

Lessons

- Introduction and Overview
- Spread of Christianity
- Church and State – Persecution and Adoption
- Doctrine – Orthodoxy vs. Heresy Part I (Apologists, Heresies, and Canon)
- Doctrine – Orthodoxy vs. Heresy Part II (the Ecumenical Councils)



The Ecumenical Councils

- Nicaea – 325
 - Relationship of Jesus to God the Father
- I Constantinople – 381
 - Divinity of the Holy Spirit
 - Jesus – God and man Part I
- Ephesus – 431
 - Will, Sin, and Grace
 - Jesus – God and man Part II
- Chalcedon – 451
 - Jesus – God and man Part III



Matthew 18:20 - "For where two or three are gathered together in my name, there am I in the midst of them."

Doctrine – Orthodoxy vs. Heresy

1st Council at Nicaea

When / Where	Participants	Issues	Results
325 AD Nicaea (NW Asia Minor)	<p>Convened by Emperor Constantine to deal with division within the church and empire</p> <p>Eusebius of Caesarea</p> <p>Eusebius of Nicomedia</p> <p>Alexander of Alexandria</p> <p>~ 300 Bishops, majority from the Eastern empire. Many recent victims of persecution and torture.</p>	<p>Clerical celibacy</p> <p>Administrative church government</p> <p>Christology - Relationship of Son to the Father</p> <p>Arianism - represented at Nicaea by Eusebius of Nicomedia; opposed at Nicaea by Alexander of Alexandria</p>	<p>Clergy who castrated themselves for purpose of celibacy to be deposed and no future castrated candidates allowed into clergy</p> <p>Procedure for readmission of the lapsed; procedure for election and ordination of presbyters and bishops; hierarchy of Episcopal Sees; prohibited deacons, presbyters, and bishops from moving to a new city</p> <p>The [original] Nicene Creed</p> <p>Those who did not sign were declared heretical and deposed. Constantine went a step further and had them banished from their cities.</p> <p>These results did not end the controversy. Arian and orthodox clergy and politicians traded the upper hand in this controversy for years to come.</p> <p>Jehovah's Witnesses as example of modern day Arianism</p>

John 10:30 - "I and my Father are one."

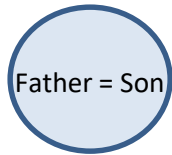
Matthew 26:39 - "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Doctrine – Orthodoxy vs. Heresy

Christology Debate – Relationship of Father and Son

Sabellius (200 AD) and others

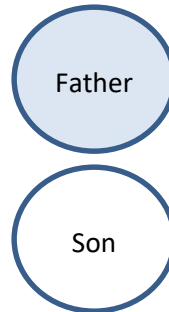
- Christ identical to God
- Patripassianism – the Father suffered on the cross
- Modalism – Father, Son, (and Holy Spirit) as roles God assumes in consecutive periods



Largely discarded prior to Nicaea

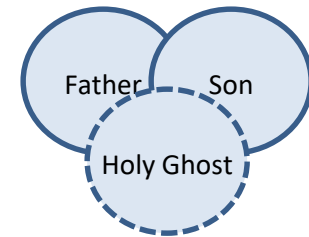
Eusebius(Nicomedia), **Arius - Arianism**

- Christ above man but not God
- “An incarnation of what is not God in what is not man” (cynical quip)
- Not eternal, came into being when God begot him



Alexander, **Athanasius - Orthodox**

- homoousios* – Christ same substance as the Father
- Christ is eternal



- Orthodox position prevailed at Nicaea in 325 but controversy does not end

- Eusebius of Nicomedia influences Constantine to recall Arius from exile
- Eventually Constantine exiles Athanasius and banishes the Nicene leaders
- homo*i*ousios (similar substance) vs. homoousios (same substance)

- Nicene (orthodox) position finally gains upper hand ~380 when Theodosius declares Nicene Christianity the official religion of the empire

- Many power shifts back and forth between Nicene and Arianism in preceding 50 years

