SUEVI, FRANKS, ALEMANNI, BURGUNDIANS, ANGLES, AND SAXONS

The demise of the Roman Empire
The Suevi migrated from the area of Germany and settled in parts of Spain and Portugal. They became subjects of the Visigoth kingdom, converted to Arianism under Theodoric, and finally merged into the Visigoth kingdom.
The Franks were “the next in order to make their power predominant, and even supreme” (Jones, p. 19). They were almost equaled by the Alemanni, and the two commanded territory side by side in the Germanic area and equally pushed forward into the regions of Gaul (France, Belgium, Netherlands, southern Germany). The king of the Alemanni, however, was killed in battle with the Franks.

The Burgundians were also defeated by the Franks. The Burgundian kingdom was to the east, in the area of Switzerland.

These areas, Gaul and Switzerland, were territories that the Roman Empire had invaded.
Britain was also part of the Roman Empire but was later invaded by the Angles and the Saxons. A long history of wars occurred, including invasions from Scandinavia.
Fall of Roman Empire—476
Birth of Holy Roman Empire—800

AD 495

First Council of Nicaea—AD 325
First Council of Constantinople—AD 381
The teachings of the first two ecumenical councils – which entirely reject Arianism – are held by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches, the Assyrian Church of the East and all churches founded during the Reformation in the 16th century or influenced by it (Lutheran, Reformed/Presbyterian, and Anglican). Also, nearly all Protestant groups (such as Methodists, Baptists, and most Pentecostals) entirely reject the teachings associated with Arianism.
THE STRENGTH OF THE PAPACY
The apostate Catholic Church rose to power, ecclesiastically and over kings and nations, out of the turmoil in the fall of the Roman empire. The source of her strength, the reason she was able to survive, is the philosophy promoted by Ammonius Saccas, Clement, and Origen, in Alexandria.
Monkery or monasticism

All Scripture contains at least two meanings—the literal and the hidden.

The literal understanding of the Scripture is likened to the flesh of Scripture and a hinderance to understanding its hidden, or spiritual, meaning, just as the carnal hinders spiritual growth. The literal interpretation is counted as of the least possible worth. “The Scriptures are of little use to those who understand them as they are written” and “opens up the door for many evils” (Origen; see Jones pp. 95, 96 and https://www.roger-pearse.com/weblog/2012/10/25/did-origen-say-the-scriptures-are-of-little-use-to-those-who-understand-them-as-they-are-written/)
The basis for this was the heathen concept of the nature of man—the body of man was a hinderance to the soul and its heavenly aspirations. The body was, therefore, to be despised and separated as far as possible from the soul by neglect, punishment, and starvation.

The heathen concept is that by denying the basic needs of the body—shelter, warmth, food, etc.—one promotes the spiritual experience. The early Catholic Church fathers applied this reasoning to the Scriptures and taught that only by denying the obvious, literal meaning of Scripture could one understand the hidden spiritual meaning. In other words, a literal understanding hinders comprehending the true meaning and was to be despised, neglected, and separated as far as possible from the hidden sense or the soul of the Scripture.
This new philosophy did immense harm to Christianity. It led the teachers of it to place in obscurity many parts of the Bible which were plain and easy to be understood and to add to the precepts of the Saviour that which is not found in the Holy Scriptures. It produced a set of men called mystics and laid the foundation for the numerous tribes of monks. It recommended foolish and useless rites of superstition. It alienated the minds of many from Christianity itself, and for those who still believed, it produced a heterogeneous species of religion, consisting of Christian and Platonic principles combined. (See Jones, page 97.)
This philosophy led to the doctrine of purgatory. Plato taught that heroes and illustrious men ascend at death to mansions of light but that the rest of mankind sinks into infernal regions and cannot emerge until they are purified.

It also led to a double order of Christians—the so-called virtuous, holy men, who denied themselves the basic things of life, such as adequate food, marriage, earning a living in business or trade, etc.; and the common man. This double order led to the monastic life of austerity and of complete subservience and obedience to the capricious demands of a leader, etc.

Monkery spread to every town and village. Christendom was filled with those who abandoned “all human connections, advantages, pleasures, and concerns, wore out a languishing and miserable life, amidst the hardships of want and various kinds of suffering, in order to arrive at a more close and rapturous communion with God and angels” (Mosheim, quoted by Jones, p. 104).
And finally this philosophy led to an army of devotees of the pope who were ready to employ the most savage means to secure the recognition of the pope’s authority and conformity to his religion. Their own “voluntary martyrdom must have gradually destroyed the sensibility both of the mind and body; nor can it be presumed that the fanatics, who torment themselves, are susceptible of any lively affection for the rest of mankind. A cruel, unfeeling temper has distinguished the monks of every age and country: their stern indifference, which is seldom mollified by personal friendship, is inflamed by religious hatred; and their merciless zeal has strenuously administered the holy office of the Inquisition.” (Gibbon, quoted by Jones, pp.117, 118)
The whole monkish system, with all its extravagances and torments in life and in purgatory afterward, is but the strict logical extension of the philosophy propounded by Plato himself—the immortality of the soul. (Jones, pp. 108, 109)
Satan is the originator of the philosophy of the immortality of the soul. And the only reason why man did not die that day, even in the very hour when he sinned, is that at that moment, Jesus Christ offered himself in behalf of man, and took upon himself the death that would then have fallen upon the man; and thus gave to man another chance, a probation, a breathing-space, that he might choose life.
This is why God could immediately say to the deceiver: “I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.”
I am come that they might have life, and that they might have it more abundantly. (John 10:10)
Next week—The Council of Ephesus