

Read *Life of Anthony* by Athanasius. Remember: Complete all reading and study questions from reading before watching the lecture.

1. What prompted Athanasius to write the life of Anthony? What does he say will be the result of hearing about Anthony's life? (Introduction)

2. What moved Anthony to leave his old life and become a monk? (sections 1–3)

3. What did Jesus answer when Anthony asked where He had been during Anthony's struggles with the devil? (section 10)

4. How did Anthony behave in the city of Alexandria during the persecutions? (section 46)

5. What was Anthony's attitude toward the Arians? (sections 68–70)

6. Describe how Anthony's life ended—his wishes, his last months, his final moments, his burial location, and the disposition of his clothes. (sections 91–92)

Lecture

Watch Lecture 4, and then answer the following questions.

7. What did Athanasius accomplish during his exile in Rome? (6:30)

8. Why should we expect, rather than distrust, stories of miracles? (25:00)

9. How did St. Anthony and Athanasius view the devil's power in the world? (29:00)

10. How should we respond to stories of saints' lives? (33:00)

Lesson 5
John Chrysostom

Reading

Read "Paschal Homily" and the first and second "Baptismal Lectures" by John Chrysostom, *On the Holy Spirit* (Chs. I–VII, XXVII–XXX) by Basil the Great, and *Funeral Oration for St. Basil* (Sections 1–7) by Gregory Nazianzus. Remember: Complete all reading and study questions from reading before watching the lecture.

Paschal Homily

1. What three main themes does Chrysostom touch on?

On the Holy Spirit

2. Why is it worthwhile to study even the syllables of theology? (Ch. I)

3. What are the most appropriate uses of *with whom* and *through whom*? (Ch. VII)

Funeral Oration for St. Basil

4. What benefits does a speech on virtue provide to admirers of virtue? (Section 1)

5. What material will Gregory use to praise Basil? (Section 4)

Lecture

Watch Lecture 5, and then answer the following questions.

6. Why is the Nicene Age considered the Golden Age of the early church? (4:00)

7. What did the Christians see in the elderly and sick that caused them to start hospitals? (16:00)

8. How is the doctrine stated in church councils related to the development of early Christian doctrine? (19:00)

9. Why does Basil think grammar is important? (21:00)

10. What does the term *hypostasis* mean? (28:30)

11. How should we view wealth, according to Chrysostom? (36:50)

12. Why does Chrysostom call people to come to Christ and to rejoice in Christ's resurrection? (40:30)

Discussion Questions

Does complete devotion to Christ mean a complete rejection of every aspect of modern culture (clothes, music, books, movies, etc.)? Why or why not? How might the idea of "plundering the Egyptians" apply to modern times?

Even middle-class Americans are considered wealthier than most other people in the world. Should we feel guilty because of this? Why or why not? How should we view our wealth? What are some practical principles that might guide how we spend our money?

Lesson 6
Augustine's *Confessions* I

Reading

Read *Confessions* (Bks. I–V) by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. What is the point of Chapter 20 as a wrap-up to book 1? (Bk. I, Ch. 20)1

2. What aspect of Augustine's pear-stealing episode does he hate most? (Bk. II, Chs. 5–9)

3. How did Augustine perceive the Scriptures early in his learning? (Bk. III, Ch. 5)

4. How did Augustine's wide reading and understanding begin to affect his search for truth? (Bk. IV, Ch. 16)

5. What was Monica's role in Augustine's salvation? (Bk. V, Ch. 9)

6. What was Augustine's initial motivation in listening to Ambrose speak? How does this man contrast with Faustus? (Bk. V, Chs. 13–14)

7. How did God answer Monica's prayers while seemingly ignoring her plight? (Bk. V, Ch. 8)

Lecture

Watch Lecture 6, and then answer the following questions.

8. What differing reasons did Patricius and Monica have for wanting Augustine to be well-educated? (5:00)

9. How are C. S. Lewis's and Augustine's conversion stories similar? (10:00)

10. What is Augustine confessing in *Confessions*? (16:00)

11. Why does Augustine object to his schoolmasters' discipline approach? (19:00)

12. Why does Augustine see his former love for theater as sinful? (26:00)

13. How does *Hortensius* by Cicero influence Augustine? (28:00)

Lesson 7
Augustine's *Confessions* II

Reading

Read *Confessions* (Bks. VI–IX), by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. How did Augustine overcome his demand that everything be proved? (Bk. VI, Ch. 5)

2. What do the Scriptures contain that the Platonists' books do not? (Bk. VII, Chs. 20–21)

3. How did the stories of the lives of Victorinus and Antony affect Augustine? (Bk. VIII, Chs. 5 & 7)

4. How was Augustine finally pushed over the edge and converted? What was the effect on his mother when she heard? (Bk. VIII, Ch. 12)

5. What did Augustine do with his career as rhetorician? (Bk. IX, Ch. 2)

6. What influence did Monica have on her husband and mother-in-law? (Bk. IX, Ch. 9)

Lecture

Watch Lecture 7, and then answer the following questions.

7. How does Ambrose help Augustine to understand imagery of God (e.g., God is a rock) in the Bible? (6:30)

8. Why is the church's demand for faith natural? (8:00)

9. What did the Neoplatonists show Augustine about the human soul? (14:00)

10. What effect does the biography of a virtuous man have on our souls? Why? (18:30)

11. According to legend, what is the origin of the Te Deum hymn? (29:00)

12. Why did Augustine write *Confessions*? (38:00)

Discussion Questions

Much of Augustine's journey to Christianity was accomplished through truth encountered apart from the church. What are some ways God's grace and truth are manifested throughout creation and culture? Consider things like literature, social tendencies, universal desires.