Doctrine – Orthodoxy vs. Heresy

1st Council at Constantinople

When / Where	Participants	Issues	Results
381 AD Constantinople (NW Asia Minor)	Called by Emperor Theodosius ~150 Bishops, all from the east	<p>Christology – Relationship of Son to the Father</p> <p>Christology - Nature of Jesus as God and man Apollinaris – In Jesus the Word of God took the place of the intellect (“rational soul”) of the man</p> <p>Divinity of the Holy Spirit</p> <p>Not present but writings key to discussion of the nature of the Godhead The <u>Great Cappadocians</u>: - Basil of Caesarea and Gregory of Nyssa (brothers) and their sister Macrina - Gregory of Nazianzus</p> <p>Divinity of Christ + divinity of Holy Spirit results in formalized doctrine of the Trinity</p>	<p>Confirmation of Nicaea – <i>Homoousios</i> (One substance or essence) with the Father and eternal, <u>not</u> Arianism</p> <p>Apollinaris is refuted.</p> <p>Expanded the Nicene Creed to more comprehensively address the Holy Spirit.</p> <p><u>The Niceno-Constantinopolitan [Nicene] Creed</u> ... “And I believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified; who spoke by the prophets” ...</p> <p>One essence (ousia) in three persons</p>

Matthew 3:16,17 – “And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and lighting upon him: And lo a **voice from heaven, saying, This is my beloved Son**, in whom I am well pleased.”

Doctrine – Orthodoxy vs. Heresy

Council at Ephesus

When / Where	Participants	Issues	Results
<p>431 AD Ephesus (West Asia Minor)</p>	<p>Called by Emperor Theodosius II</p> <p>~200 Bishops</p> <p>Confrontational in tone</p>	<p>Confirmed Nicene creed resulting from first two councils</p> <p>Christology - Nature of Jesus as God and man Nestorius – separation between divine and human nature in Jesus Cyril –unity of divine and human nature in Jesus</p> <p>Will, Sin, and Grace Pelagius (from Britain) – All humans born with will to overcome sin</p> <p>Augustine (of Hippo) – Prior to redemption humans have no ability to choose non-sin over sin.</p>	<p>Condemnation of Nestorianism Mary is Theotokos (mother of God) not Christotokos (mother of Christ the human only)</p> <p>Condemnation of Pelagianism Pelagius’ teachings are rejected</p> <p>Much of what Augustine says on the subject is accepted but concepts like predestination and irresistible grace do not gain widespread acceptance. (Semi-Pelagianists)</p>

Luke 1:30,31 - "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

Doctrine – Orthodoxy vs. Heresy

Debate on Pelagianism

Pelagius (from Britain)

Position:

- **Sin comes from the will** so we should be able to overcome it or else sin is excusable
- **Freedom to sin or not**
- **No original sin**
- New child not corrupted until he chooses to sin
- **Christian life is a constant struggle to overcome one's sins thereby attaining salvation**

Augustine of Hippo

Position:

- **Sin comes from the will**
- We have freedom to choose between courses of action but **as sinners we can will nothing but sin**
- Prior to the Fall – Can choose to sin or not to sin
- Fall to Redemption – Can't choose not to sin
- At conversion – Since we can't choose the non-sinful choice **God saves by irresistible grace those who are pre-destined**
- Post conversion until heaven - Can choose to sin or not to sin
- Heaven – Still have choice but due to the overwhelming goodness of God we'll choose not to sin



Romans 7: 14-25



Doctrine – Orthodoxy vs. Heresy

Council at Chalcedon

When / Where	Participants	Issues	Results
451 AD Chalcedon (NW Asia Minor)	Called by Emperor Marcian and Pope Leo Attended by ~520 bishops & representatives, only 4 bishops from the west Largest and best documented of early councils	Confirmed creeds of Nicaea and Constantinople Christology - Nature of Jesus as God and man Eutyches – In Jesus God and man exist in one [new] nature (opposite of Nestorianism) Pope Leo – Two distinct natures in Christ	Condemnation of Eutyches Two natures – fully divine and fully human – in Christ

John 1:14 - "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Doctrine – Orthodoxy vs. Heresy

Christology Debate – Jesus as God and Man

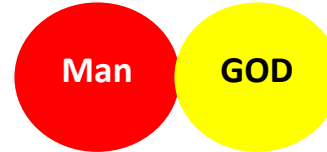
Apollinaris (refuted at Constantinople)

- In Jesus the Word of God took the place of the intellect (“rational soul”) of the man
- “Letter in an envelope”



Nestorius (refuted at Ephesus)

- Emphasized two natures conjoined , de-emphasized unity
- “Oil and Water”



Eutyches (refuted at Chalcedon)

