

HT 501 Church History
Class 4; Lecture 2
The Theologians
Part 1
AD 300–600

Nicene Creed as adopted in 325

“We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father the only-begotten; that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance (ὁμοούσιον) with the Father; by whom all things were made both in heaven and on earth; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead.”

Nicene Creed as adopted in 325

“And in the Holy Ghost.

But those who say: ‘There was a time when he was not;’ and ‘He was not before he was made;’ and ‘He was made out of nothing,’ or ‘He is of another substance’ or ‘essence,’ or ‘The Son of God is created,’ or ‘changeable,’ or ‘alterable’—they are condemned by the holy catholic and apostolic Church.” [17]

Nicene Creed as altered in 381

“I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; from thence he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.”

Nicene Creed as altered in 381

“And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.” [17]

Trinitarianism:

Subordinationism

Unity

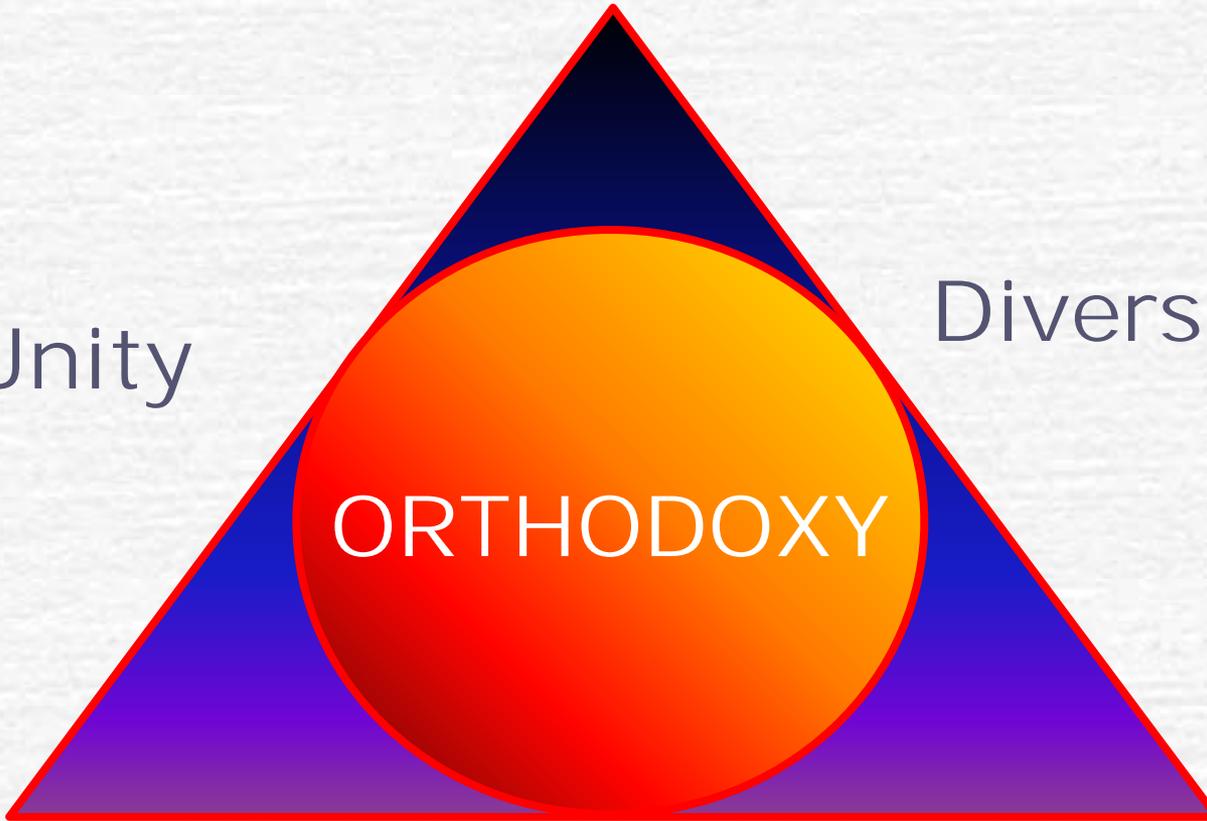
Diversity

ORTHODOXY

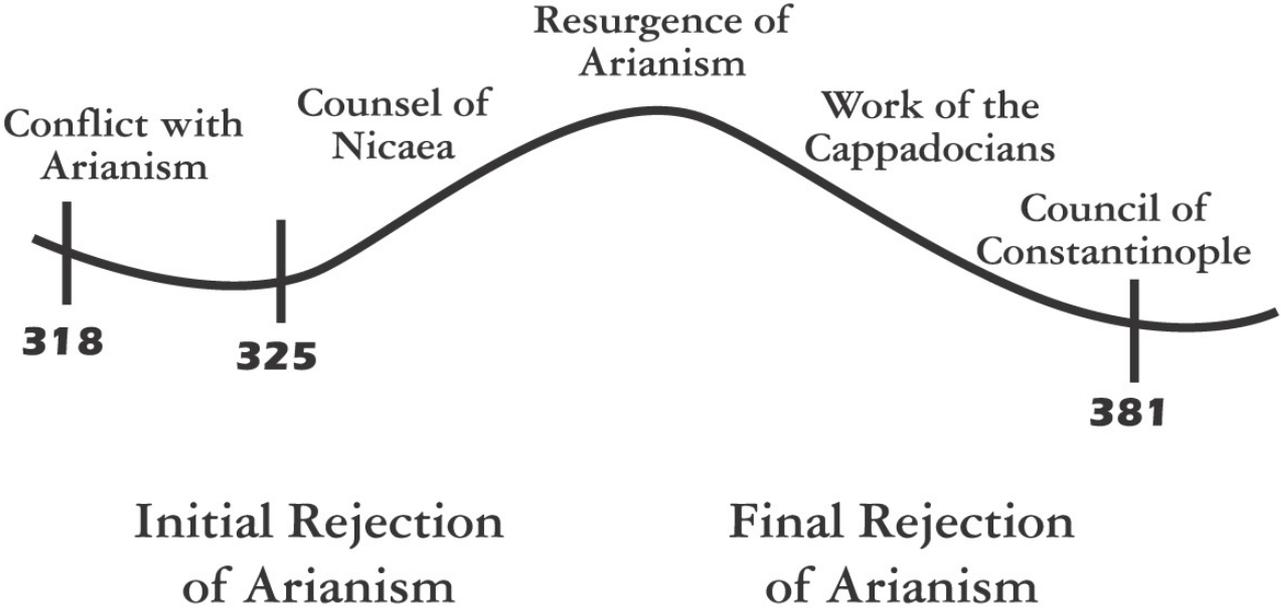
Modalism

Equality