Lesson 8
Augustine's *City of God* I

Reading

Read *City of God* (Bk. I, chs, 1–15; Bk. V, Chs. 1–10; Bk. VIII, Chs. 11–22; and Bk. X, Chs. 7–25) by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. Why do we honor the bodies of the Christian dead? (Bk. I, Ch. 13)

2. How does Augustine show the hypocrisy of the pagans in this passage? (Bk. I, Ch. 14)

3. According to the ordinary use of language, what do men mean by *fate*? What argument against this kind of fate does Augustine use? (Bk. V, Chs. 1–6)

4. According to Augustine's argument on necessary characteristics of God, can God create a rock so big even he cannot lift it? Why or why not? (Bk. V, Ch. 10)

5. What does Augustine teach about how we should view demons? (Bk. VIII, Chs. 15, 17 & 22)

6. How does the invisible God reveal himself visibly? (Bk. X, Ch. 13)

Lecture

Watch Lecture 8, and then answer the following questions.

7. Whom did the Roman pagans blame for the sack of Rome in AD 410? Why? (14:30)

8. What are the two main things that motivate Augustine to write *City of God*? (16:00)

9. How could *City of God* be divided into five sections? (18:30)

10. Why did God allow Rome to suffer disaster? (28:00)

11. Why does God give us pagan examples of virtue? (36:00)

12. How was private Roman piety different from public worship of Olympian gods? (38:30)

Discussion Questions

Augustine thought there was no aspect of life left untouched by Christ. As you consider various vocations (perhaps those most relevant to you), how does Christ's lordship affect both the way Christians should work in that field and also how they should think about that vocation?

Lesson 9
Augustine's *City of God* II

Reading

Read *City of God* (Bk. XI, Chs. 1–21 & 34 and Bk. XIV, Chs. 1–12 & 28) by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. According to Augustine, how do we have true knowledge of God? (Bk. XI, Ch. 2)

2. How does Augustine distinguish between eternity and time? (Bk. XI, Ch. 6)

3. When does Augustine think the angels were made? (Bk. XI, Ch. 9)

4. What is the separation of the Light from the Darkness in Genesis 1:4, according to Augustine? (Bk. XI, Ch. 19)

5. Why did God create the entire human race from one man? (Bk. XIV, Ch. 1)

6. Were Adam and Eve free from perturbations before the Fall? Why or why not? (Bk. XIV, Ch. 10)

7. How does Augustine define the term "flesh"? In other words, how should we understand "living according to the flesh"? (Bk. XIV, Chs. 2–4)

8. Why was the first sin worthy of death? (Bk. XIV, Ch. 12)

Lecture

Watch Lecture 9, and then answer the following questions.

9. According to Augustine, how are angels referenced in the creation account? (16:00)

10. What is an appropriate motivation for asking questions like, "Where was God before creation?" (18:00)

11. How does a human being reflect the Trinity? (20:30)

12. How did Augustine describe evil in relation to the Aristotelian system of causes? (25:30)

13. Why does God allow evil? (30:30)

14. Why must Christians still go through physical death despite already having eternal spiritual life? (33:30)

15. What is the difference between the carnal man and the spiritual man? (37:30)

16. What role did love play in the Fall? What is love's function now in our sanctification? (39:00–41:00)

Discussion Questions

Should there be a difference in how we, as Christians, respond to those who question basic tenets of our faith in rebellion against God and those who ask because they are genuinely searching for truth? If not, why not? If so, how might the responses be different?

Lesson 10
Augustine's *City of God* III

Reading

Read *City of God* (Bk. XV, Chs. 10–14 & 22–23 and Bk. XVIII, Chs. 1–12, 22, 42–43, 46–47, & 49) by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. Between the Hebrew (Masoretic) texts and the Septuagint, which does Augustine say to follow when it comes to discrepancies in dates, and why? (Bk. XV, Ch. 13)

2. What was Athens named for, and why? (Bk. XVIII, Ch. 9)

3. How long had the Israelites been in the Promised Land when Rome was founded by Romulus, according to Augustine? Who was the king of the nation of Israel at that time? (Bk. XVIII, Ch. 22) _

4. According to legend, how was the Septuagint written? (Bk. XVIII, Ch. 42)_

5. Why does Augustine prefer the Septuagint to all other translations, aside from the Masoretic texts? (Bk. XVIII, Ch. 43)_

6. Why does Augustine think that there are some individuals who were not Jews who may still be in the Heavenly City? (Bk. XVIII, Ch. 47)

Lecture

Watch Lecture 10, and then answer the following questions.

7. How does Augustine approach interpreting the Old Testament? (5:00)

8. For what two reasons did Augustine object to Jerome's Vulgate? (9:30)

9. Why was the Song of Solomon the most commented on book of the Bible? (15:00)

10. Why does Augustine make mistakes in his geographical discussions? (23:00)

11. Why should those kinds of mistakes engender humility in our thinking? (28:00)

12. Why is Augustine not a dualist? (32:00)

Discussion Questions

What underlying philosophies and reasons cause modern Christians to value the original texts and translations from those texts over the Septuagint? Why did early Christians value and trust the Septuagint and Old Latin Bible? How do these reasons compare? What value does each approach have?

Lesson 11
Augustine's *City of God* IV

Reading

Read *City of God* (Bks. XIX, Chs. 4–17 & 25–28; Bk. XX, Chs. 6–20; Bk. XXI, Chs. 1–3, 9–13, & 18–27; and Bk. XXII, Chs. 8–30) by Augustine. Remember: Complete all reading and study questions from reading before watching the lecture.