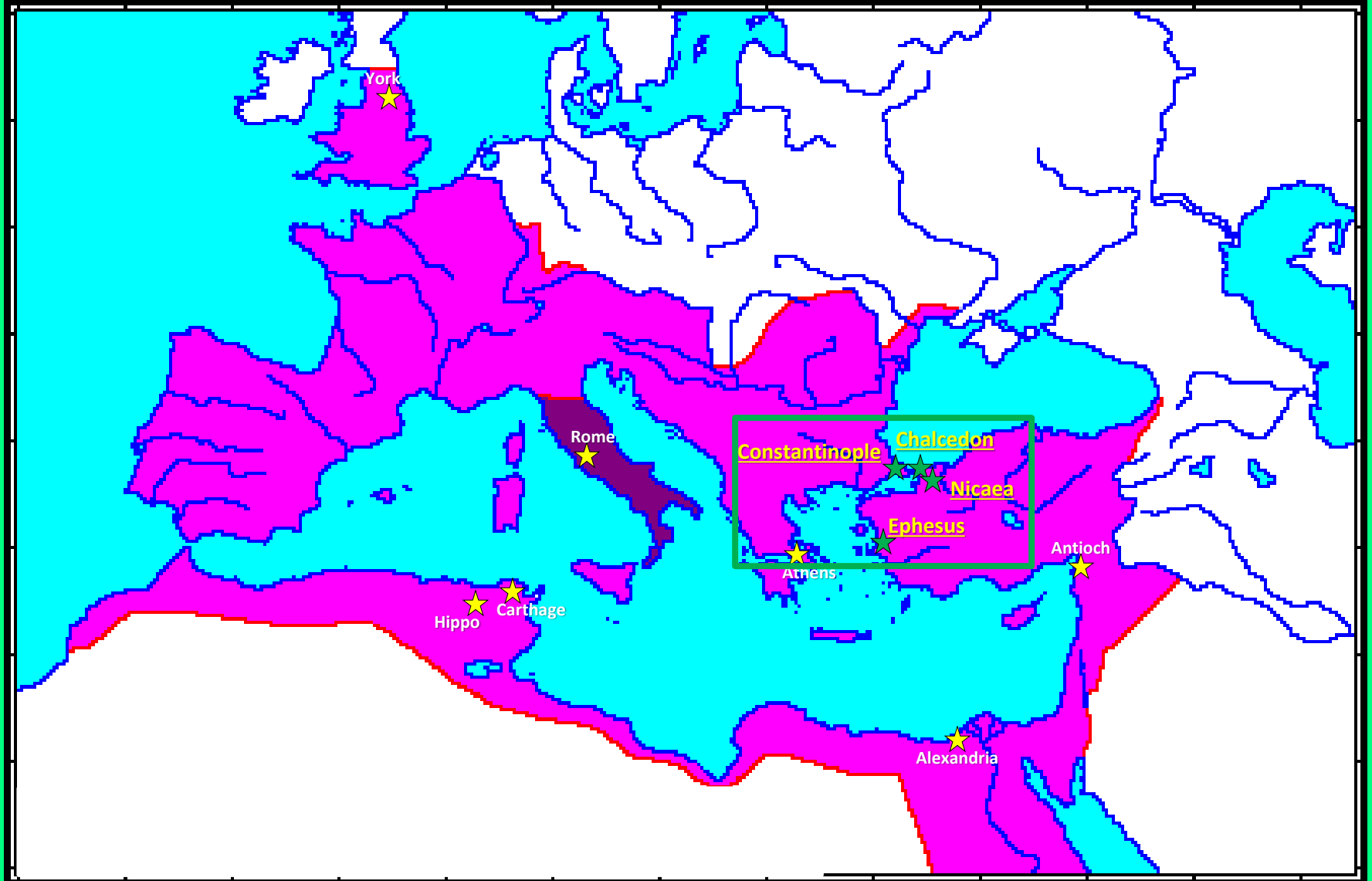
- Christ has one nature (monophysite)
- “Wine and Water”



Orthodox (from Chalcedon)

- None of the Above
- Christ is **one person** in **two perfect natures** [not Apollinaris] **without confusion or conversion** [not Eutychianism], **without division or separation** [not Nestorianism]. The two perfect natures of Christ **come together in a real, basic, hypostatic union.**

MAP



LOCATION OF THE FOUR ECUMENICAL COUNCILS

Doctrine – Orthodoxy vs. Heresy

Timeline 100 AD – 500 AD

The Ecumenical Councils