Tritheism



The Arian Controversy and Trinitarianism



The Resurgence of Arianism

Resurgence of
Arianism

Labor of Three
Cappadocians

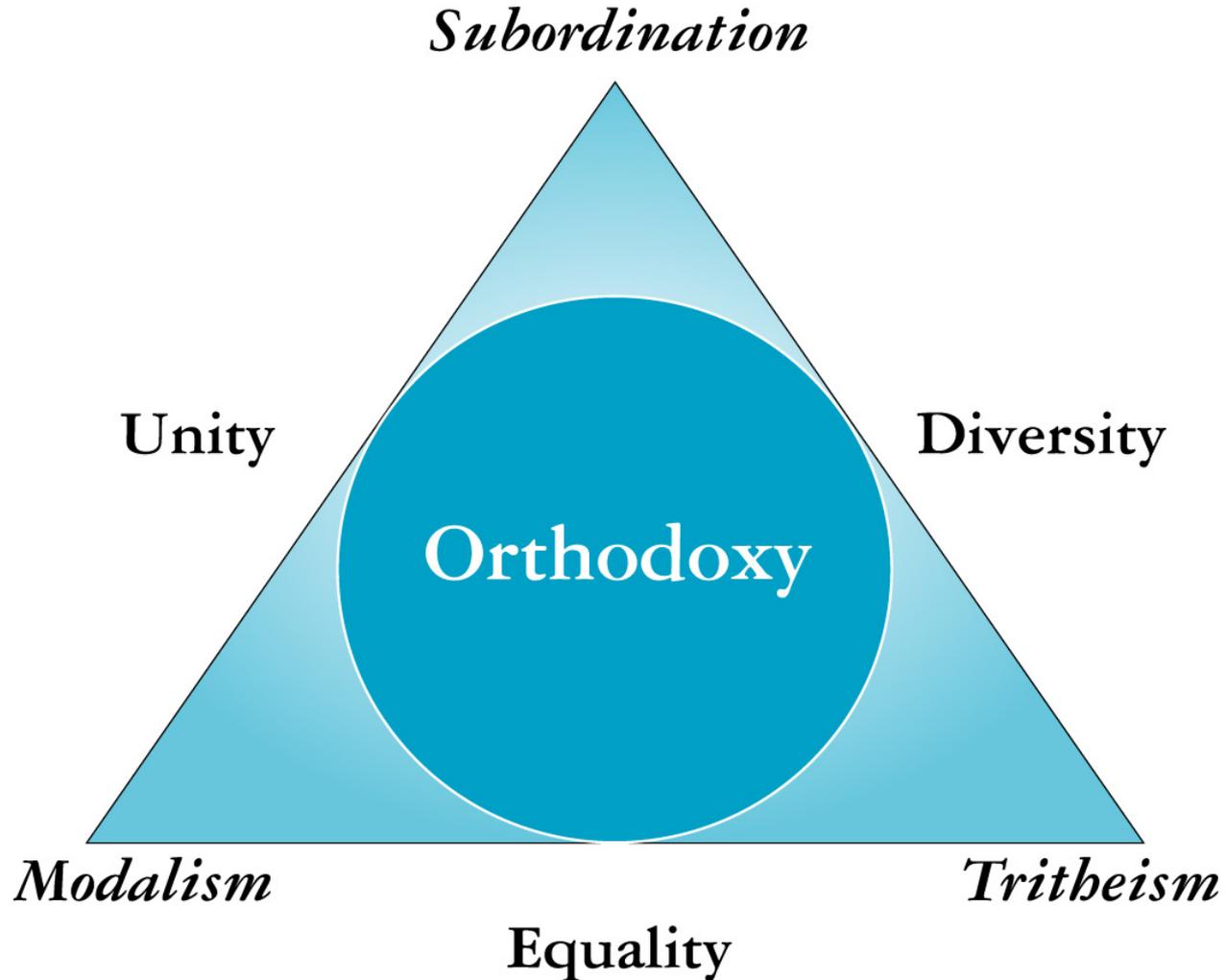
Arius versus
Athanasius

Basil of Caesarea
Gregory of Nyssa
Gregory of Nazianzus

325
Council
of Nicaea

381
Council
of Constantinople

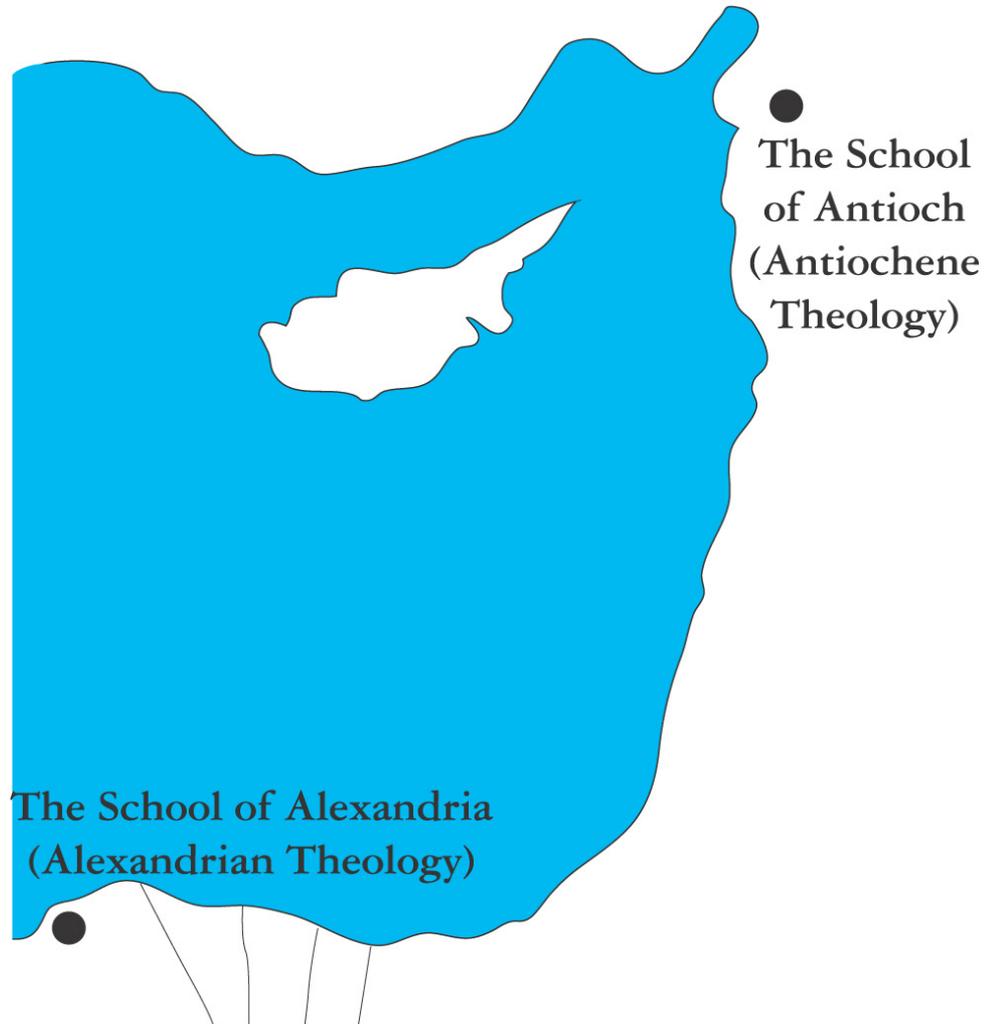
Trinitarianism (*Error Avoided*)