1. What seems to be Augustine's definition of *peace*? (Bk. XIX, Ch. 13)

2. How does Augustine seem to view the duty and relationship of Christians in this life toward the state, our temporal civil authorities? (Bk. XIX, Chs. 17, 26 & 27)

3. What does Augustine say is the first resurrection? What is the second? (Bk. XX, Ch. 6)

4. How does Augustine argue against those who say it is unjust to punish eternally for a temporary sin? (Bk. XXI, Ch. 11–12)

5. What does it mean to have Christ for a foundation? (Bk. XXI, Ch. 26)

6. What is the point of miracles in general, and in particular of this lengthy and fascinating list of miracles? (Bk. XXII, Ch. 8)

7. What does Augustine conclude about how we will see God? (Bk. XXII, Ch. 29)

Lecture

Watch Lecture 10, and then answer the following questions.

8. What is the only way to true peace? (8:00)

9. Why does God permit both the unrighteous and the righteous to suffer evil? (15:00)

10. How is the renewal of the world akin to our own resurrection? (18:30)

11. What is faith? What is its reward in eternity? (23:00, 29:00)

12. How will our will in heaven be different from what it is now? (29:30)

Discussion Questions

How should we view time and change as Christians, both in our own lives and nationally, globally, historically? Consider the following questions: Is change a result of the Fall or inherent to the world as a created thing? How is change affected by the Fall? How does Christ's victory over sin and death redeem change?

Lesson 12
Boethius

Reading

Read *Consolation of Philosophy* by Boethius. Remember: Complete all reading and study questions from reading before watching the lecture.

1. What complaints does Boethius make to Lady Philosophy, who has come to visit him? (Bk. I, Poem I & Prose IV)

2. While Boethius still believes God governs the world, he cannot answer three questions that Lady Philosophy asks him. What are these three questions? (Bk. I, Prose VI)

3. Why is bad fortune more beneficial than good fortune? (Bk. II, Prose VIII)

4. What is the definition of *the good*? (Bk. III, Prose II)

5. What is Boethius's problem or question in this book? (Bk. IV, Prose I)

6. How is it that the good are always rewarded and the wicked always punished? (Bk. IV, Prose III)

Lecture

Watch Lecture 12, and then answer the following questions.

7. Why would contemporary Romans not have seen AD *476* as the major turning point that we now consider it? (2:30)

8. What are the two false charges made against Boethius? (11:00)

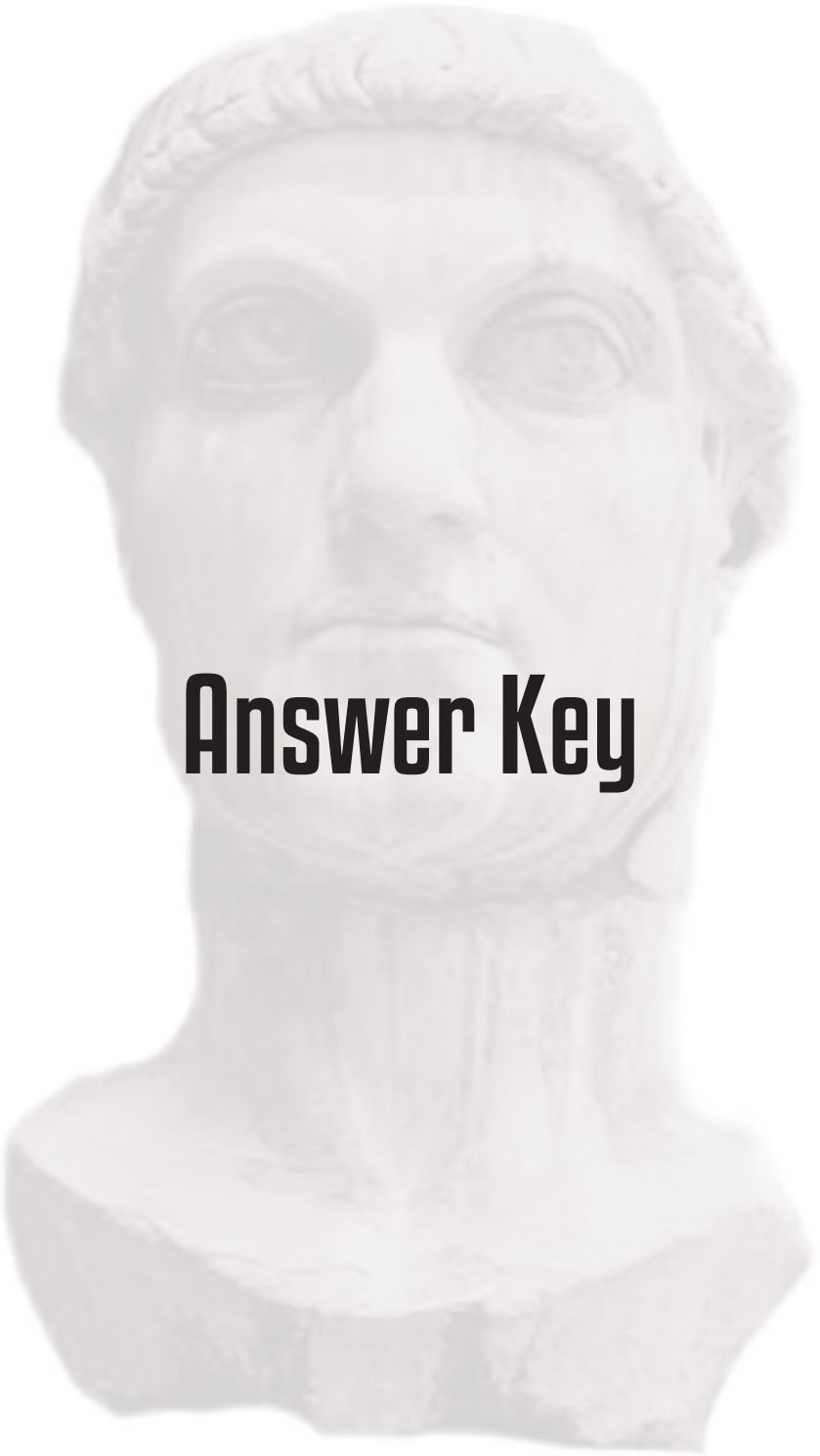
9. What is the wheel of fortune? (17:30)

10. How ought we, as Christians, to view the wheel of fortune? (22:30)

11. What role did Boethius play in the revival of education in the Middle Ages? (27:30)

Discussion Questions

If bad fortune teaches us that true happiness can only be found in God, not in material pleasure or worldly glory, does that mean we should actively seek bad fortune? Why or why not? How should we practically balance gratefully accepting God's gifts, yet also discipline ourselves to not put our trust in those gifts?



