

**A History of Heresy:
The History of the Church from 50—500 AD
Summer 2023
Session Eight: Arianism (Part Two)**

Introduction

Church History is easily told as a history of the church's response to heresy

- Seen clearly from 50—500 AD
 - Today: Arianism from 325 to 381 AD
 - Arianism denies the doctrine of the _____ of Christ
 - Begotten” means there was a time when the _____”

I. The _____ of Nicea

a. The _____ unity of the Council

b. The _____ reality

i. The crux of the matter: *homoousios* vs. *homoiousios*

1. “*same substance*” vs. “*similar substance*”

ii. Three camps

1. Nicene _____

2. “Semi-Arian” _____

3. Arian _____

II. The Man Whom God Used _____ of Alexandria

a. Became the Bishop of Alexandria--_____ to _____

i. Writes, Defends, Nicene Orthodoxy

ii. Athanasius *Contra Mundum*: Athanasius _____ the _____

- The emperors of the 4th century
 - 3 Sons of Constantine: Constantine II, Constans, Constantius
 - Constantius Pro-Arian, over East from 337-353; whole 353-361
 - Valens, Pro-Arian 364-378
 - Theodosius, Pro-Nicene, 378-395

b. The _____ of Athanasius

- Athanasius is exiled from the bishopric of Alexandria five times
 - i. 336,337;
 - ii. 339-346;
 - iii. 356-362;
 - iv. 363-364
 - v. 365-366

III. The _____ of _____ 381 AD

a. Emperor Theodosius calls Council of Constantinople

b. Biblical

- i. John 1:1-4, 14
- ii. Colossians 2:9
- iii. Matthew 28:19

c. See the Nicene Creed vs. the Nicene Formula

First Council of Nicaea (325)	First Council of Constantinople (381)
We believe in one God, the Father Almighty , Maker of all things visible and invisible.	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 Son of God , begotten of the Father [the only-begotten ; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, consubstantial with the Father ;	And in one Lord Jesus Christ, the <i>only-begotten</i> Son of God, begotten of the Father before all worlds (<i>æons</i>), Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our salvation , came down and was incarnate and was made man;	who for us men, and for our salvation, came down <i>from heaven</i> , and was incarnate <i>by the Holy Ghost and of the Virgin Mary</i> , and was made man;
He suffered , and the third day he rose again , ascended into heaven;	he was crucified for us under Pontius Pilate , and suffered, and was buried , and the third day he rose again, <i>according to the Scriptures</i> , and ascended into heaven , and sitteth on the right hand of the Father ;
From thence he shall come to judge the quick and the dead .	from thence he shall come <i>again, with glory</i> , to judge the quick and the dead ;
	whose kingdom shall have no end.
And in the Holy Ghost .	And in the Holy Ghost, <i>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</i> .

	<p><i>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.</i></p>
<p>[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]</p>	