The Major Bishoprics in the Roman Empire

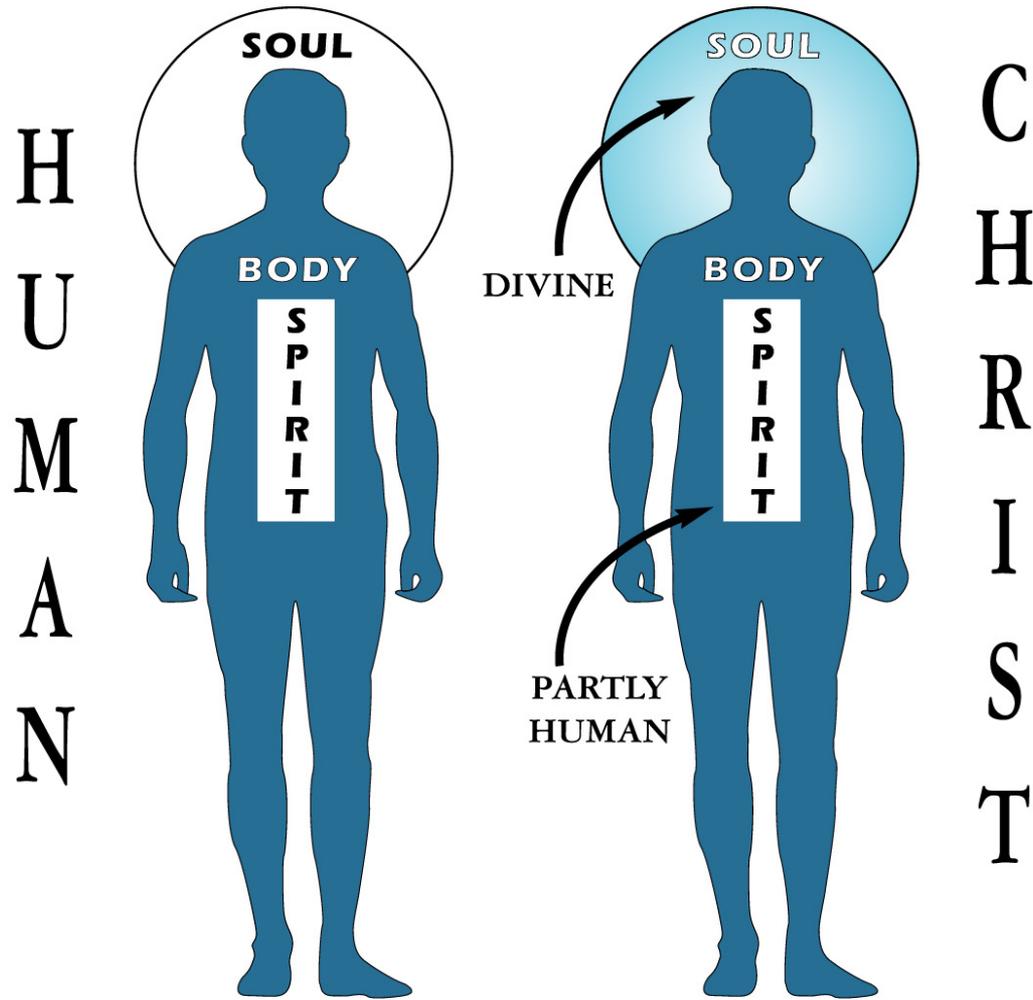


The Major Schools of Thought in the Fourth-Century Christological Debates



Apollinarianism

(A Denial of the Humanity of Christ)



The Creed of Constantinople (381)

We believe in one God, the Father All Governing [*pan-tokratora*], creator [*poieten*] of heaven and earth, of all things visible and invisible;

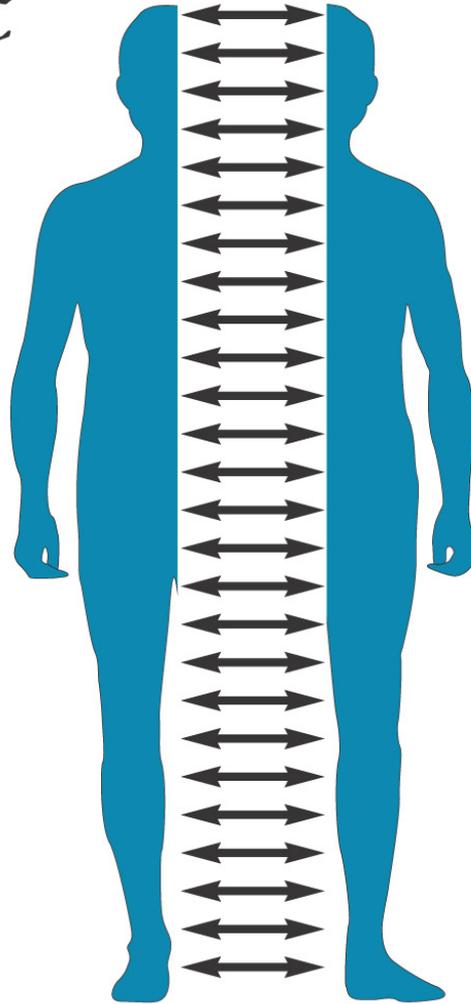
And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all time [*pro panton ton aionon*], Light from Light, true God from true God, begotten not created [*poiethenta*], of the same essence [reality] as the Father [*homoousion to patri*], through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human [*enanthropesanta*]. He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead. His Kingdom shall have no end [*telos*].

And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, Who is worshiped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.

Nestorianism (A Divided Christ: Denial of Unity)