Answer Key

Lesson 1

Constantine and the Council of Nicaea

1. As long as Roman citizenship was a privileged position, most citizens were eager to learn *romanitas*, the central moral and cultural values of Rome, and were dedicated to the vision of Rome as savior of the world. However, the recently conquered barbarians were more loyal to their own culture and background than to Rome's. Thus, as the ranks of citizenship were filled with citizens not necessarily enamoured with *romanitas,* the stability and values of the Roman Empire and culture were weakened.
2. The Romans were deeply religious, sincerely believing that the success of the Roman Empire depended on the favor of their gods. As a result, they were concerned that Christian worship of a different God would not only threaten their religious ways, but also weaken the empire.
3. Because the Roman Empire had grown to massive proportions, Diocletian appointed a co-emperor in the East to help him rule. He then also appointed subrulers, Caesars, to bring further stability through more focused oversight of various regions.
4. Christians saw the drowning of Maxentius and his army as akin to Pharaoh and his army drowning in the Red Sea, as Maxentius's defeat brought about a similar salvation for God's people—a similar deliverance from an oppressive ruler.
5. Every Christian in political leadership must let his faith influence his decisions and his actions. A Christian cannot legitimately separate his leadership from his Christianity, or he would not be living as a faithful witness to Christ.
6. Athanasius used the term *homoousios*, meaning "same essence." This term originated in pagan philosophy, but Athanasius believed both that Scripture encourages the use of extrascriptural language to clarify scriptural meaning and that we should employ the kernels of wisdom and truth found by the pagans to the edification of the church.
7. Church history is the central history, because God works through the church to redeem all of creation. Therefore, we ought to interpret all other history in view of its relationship to Church history.

Lesson 2

The Nicene and Post-Nicene Age

1. The Nicene Creed has been, since its composition, the foundational statement of Christian beliefs that describes who the church is and what she believes. Thus, while the creed cannot define for us who is saved and who is not, it can tell us who is part of the church and who believes orthodox Christian doctrine.
2. The Church Fathers point primarily to the Scripture as their final authority, but also support their orthodox beliefs by appealing to received doctrine—the church's interpretation of Scripture throughout the centuries.
3. Julian grew up as a Christian but later denied his faith to identify himself as a pagan. So he is an apostate, because he once believed the truth and knew the truth, but then abandoned it.
4. Julian recognized that persecution tended to make the church grow, so instead he recalled the exiled bishops, hoping that schisms over doctrine would tear the church apart.
5. While making Christianity the official religion of Rome was not inherently bad, Theodosius I unfortunately also persecuted pagans. He also instigated the burning of at least part of the library of Alexandria because he disapproved of the pagan literature.
6. The sack of Rome was so unthinkable and earth-shaking to the Romans that many Christians, including some Church Fathers, won-

dered if the end of the world had arrived and Christ would return soon.

7. Monasteries led the charge to evangelize Western Europe, sending monks to many pagan barbarian tribes and countries.
8. One of the differences was linguistic, as the West tended to speak Latin, while the East spoke Greek. As the empire deteriorated, travel between the halves grew more difficult. Finally, theological differences, especially over the *Filioque* clause in the Nicene Creed, slowly divided the church as well.

Lesson 3
Athanasius's *On the Incarnation*

1. Evil is turning away from God, who is being, or existence. Because man exists only by the power of the living God, if man turns away from God he turns away from life and slides toward corruption and nonexistence.
2. Man, whom God had created as His image bearer, was perishing through his transgressions. It would be inconsistent with God's goodness to allow His creatures to perish, yet also inconsistent with God's justice to overlook man's transgressions and allow man to live.
3. Repentance could stop a man from transgressing, but not undo the corruption that sin had wrought in him.
4. Christ became man so that 1) through His death He might fulfill the punishment for sin that man had merited, and 2) through the grace of His resurrection He might restore man to life and incorruption.
5. In becoming man, the Savior destroyed the power of death, gave new life to man, manifested the invisible God as visible through His human body and works.
6. Athanasius pointed to the fearlessness of Christ's followers in the face of death since Christ had conquered death. Athanasius also argued that while those who are dead do no works, Christ is evidently at work calling many to repentance and defeating the works of Satan and his demons throughout creation.
7. Athanasius refutes the Jews' objections by appealing to the Old Testament, the Jewish Scriptures, showing how they repeatedly foretell the coming of Christ and His death on the cross.
8. The general point of Athanasius's arguments against the Greeks is that since Christ's coming, idolatry has decreased while the knowledge and worship of the true God has spread. Christ, the true King, has revealed the false posturing of the demons as gods.
9. The word *pope* simply meant *papa* or *father*, and referred to the bishops over each of the main regions.
10. If an old book has been recognized as a great book over many centuries, it is because the author was not just brilliant, but also effective at communicating his ideas clearly. Therefore, a great book is likely to be more comprehensible than any modern book about it.
11. The generations between an old book and us have read and passed judgment on that book. So if it is still considered a great book, then it has stood the test of successive centuries. A modern book, on the other hand, has been judged only by our own generation, so we cannot know if it is truly great.
12. Each era has unperceived assumptions about the nature of the world that are shared even by contemporaries who disagree strongly about certain issues. Old books, from eras with different assumptions, can reveal our hidden assumptions to us and help us evaluate them against the presuppositions of other eras.
13. Athanasius refutes the Gnostics with Scripture because they claim to be Christians, so the Bible ought to be the standard to which they

submit. However, he meets the pagan philosophers on their own grounds, refuting them with reason.

