

- 1. The Fall of Jerusalem (70)
- 2. The Council of Nicaea (325)
- 3. The Council of Chalcedon (451)
- 4. Benedict's Rule (530)
- 5. The Coronation of Charlemagne (800)
- 6. The Great Schism (1054)
- 7. The Diet of Worms (1521)
- 8. The English Act of Supremacy (1534)
- 9. The Founding of the Jesuits (1540)
- 10. The Conversion of the Wesleys (1738)
- 11. The French Revolution (1789)
- 12. The Edinburgh Missionary Conference (1910)
- 13. The Second Vatican Council (1962–65)

Council of Nicaea

- Nicaea, 325-28
 - First church-wide council
 - Attended by 230 bishops
 - Called by Emperor Constantine

Byzantium
later
Constantinople
today
Istanbul



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There is one God, Creator of all things,
infinitely perfect, and eternally existing in **three**
manifestations: Father, Son and Holy Spirit.

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 - one of the more effective emperors
 - restructured government
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 - Augustus Diocletian
 - Caesar Galerius (c.258-311), 293-305; Augustus, 305-311
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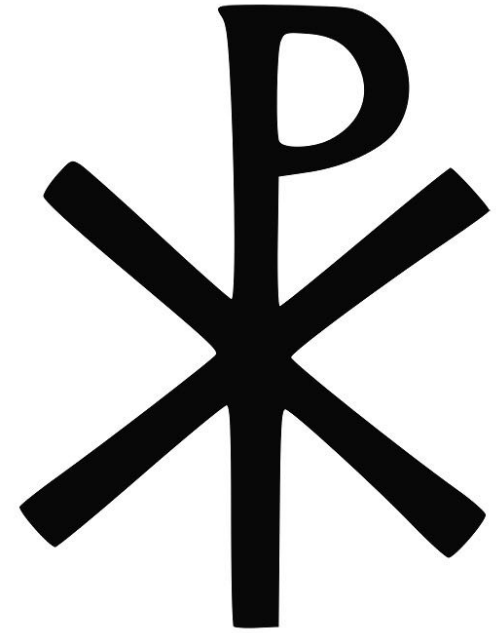
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Acts 22:16 And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.

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 - popular presbyter
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"There was a time
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 - promoted his views with his sermons

- and hymns, such as what Arius supposedly sang to the emperor

The uncreated God has made the Son
A beginning of things created,
And by adoption has God made the Son
Into an advancement of himself.

Yet the Son's substance is
Removed from the substance of the Father:
The Son is not equal to the Father,
Nor does he share the same substance.

God is the all-wise Father,
And the Son is the teacher of his mysteries.
The members of the Holy Trinity
Share unequal glories.

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 - We acknowledge one God, Who is alone ingenerate (i.e., self-existent), alone eternal, alone without beginning, alone true, alone possessing immortality, alone wise, alone good, alone sovereign, alone judge of all, completely transcendent, immutable, unknowable . . .

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 - the Son
 - begotten (created); i.e., firstborn of all creation
 - may be divine, but is subordinate to the Father in his essence
 - our spiritual mediator to God
 - Son of God is a title of honor
 - the perfect man by the will of God, but not sinless by nature
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"If you ask someone to give you change, he philosophizes about the Begotten and the Unbegotten . . .

'If you say to the attendant, "Is my bath ready?', he tells you that the Son was made out of nothing."

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 - disputes between largest episcopacies
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 - involved in details
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ousios (substance)

homoousios (same)

homoiousios (similar)

heteroousios (different)

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Elsewhere, Jesus
forgives sin: Mark 2:5-10
accepts worship: Jn. 9:38
claims to be God: Jn. 10:30; 20:28

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Jn. 17:3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

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Heb. 1:3 He is the radiance of the glory of God and the exact imprint of his nature

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Jn. 14:28 ... the Father is greater than I."

- relationship of the Son to the Father

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- origin of the Son

- Arians:
 - begotten and firstborn understood in the normal sense
 - therefore the Son was created and had a beginning

Col. 1:15 He is the image of the invisible God, the **firstborn** of all creation.

Hey. 5:5 *You are my Son, today I have **begotten** you*

Council of Nicaea

- Arian use of Scripture

- Examples

- the Father is the only true God

- Arians: if the Father is the only true God, obviously the Son cannot be
 - orthodox:
 - unless they are one
 - his statement is setting God apart from all false gods
 - nowhere do we read that the Son is not God

- relationship of the Son to the Father

- Arians: Jesus is inferior to the Father
 - orthodox: this speaks of function, not essence

- origin of the Son

- Arians:
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 - all angels were created by God in the same sense that he created the world
 - the Bible nowhere says that the Son was created

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John 8:58 Jesus said to them, *Truly, truly, I say to you, before Abraham was, I am.*

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Hey. 1:6 And again, when he brings the firstborn into the world, he says, *Let all God's angels worship him.*

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Phil. 2:5-8 Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself . . . being born in the likeness of men, And being found in human form ...

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Jn 5:26 For as the Father has life in himself, so he has granted the Son also to have life in himself.

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2Chr. 12:1-3 When the rule of Rehoboam was established and he was strong, he abandoned the law of the LORD, and all Israel with him. In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, Shishak king of Egypt came up against Jerusalem with 1,200 chariots and 60,000 horsemen. And the people were without number who came with him from Egypt—Libyans, Sukkiim, and Ethiopians.



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 - non-Trinitarian churches
 - claim to be Protestant
 - “Trinity is not a biblical word”
 - counted as evangelical

Nicene Creed, 328 compared to 381

We believe in one God the Father all-powerful, Maker of heaven and of earth, and of all things both seen and unseen.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all the ages, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be; for us humans and for our salvation he came down from the heavens and became incarnate from the Holy Spirit and the Virgin Mary, became human and was crucified on our behalf under Pontius Pilate; he suffered and was buried and rose up on the third day in accordance with the Scriptures; and he went up into the heavens and is seated at the Father's right hand; he is coming again with glory to judge the living and the dead; his kingdom will have no end.

And in the Spirit, the holy, the lordly, and life-giving one, proceeding forth from the Father, co-worshiped and co-glorified with Father and Son, the one who spoke through the prophets; in one, holy, catholic, and apostolic church. We confess one baptism for the forgiveness of sins. We look forward to a resurrection of the dead and life in the age to come. Amen.