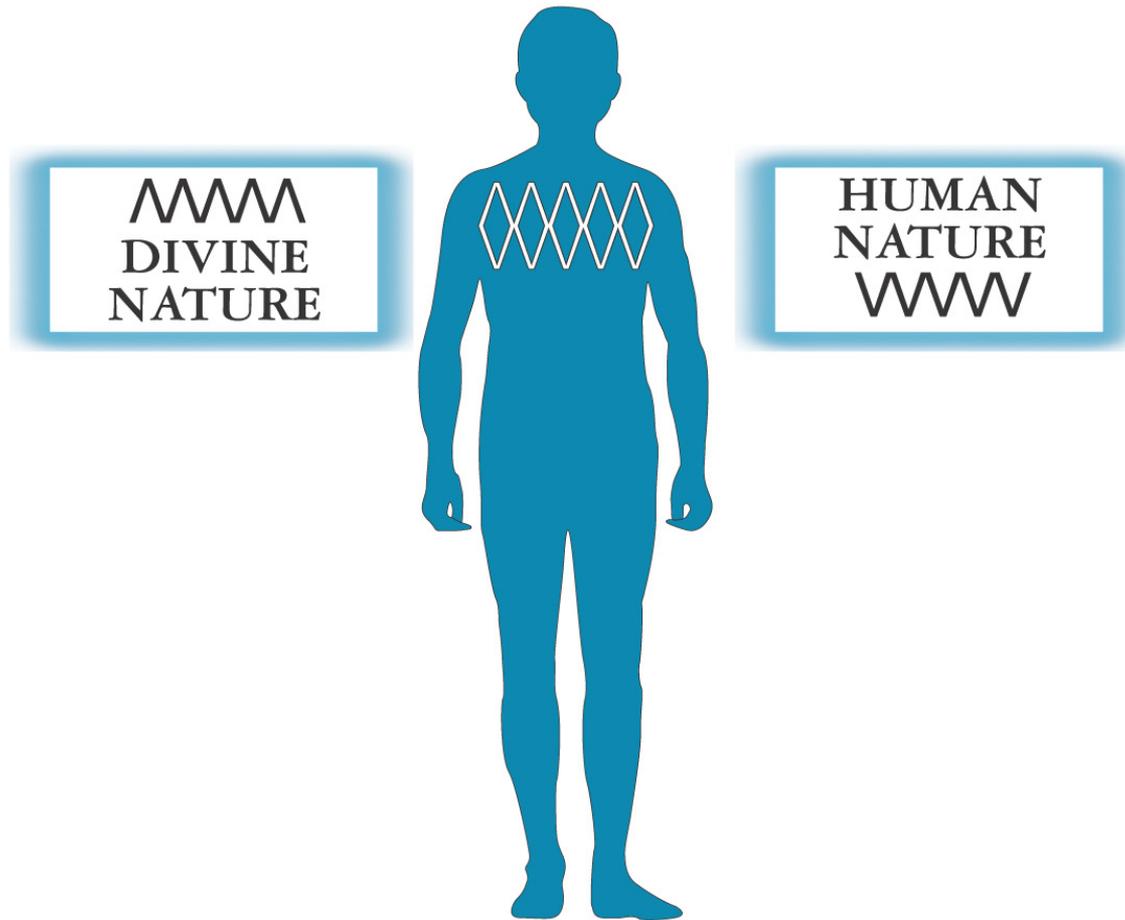
Christ

DIVINE
NATURE



HUMAN
NATURE

Eutychianism (Monophysitism) (A United Christ: Denial of Duality)



Two natures meshing to create a third, single nature

The Creed of Chalcedon (451)

{We also teach} that we apprehend this one and only Christ—Son, Lord, only-begotten—in two natures; {and we do this} without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” and in one essence. They are not divided or cut into two persons, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers has handed down to us.

The Creed of Constantinople (553)

If anyone understands by the single subsistence of our Lord Jesus Christ that it covers the meaning of many subsistences, and by this argument tries to introduce into the mystery of Christ two subsistences or two persons, and having brought in two persons; if anyone falsely represents the holy synod of Chalcedon, making out that it accepted this heretical view by its terminology of “one subsistence,” and if he does not acknowledge that the Word of God is united with human flesh by subsistence, and that on account of this there is only one subsistence or one person, and that the holy synod of Chalcedon thus made a formal statement of belief in the single subsistence of our Lord Jesus Christ: let him be anathema.