14. If evil were a thing in and of itself, then it would have to have been created by God, which would make God evil. Therefore, Athanasius argues, evil is rather the twisting and corrupting of good—good turning away from the source of all good and existence.

15. Miracles loudly proclaim in unmistakable ways how God sustains and orders nature all the time. They jolt us out of our complacency by making obvious God's continuing work in creation.

Lesson 4
Athanasius's *Life of Anthony*

1. Certain monks requested to know more about Anthony's life as a monk. Athanasius was glad to oblige, knowing that the story would inspire the monks to imitate Anthony's way of life.

2. In meditating on the apostles' abandonment of everything to follow Christ and on Christ's command to the rich man to sell all his possessions to give to the poor, Anthony was inspired to give away all his possessions and devote himself to following Christ.

3. Jesus said He was present with Anthony all along, but was watching to see how Anthony dealt with his trials, despite Anthony's not being aware of Christ's presence.

4. Anthony was eager to suffer martyrdom, and so was quite bold to defend Christians, continuing to appear in the law court despite the prefect's orders and to comfort those condemned to death.

5. Anthony quite adamantly opposed the Arians, condemning them as the antichrist, and proclaiming the eternal Sonship of the Word of God.

6. Wishing to die and be buried unobserved and humbly, Anthony withdrew to seclusion to pass his last months. When he was approaching death, he gave a parting exhortation to the two monks who cared for him and bequeathed his sheepskins to Athanasius and Serapion, his hair garment to the monks. Having finished his speech, Anthony's face brightened as he neared heaven and he died. As he had requested, the monks buried Anthony in secret and never revealed the location of his grave.

7. While in Rome, Athanasius persuaded the Western part of the church to accept the Epistle to the Hebrews as canonical.

8. We believe that God created the world through His Son and that Christ continues to sustain all of creation by the Word of His power. Further, when Christ came to earth, He came to establish His kingdom, defeating the devil through His death and bringing new life to all of creation through His resurrection. Thus, while the kingdom of heaven is not fully consummated, it is here now. So we should not be surprised to see Christ speaking new life, undoing the results of the fall, as a natural part of the new creation.

9. St. Anthony and Athanasius believed that Christ defeated the devil through His death and resurrection. Therefore, Christians need not fear the demons, because Christ has already won.

10. Just as Livy called us to read history for examples of men both to emulate and avoid, we ought to read these stories of godly men and women and be inspired by their examples of faithfulness.

Lesson 5
John Chrysostom

1. Chrysostom describes the equal abundance of grace poured out on all Christians, the conquering of Hell by its encounter with Life, and the triumph of Christ's resurrection.

2. The goal of the Christian life is to become like God, but without knowledge of God, we cannot become like Him. Since we learn, in part, through words, and syllables compose words, it is an important part of learning the truth about God to study the syllables used to describe God.
3. The phrase *with whom* is best used to ascribe equal glory to the Son, while *through whom* is most appropriate when giving thanks.
4. To those who love virtue, a speech on virtue is both enjoyable and a motivation to greater virtue.
5. Since Basil preferred that each man be judged on his own character, Gregory will not dwell at great length on the virtues of Basil's family. Rather, Gregory will mention a few qualities of Basil's family that Basil also exemplified, and then will focus on the traits of Basil himself.
6. The Nicene Age is the Golden Age of the early church due to the immense strides in articulation of church doctrine through the efforts of great theologians and ecumenical Church councils.
7. Christians recognized that even the aged and infirm bear the image of God and so deserve our attention, our compassion, and mercy just as much as, or more than, the strong and healthy.
8. The church councils and great theologians of the Nicene Age were not inventing new doctrine, but rather clarifying what the church had taught since the beginning. However, the rise of various heresies created the need for clearer, more definitive statements of theology.
9. Basil argued that grammar is important to clarify doctrine and prevent the appearance of heresy.
10. Gregory of Nazianzus employed the word, "hypostasis," to refer to the three distinct Persons of the Trinity. He wanted to accentuate that while they shared the same essence they also had unique qualities.
11. Chrysostom does not denounce riches as inherently bad, but rather teaches that they must be managed wisely, with love for the poor and not solely to increase our own glory and honor.
12. We must come to Christ, and we can rejoice in Him, because Christ has destroyed all the things that kept us enslaved. Sin, death, and hell have been defeated in Christ's death and resurrection.

Lesson 6

Augustine's *Confessions* I

1. Augustine began the book by describing the necessity of finding rest in God as our Maker. So in the conclusion to this first book, Augustine states the premise of his autobiography by explaining that he had failed to look for the satisfaction of his desires in God.
2. Augustine hates that he stole the pears not out of need, nor out of desire after their beauty or taste, but simply out of desire to do wrong.
3. When Augustine compared Scripture with the writings of renowned rhetoricians, Scripture seemed simple and clumsy compared to the stately elegance of Cicero.
4. Augustine began to believe that everything could be categorized and explained in the systems of various philosophers, especially Aristotle, and so attempted to understand God by reducing Him to a substance that could be placed in and explained by human categories.
5. Monica prayed ceaselessly and faithfully for Augustine through his many years of wandering and sin, patiently waiting on God to answer her pleas.
6. Ambrose was a gifted orator, so Augustine at first listened primarily to enjoy Ambrose's turns of phrase. But Augustine was also attracted to Ambrose because the bishop showed him kindness. Compared to Faustus, Ambrose was a gentler, more learned man who taught

the way of truth, rather than the fallacies of the Manichees.

