

4, Suggested Readings in this area

In this early period there is almost an endless amount of material to be worked through but much of it is not direct to our point...subjective Christology. The following are some typical portions that will prove helpful in showing the early Christian soteriological views.

- a. Martyr: Dialogue with Trypho

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- b. Irenaeus: Against Heresies

4:14.1

5:16.2,2

5:21.3

3:18.6,

(Book, Chapter, Section)

- c. Tertullian: To the Jews: 13
On Modesty: 22

- d. Clement of Alexandria: Exhortation to the Heathen.

12:118

- e. Cyprian: Epistle 72:21-24

- f. Athanasius: De Incarnatione

C. Mediaeval Encroachments

While the Council of Ephesus (431) stated plainly that salvation was a work of grace and faith and not human effort and moral suasion, the mediaeval age quickly found soteriological developments that were not pleasant. Man became subject not only to the law of God but to the church and the dictates of men. Salvation was obtained by "doing."

1. The causes of defection

- a. Formalism

The church had been on an increasingly formalistic line since the time of Constantine. The order of service and the precise identification of the individual in a very mechanical process became the order of the day. In the west, after the fall of Rome, we might have expected a reversal in this. But in actuality it increased as people came to identify themselves formalistically with the only institution that seemed to have staying power...the church. The east grew in ritual and liturgy, the west developed in loyalty and mechanics. Formalism tends to remove the concept of salvation from the gracious acts of God and place it in the meritorious acts of men.