The Rise of Monasticism



Alexandria

☩ Nitria
☩ Kellia
☩ Scetis

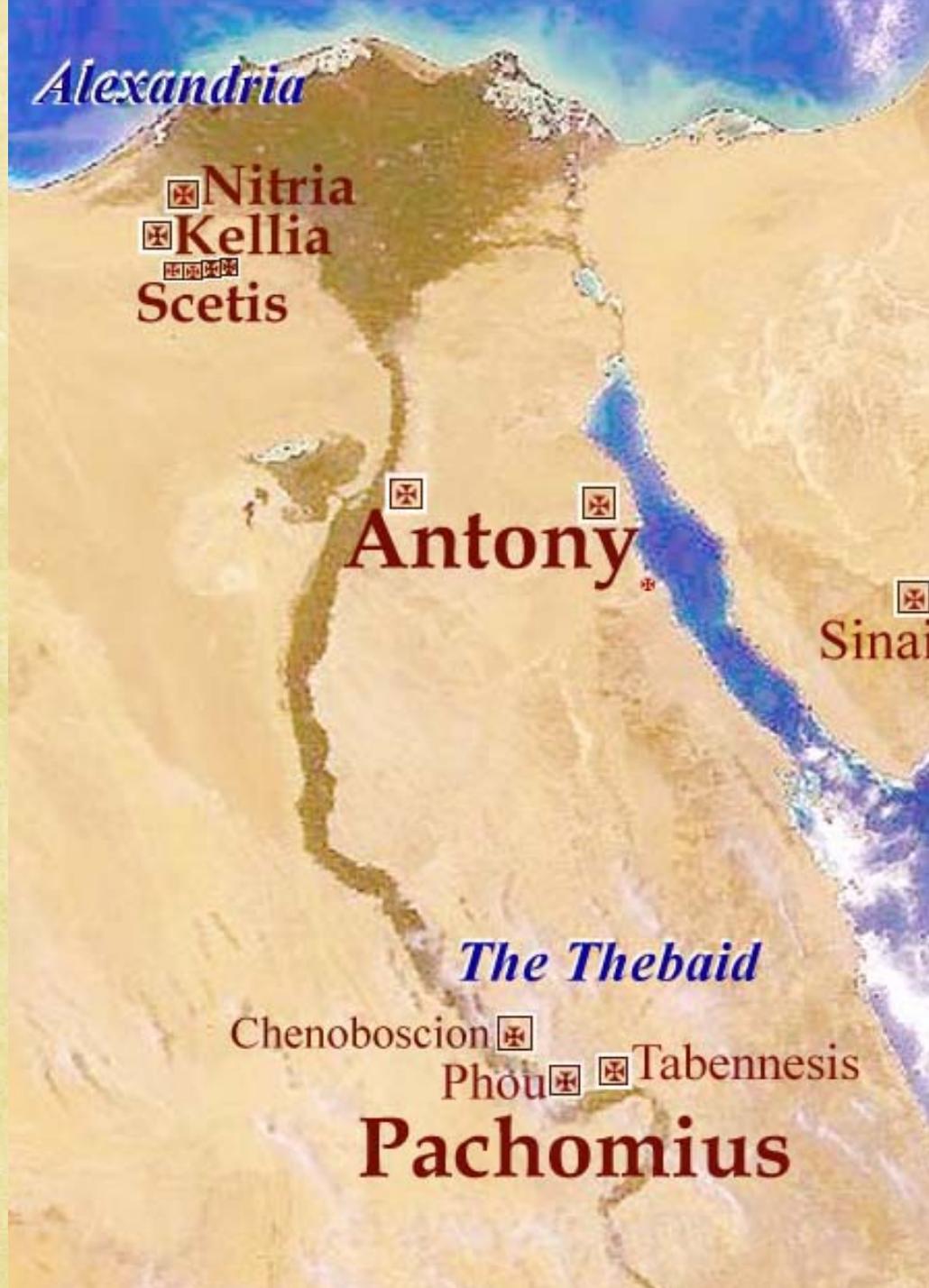
☩ Antony

☩ Sinai

The Thebaid

☩ Chenoboscion
☩ Phou ☩ Tabennesis

Pachomius



**anchorite, it comes as the Greek word on
anachoresis, ἀναχωρέω which means “to
withdraw, a withdrawal, a going away”
withdraw, retire, take refuge**

Two analogies:

One is that of the soldier and the other is that of the athlete the *militia Christi* and the *athleti Christi*.

ascetic /ə 'sɛtɪk/

- **adjective** characterized by the practice of severe self-discipline.
- **noun** an ascetic person.
 - derivatives **ascetically** adverb **asceticism** noun
 - origin 17th century: from medieval Latin *asceticus* or Greek *askētikos*, from *askētēs* ‘monk’, from *askein* ‘to exercise’.