7. God allows Augustine to set sail, while Monica was praying that Augustine wouldn't leave. However, Augustine says that God heard "the main point of her desire", that is, for Augustine to become a Christian. God lets Augustine's passions drive him toward God, ultimately. Thus Monica's prayers for the present seem to be ignored, but her ultimate heart's desire is granted in time.
8. Patricius was eager for Augustine to gain worldly honor and fame while Monica hoped that a good education would lead Augustine to the truth found in Christ.
9. C. S. Lewis, like Augustine, searched for truth down all sorts of trails, refusing to settle until he found the truth that actually satisfied his longings.
10. The theme of Augustine's *Confessions* is how God faithfully sought Augustine and irresistibly drew him back to Himself even when Augustine thought himself farthest from God and most rebellious against Him.
11. Augustine observed that the schoolmasters punished boys only for failures in learning, not for moral failures. He concludes that the teachers cared more for the boys' intellectual growth than for their moral growth, which he considered to be the opposite of the correct approach.
12. Augustine is not necessarily repudiating all theater, though the Roman theater was particularly depraved, but rather is rejecting how his love for having his feelings stirred up made him a slave to his emotions.
13. In *Hortensius*, Cicero argues that we must seek for wisdom wherever it may be found. Inspired by Cicero, Augustine takes this as his goal, refusing to settle for any position that does not fully satisfy his desire for truth.

Lesson 7
Augustine's *Confessions* II

1. Augustine finally recognized that he believed many commonplace things, such as the identity of his parents, as true without even thinking to doubt them. So much more, then, should he believe the doctrines contained in the Bible, which God proclaims to be true.
2. The Scriptures tell us about the love of God, His grace toward helpless sinners, our own need for repentance, and the redemption we find in Christ.
3. Victorinus's testimony motivated Augustine to desire to imitate him, but he could not break free from the habit of sin, constantly postponing the time when he would change. On hearing how Anthony's life affected other young men, Augustine was cast into a ferment of guilt and shame, longing to follow Christ but unable to do so.
4. Augustine was in turmoil, oppressed by his sins, longing to follow Christ, but unable to make the commitment. Then he heard a child say, "Take up and read." So Augustine picked up his Bible, read Paul's exhortation to desert fleshly desires and rather arm ourselves with Christ, and was finally set free from bondage and illumined by the light of Christ. Monica was filled with joy and triumph, giving thanks to God for answering her prayers.
5. Not wishing to educate pagans in the art of rhetoric, since they would use it foolishly, Augustine quietly withdrew from his teaching career at the first school holiday after his conversion.
6. Monica always treated her husband and mother-in-law with patience, respect, gentleness, and humility, and so gradually tempered their tendency to anger and resentment, eventually winning them over to a peaceful and kind demeanor.

7. Ambrose shows Augustine that these expressions are figures of speech meant to illustrate not what God is materially, but rather aspects of God's character.
8. We must take most things around us by faith, from the mundane fact that a chair will hold our weight to the historical fact that the Roman Empire existed, since we do not have the time to prove everything ourselves. Thus, to believe is a natural part of being human and limited.
9. The Neoplatonists describe the ideal image of a virtuous soul, thus showing Augustine what he should be like, but are unable to show him how to become virtuous.
10. Reading the life of a virtuous man inspires us to imitate him, because, being made in the image of God, we are made to be virtuous. Even if we deny our true nature, virtue still appeals to us.
11. The legend is that Ambrose and Augustine spontaneously burst into this hymn of praise when Augustine came up out of the water at his baptism.
12. Augustine wrote *Confessions* so that people would know that he was a sinner, too, but that God sought him out, delivered him, and enabled him to overcome his sins by grace.

Lesson 8
Augustine's *City of God* I

1. Even as we treasure the possessions of those who have died, so much more ought we to honor and care for their bodies, which were not merely an external adornment but a part of their nature. Further, it was through their physical bodies that the Holy Spirit worked in them to bring forth good works.
2. Augustine says that the pagans mock the Old Testament story of Jonah being saved by God, while they themselves believe that a pagan lyrist was saved from drowning by a dolphin.
3. *Fate* refers to the effect that the positions of the stars on a person's day of birth will have on all events, both good and bad, in their life. To refute this idea, Augustine primarily points to the example of twins, who are conceived and born on the same day as each other, yet may have wildly differing life experiences.
4. Augustine says that God cannot do some things, because those things would diminish his power. God cannot create a rock so big he cannot lift it, because that would mean he is limited in strength.
5. Augustine clearly believes in the existence of demons, but firmly opposes the idea that we should worship them or that they are higher beings than humans simply because they are spirits. Rather, he says that we must always be on our guard against them, since they are evil beings, always eager to do us harm.
6. Augustine says that God shows himself, not as he really is, but as the person beholding him can bear it. He compares it to sound, and says that when you speak a word, the person hearing it gets the thought in their mind, but the word itself is not the thought. So it is when God "shows himself" to us.
7. The Romans blamed the Christians, saying that the pagan gods had defended Rome quite well until the Christians stopped worshipping them. So they claimed the pagan gods were punishing them because of the Christians.
8. Augustine wants to answer the pagan charge that the Christians were to blame for the sack of Rome. He also wants to present the Christian worldview as the preferable, and equally comprehensive, alternative to the Roman worldview.
9. The first part of *City of God* argues that the pagan gods do not protect us in this life, and the second part that they do not protect us in the afterlife. In the third section, Augustine presents his view of the origins of the universe, then outlines pagan history parallel to

Old Testament history in the next section, and concludes in the fifth and final section by discussing the end times.

