

PHASE 2: Christology (The “God-Man”) (381 – 451)

Alexandria (Unity)

Antioch (Distinct)

Council of Chalcedon (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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Capitol Hill Baptist Church      Church History – Session 3

**Constantine, Controversy, and Councils – AD 303-451**

I. INTRODUCTION – THEMES OF AUTHORITY

1. Church & State
2. Orthodoxy & Heresy

II. CONSTANTINE AND IMPERIAL CHRISTIANITY

1. Constantine’s “vision” and victory (312)
2. The Edict of Milan (313) and toleration for Christianity

III. AUGUSTINE (354-430)

1. *Confessions* (~400)
2. Pelagian Heresy

#### IV. CONTROVERSIES & COUNCILS

##### PHASE 1: Trinity (215 – 381)

1. Adoptionism - Jesus adopted at baptism as the Son of God.
2. Modalism - One God, who takes on different forms.
3. Arianism - ‘There was a time when the Son was not.’

##### Council of Nicaea (325)

###### Nicene Creed (325):

We believe in one God, the Father, the almighty, the maker of all things seen and unseen.

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.

As for those who say that “there was [a time] when he was not”, and “before being born, he was not,” and “he came into existence out of nothing,” or who declare that the Son of God is of a different substance or nature, or is subject to alteration or change – the catholic and apostolic church condemns them.

##### Council of Constantinople (381)

###### Nicene Creed (381):

We believe in one God, the Father Almighty, Maker 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 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 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.

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.