



Death of Constantine

The three sons of Constantine divided up the empire.

- Constantine II, age 21, took Gaul (present day France), Britain, and Spain.
- Constantius II, aged 20, took Asia Minor (present day Turkey), Syria, and Egypt.
- Constans, age 14, took Italy, Africa, and the provinces north of Italy.
- Constans defeated and killed his brother Constantine II.

East-West Struggle

- The East also believed the Christology of the West tended towards modalism.
- The West believed the East tended towards tritheism because of the controversy over the word *hypostasis*. The Greeks produced a creed that anathematized Arianism.
- The Latins produced a document which had the effect of seeming to defend modalism.

Athanasius

- The Word could never make man divine if the Word only participated in the Father's nature and was not God himself.
- The Son was not added to the Father, but the Son comes about by an eternal process that is in the Father's being.
- The Son belongs to the Father's substance and is of the same nature as the Father.
- Athanasius wholeheartedly held to the *homoousios* of the Father, Son and Spirit, but he still struggled with the term for person.

Arian Division

Anomeans

- God is unique, a single being, and does not exist through any type of generation.
- What makes the Son special is the Father communicates a divine energy to the Son and confers divinity to the Son.
- They were called Anomeans because they said the Son was unlike the Father, and the Greek word they used was *anomoios*.
- They wanted to stress that the essence of the Son was completely unlike the essence of the Father.
- The Anomeans completely repudiated the Nicene Creed.

Rimini-Seleucia-Constantinople Creed

- Hilary and Athanasius wrote to their followers to stand firm on *homoousios*.



- In the East the delegates were divided between *homoousios* (same essence), *homoiousios* (like essence), *anomoios* (unlike essence), and *homoios* (just simply “like” with no reference to essence).
- The bishops produced the Rimini-Seleucia-Constantinople Creed.
- This council wanted to emphasize that the Son was like the Father, but the two were not like in essence, the two were not unlike in essence, and the two were not of the same essence.
- Neither essence nor *hypostasis* should be used of the Father, Son, and Holy Spirit.
- Athanasius called on the bishops to refuse to sign.

Julian to Theodosius I

- Constantius died in 361 and his nephew Julian succeeded him as emperor.
- By 351 Julian secretly abandoned Christianity.
- After Julian became emperor, he publicly renounced Christianity.

Alexandrian Conference

- The issue is no longer over whether the Son was a created being, but the issue is over the relationship of the Son to the Father in terms of being.
- Athanasius asked those who held three *hypostases* if they meant three in the sense of three different beings. He asked if they meant by three *hypostases* a Trinity, or Godhead with truly substantial Father, Son, and Holy Spirit.
- What Athanasius was trying to do was to show there really was no disagreement between the moderates and the Nicene’s.

Apollinaris

- Apollinaris agreed with Athanasius that the Father and the Son have the same substance or essence, but he had a problem with how the divine and the human related in the person of Christ.
- The Nicene Creed established that the Son was of the same essence as the Father, but it did not address how the divine and the human relate in the person of Christ.
- Apollinaris divided up man into three parts: the flesh, the lower soul, which animates the flesh, and the higher soul, which is the rational mind.
- The divine Logos replaced the higher soul in Christ.
- Whatever is not assumed by the Redeemer is not redeemed.
- If you deny a human mind to Christ because it is prone to sin, then you are giving an excuse to those who sin with the mind alone because it shows God cannot heal the human mind.
- The council observed that the first sin was committed through the mind, therefore the human mind needs redemption.

Pneumatomachians

- The Holy Spirit is an angel superior to other angels different in essence from the Father and the Son.
- This group was called Pneumatomachians, which means fighters against the Spirit.



Valens

Valens required adoption of the Rimini-Seleucia-Constantinople Creed, which said the Son is simply like the Father.

Basil of Caesarea became the defender of orthodoxy in the East.

Basil of Caesarea and Gregory of Nyssa

Basil finally insisted on a distinction between *ousia* and *hypostasis*.

Basil argued that the only acceptable way to describe the Godhead was one *ousia* and three *hypostases* (one being and three persons).

Basil's younger brother was Gregory, the bishop of Nyssa.

Gregory said God is one and we cannot speak of three gods.

Gregory is saying we must first believe there is one God, then investigate the modes of existence of the one God.

Athanasius grasped the unity of nature of the Trinity, whereas Basil and Gregory stressed the distinction of the persons in the Trinity.

Gregory of Nazianzus

Council of Constantinople

- In May, 381, 150 bishops from the East met at the imperial palace in Constantinople.
- The council continued its work until July, 381.
- The text of the creed we have today comes from the second session of the Council of Chalcedon in 451.

Niceno-Constantinopolitan Creed

I believe in on God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and the dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come.



The Filioque

The council added the Latin word *filioque*, which means “and the Son.”

John 15:26

Three reasons why the Western Church insisted on double procession of the Holy Spirit.

1. Jesus spoke of the Spirit as “proceeding from” (“going out from”) and being sent by the Father (John 15:26). But Scripture encourages us to see what God does in history as a revelation of who He is in eternity. The Spirit is sent by the Father, but He is also sent by the Son (John 14:16, 26; 15:26). By parity of reasoning, therefore, the Spirit must also proceed from the Son, or the Son would lack the necessary authority to send Him.
2. The Spirit is described as the Spirit *of* God the Father (Rom. 8:14; 1 Cor. 2:14; 3:16). But He is also the Spirit *of* the Son (Gal. 4:6). These genitives (“of”) are surely parallel to each other. The Spirit is “of” the Son in the same way that He is “of” the Father. If “of” in relation to the Father means that the Spirit “proceeds” from Him, then the same must be true in relation to the Son.
3. God has made Himself fully and finally known to us in Christ – insofar as our humanity can know Him. While the single procession doctrine is true (the Spirit does indeed proceed from the Father), it is not the whole truth. Otherwise, there would be an obvious but inexplicable gap in our knowledge of God: we would know how the Father relates to the Son and the Father to the Spirit in the Trinity. But we would not know how the Son and the Spirit relate to each other – if at all. We would, therefore, not really know God in terms of His intra-Trinitarian relations, despite the fact that we are invited into communion with God the Trinity.

The Orthodox Church maintains that the West has mixed the ontological Trinity with the economical Trinity.

Theologians in the East spoke about the Father as the source of the persons of the Trinity.

The final break between East and West came in 1054 when the Synod of Constantinople rejected the *filioque* on the ground that the addition does not come from the original apostles or from an ecumenical council.

Compare John 15:26 with John 14:26.

Conclusion

- What was considered to be orthodox changed over time.
- The understanding of what is a credible confession of faith has changed over time.
- Salvation doesn’t depend on a perfect understanding of who Christ is.