10. God allowed Rome to suffer various disasters both to rebuke the pagans for their sins that they might repent and to remind Christians that they are pilgrims in this world so that they, also, might repent of their sins.
11. Augustine said that God gives us examples of pagan virtue to spur us on to greater righteousness. If pagans can act so well, ought not Christians to act with even greater honor and virtue?
12. While public Roman worship was designed to arouse patriotism and to establish the state, private piety was a nightmare of ancestor worship and endless placation of the myriad of mundane deities.

Lesson 9
Augustine's *City of God* II

1. We are able to hear truth with the mind, or soul, which is the part of our being that brings us closer to God. However, since our minds are easily deceived on their own, the Son of God became man that, through truth itself incarnate, we might infallibly find the Way to God.
2. Time exists due to motion and change, passage from one state to another. In the eternity of God, who does not change, however, there is no change, and so no time.
3. Augustine deduces that the angels were created on the first day, and they are the light which is called "Day."
4. Augustine says that the division of Light from Darkness is meant to represent the separation between the holy angels and the unclean angels.
5. Augustine says that God desired man to associate with one another and be bound together in harmony and peace by the ties of relationship, and so he made all mankind from Adam, that all would be related.
6. Augustine makes the case that since Adam and Eve were in Paradise, they could not be disordered or perturbed as God had created them good, and they could not feel the effects of sin without first sinning.
7. Augustine says that *flesh* refers not to an individual's material body, but to the individual as a whole. So when we live according to our own wishes, and not according to God's Spirit, we live according to the flesh and become like the devil, who first denied God's dominion over him.
8. Augustine says that the nature of the sin was made worse because of how easy the commandment was to keep. All it required was obedience. And since Adam and Eve were lacking nothing, they had no excuse for eating the forbidden fruit, amidst all the abundance of food God had so lovingly provided.
9. Augustine thought that, since Genesis 1 describes the creation of all created beings, and since the angels are not mentioned explicitly, therefore the angels are the light that God created on the first day.
10. We may ask questions about the nature of God and His existence from a desire to know God better that we might love Him more.
11. As we exist, know that we exist, and delight in our existence, we reflect the Father, the Son who knows the Father, and the Holy Spirit who is the energy of the Son.
12. Augustine said that evil does not have an efficient cause; it does not have a maker.
13. God allows evil because through it He brings about an even greater good. Because of the Fall and our sin, Christ has become man that through Him we might be united to God and partake of His deity.

14. We must still suffer physical death, even though already renewed in the spirit, in order to learn faith and hope in God.
15. A carnal man allows his flesh to lead his spirit while a spiritual man keeps his fleshly desires subject to spirit.
16. Adam and Eve fell because they failed to love God and loved, with a disordered love, something created. As we learn to love God again, God makes us more like Himself and brings redemption to creation.

Lesson 10
Augustine's *City of God* III

1. Augustine argues that the Hebrew text is better in this area, because the error behind the discrepancy is more likely to come from a copier of the Septuagint rather than the entire Jewish nation making the same mistake across all of their texts.
2. Varro says that an olive tree suddenly appeared where Athens was founded, and water burst out of another place. The Athenians asked the Oracle what these things meant, and the answer was that the olive tree signified Minerva (Athena), and the water signified Neptune (Poseidon). The Athenians were told they had the power to choose which god to name their city after, and they chose Athena.
3. Augustine says that the Israelites had been in the promised land for seven hundred and eighteen years when Rome was founded, and Hoshea had just begun to reign over the Israelites.
4. Augustine says that the story goes that Ptolemy, King of Egypt, sent to the Jews asking for a translation of their scriptures. They sent him seventy-two translators, whom Ptolemy had translate the scriptures separated from each other, to see what differences they might come up with. When they had all finished, the different copies were all compared and found to be exactly the same in word and order of the words.
5. Augustine says that the fact that the same spirit was in the seventy translators, to the point that they all wrote the same things, is clearly a sign from God that the Septuagint is inspired. For this reason he prefers the Septuagint to all other translations.
6. Augustine uses the fact that Job was not an Israelite, and it's inconceivable that the Jews were the only ones who knew the true God-though they were the only chosen nation.
7. Augustine saw the whole Old Testament as pointing to Christ, and so interpreted many of the figures in the Old Testament as types of Christ. But he still insisted that good typological interpretation must be based on sound grammatical and historical understanding of the text.
8. Augustine argued that the Septuagint had been the Bible of the church since its beginning, so why should the translation of a single man be accepted against this church tradition? Augustine's second reason was pastoral, as he was concerned for the effect on Christians of reading a different translation than they were accustomed to.
9. For centuries theologians saw the Song of Solomon as referring to the church, the bride of Christ. Thus, it was central to understanding the story of redemption.
10. Augustine's mistakes in geography are not due to failures in his logic, but merely due to lack of information.
11. Mistakes due to unknown data should both help us recognize assumptions in our views of the world and teach us humility, since people a few centuries in the future could look back at our conclusions and judge us in the same way.
12. Augustine repeatedly affirms that Christ has already triumphed over evil. There is no ques-

tion about who will win in the end. Christ is already the victor, and the City of God is merely performing "mopping up" operations now.

