

Chalcedonian Creed (451)

Following the holy fathers, we confess with one voice that the one and only Son, our Lord Jesus Christ, is perfect in Godhead and perfect in manhood, truly God and truly man, and that he has a rational soul and a body. He is of one substance [homoousios] with the Father as God, he is of one substance [homoousios] with us as man. He is like us in all things except sin. He was begotten of His Father before the ages as God, but in these last days and for our salvation he was born of Mary the virgin, the theotokos, as man. This one and the same Christ, Son, Lord, Only-begotten is made known in two natures [which exist] without confusion, without change, without division, without separation. The distinction of the natures is in no way taken away by their union, but rather the distinctive properties of each nature are preserved. [Both natures] unite into one person and one hypostasis [that is, substance]. They are not separated or divided into two persons but [they form] one and the same Son, Only-begotten, God, Word, Lord Jesus Christ, just as the prophets of old [have spoken] concerning him as the Lord Jesus Christ himself has taught us and as the creed of the fathers has delivered to us

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Constantine, Councils, & Confessions (312-451)

Church History Core Seminar | Class 2 of 13

Introduction

Constantine and “Imperial” Christianity

Vision and Victory (312)

Edict of Milan (313) & Toleration

Theology of the Trinity: One God in three Persons

Council of Nicea (325)

Background

- Adoptionism
- Modalism
- Arianism

Creed of 325

...And [we believe] in one Lord Jesus Christ, the Son of God; begotten from the Father; only-begotten – that is, from the substance of the Father; God from God; light from light; true God from true God; begotten not made; being of one substance with the Father; through whom all things in heaven and on earth came into

being; who on account of us human beings and our salvation came down and took flesh, becoming a human being; He suffered and rose again on the third day, ascended into the heavens; And will come again to judge both the living and the dead.

And [we believe] in the Holy Spirit.

- *homoousios* (of the same substance), not *homoiousios* (of like substance)

Council of Constantinople (381)

Background

- Arianism (cont.)
- Doctrine of the Holy Spirit
 - Pneumatomachi

Nicene Creed (381)

...And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, 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 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.

- The Holy Spirit is God

Theology of the Christ: Truly God and truly Man in one Person

Council of Chalcedon (451)

Background

- Alexandria (Emphasize Unity)
 - Apollinarian
- Antioch (Emphasize Distinction)
 - Nestorianism

Chalcedonian Creed (451)

- Reaffirmed *homoousios*
- *Hypostatic Union*
 - “two natures [which exist] without confusion, without change, without division, without separation”