Lesson 11
Augustine's *City of God* IV

1. Peace is the right and harmonious ordering of everything according to its nature; it is concord among all parts of creation and between creation and God.
2. The laws of temporal kingdoms preserve and maintain peace, which makes our life as citizens of the heavenly kingdom easier. Therefore, Christians should obey and support whatever earthly governments, authorities, and laws that further peace, while rejecting and refusing acquiescence to laws that prohibit or interfere with the worship of God.
3. According to Augustine, the first resurrection is the resurrection of the soul, when we are regenerated because we "obey, believe, and persevere to the end." The second resurrection is the resurrection of the body, on the last day.
4. Augustine begins by pointing out that even human judges determine punishments based on the evil of the deed and not simply on the length of time spent committing the crime. Even as murderers are executed and cut off from the present life, so all those who cut themselves off from the greatest and eternal good, God, justly receive eternal banishment from life in the heavenly city.
5. To build upon Christ, our eternal foundation, we must love Him more than any temporal thing, even those things that are blessed and desirable.
6. God gave His saints power to perform miracles in order to confirm the greatest miracle of all, Christ's resurrection, and to produce faith. Augustine provides this list of miracles in order to make them more generally known since, according to him, many contemporary miracles were not well known.
7. Augustine says that we will see God by our spirits filling all of the new creation, in ourselves and in fellow heavenly citizens, in everything. And we will also see Him with our physical eyes, strengthened by our spiritual vision, and will see Christ with the flesh as He is in the flesh.
8. No pagan philosophy and no temporal pleasure can lead to lasting peace. True peace is found in union and fellowship with God through Christ.
9. God permits the unrighteous to suffer evil as a foretaste of eternal judgment so that they will repent and turn to Him. God allows the righteous to suffer so that they can be transformed to be more like Christ. Thus, even trials are blessings to Christians when they are received with thankfulness.
10. Even as we must still pass through death, and our bodies must crumble in decay, yet God will gloriously renew and restore our bodies. So also the world must be destroyed in order that God may glorify it beyond our comprehension.
11. Faith is clinging to Christ. God rewards those who remain faithful to Christ in this life with eternal life before His face, seeing Him and rejoicing in Him as He is.
12. On earth, our will is still capable of choosing sin, rather than loving God. In the eternal state, our wills will be established and confirmed in righteousness, so we will freely love God with no danger of falling away.

Lesson 12
Boethius

1. Boethius laments that although he faithfully followed after virtue, thwarting the wicked and protecting the poor and disadvantaged, and pursued philosophy, yet justice still did not

protect him, and he has been falsely accused, convicted, and punished for crimes he did not commit. And now, when he most desires to die to escape his afflictions, death passes him by.

2. Lady Philosophy asks Boethius, "How does God rule the world?" "What is the goal of existence for all created things?" and "What is the nature of man?"

3. Ill fortune reminds us of the fragile and temporary nature of happiness, keeps us alert and on our guard, teaches us about the true nature of the world, draws us back to what is true and good, and reveals to us our faithful and trustworthy friends.

4. *The good* is that which, having once attained it, a person will desire nothing else in addition to. This supreme good is, therefore, happiness.

5. Boethius wonders how evil can exist and go unpunished in a world ruled by a good God, and, worse, how virtue can be unrewarded and even punished as crime.

6. The reason for which an action is performed is the action's own reward. So those who act for the sake of virtue receive righteousness as their reward and become like God. Those who act for the sake of evil become wicked, fall away from the good, and lose their true human nature.

7. In some ways, the Romans of that period were not so shocked by the fall of Rome, because it had already happened twice that century. Also, while the Ostrogoths remained in the land to rule Rome, they still preserved many of the structures of Roman political life and society. So the full effects of barbarian rule in Rome did not become apparent for decades or more.

8. Boethius's enemies claimed that he was wizard because he knew astronomy, math, and grammar, which allowed him to do things that seemed strange to the common people. Boethius was also accused of treason and conspiracy because of his correspondence with Christians in the court at Constantinople.

9. The wheel of fortune is a giant circle with people bound to the outside of the rim. Those on the top enjoy good fortune, wealth, prosperity, and honor, while those on the bottom are paupers and oppressed. But the wheel constantly turns, so no one on the wheel knows where they might be next, or when their fortunes will change.

10. Christians must see changes in fortune not as capricious or random, but rather as the providence of God, who directs all things to our good.

11. Boethius perceived that education was declining in the Roman Empire, so in order to preserve the learning of past ages, he translated many of Plato's and Aristotle's works from Greek to Latin. Latin-speaking teachers in the Middle Ages, when they found his works, were thus able to read and teach these great philosophers even though they did not know Greek.

NICENE CHRISTIANITY

is the fourth unit of *The Romans*, year two in the *Old Western Culture* curriculum. This nine-week curriculum introduces students to the creeds and councils of the early Church and the fascinating story of how they came about. Wesley Callihan guides students through Augustine's *Confessions* and *City of God*, and selections from John Chrysostom, Athanasius, and Boethius. Learn how the Roman Christians of the late Empire viewed themselves against the backdrop of the last remnants of paganism, and how Augustine defended Christendom against the accusations that Rome fell because she abandoned the pagan gods. Learn how Athanasius influenced the Council of Nicea as the Church gathered to discuss the deity of Christ.

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ABOUT OLD WESTERN CULTURE

Old Western Culture: A Christian Approach to the Great Books is a four-year course covering the great books of Western Civilization. The four years are divided into *The Greeks*, *The Romans*, *Christendom*, and *The Moderns*.

For centuries, a great books curriculum lay at the heart of what it meant to be educated. The church fathers, the Medieval church, the Reformers, and the Founding Fathers of the United States all learned this way. *Old Western Culture* is a classical, Christian, integrated humanities curriculum designed for recovering a knowledge of the literature and ideas that shaped Western Civilization. The course is intended for students in the ninth through twelfth grades (ages 14 and up) as well as adults.

WESLEY CALLIHAN grew up on a farm in Idaho and earned a bachelor's in history from the University of Idaho in 1983. He has taught at Logos School, the University of Idaho, and New Saint Andrews College, all in Moscow, Idaho, as well as Veritas Academy in Lancaster, Pennsylvania. Wes is a co-author of *Classical Education and the Homeschool* (Canon Press, 2001) and the founder of Schola Classical Tutorials, through which he teaches online classes on the great books, astronomy, church history, Greek, and Latin. Wes and his wife, Dani, have six children and a growing brood of grandchildren.

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