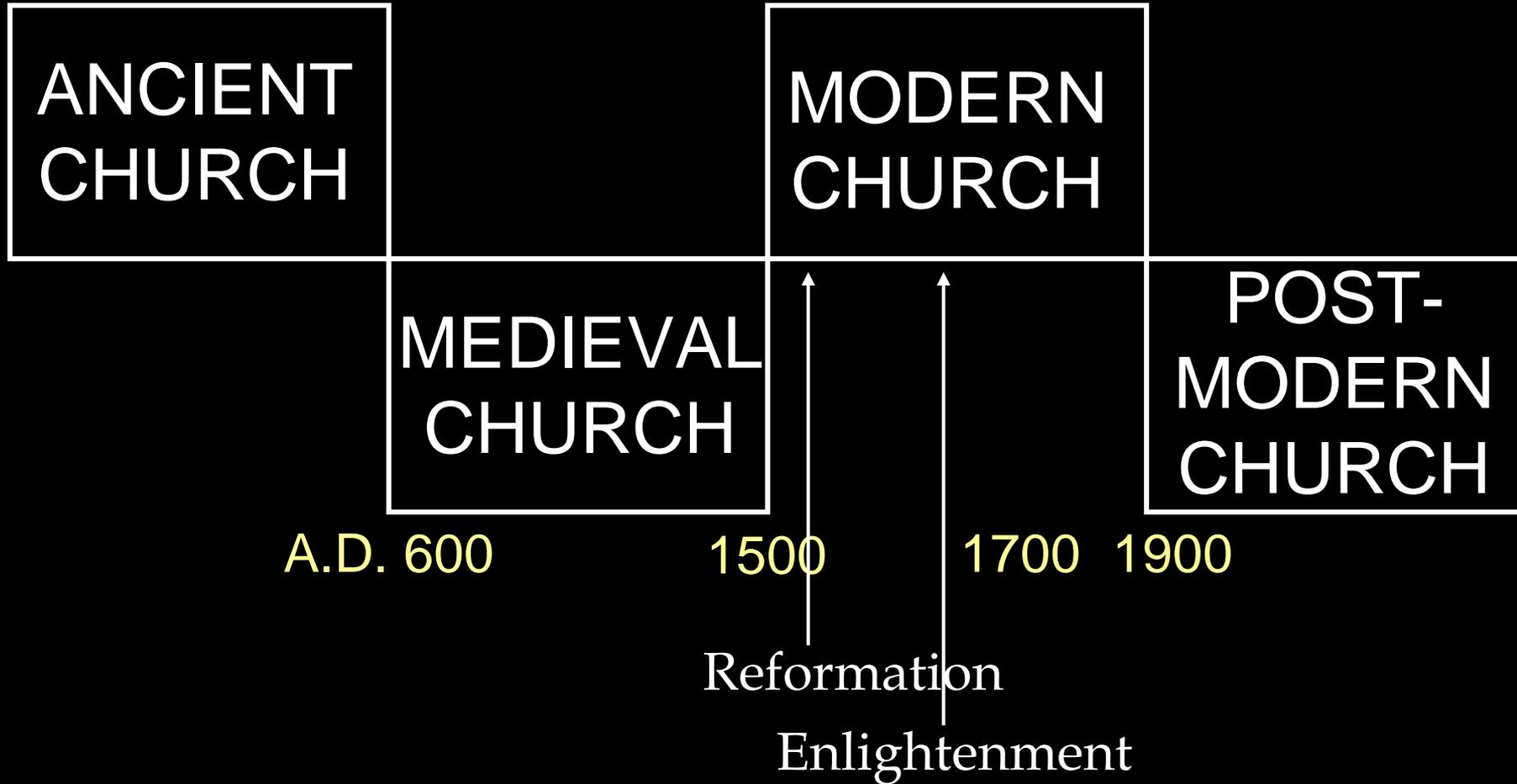
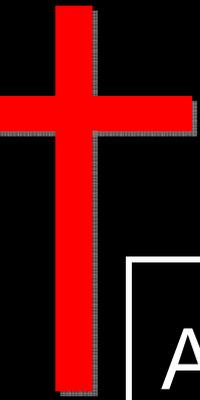


The Doctrine of God

Part I: The Fathers and Apologists

DIVISIONS OF CHURCH HISTORY



THE ANCIENT CHURCH

A.D. 100-600

AGE
OF THE
APOSTOLIC
FATHERS

AGE
OF THE
APOLOGISTS

AGE
OF THE
THEOLOGIANs

A.D.
100

A.D.
150

A.D.
300

A.D.
600

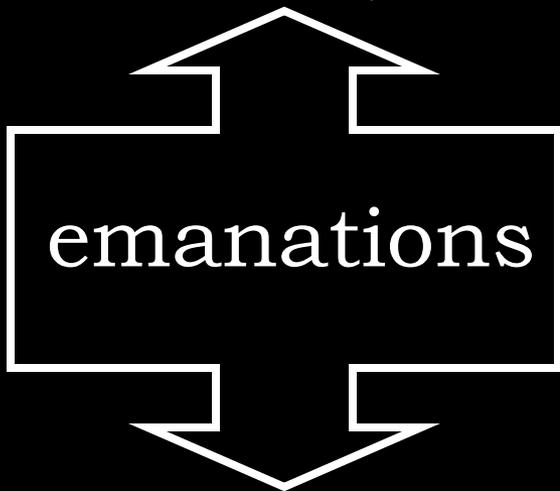
What was Jesus BEFORE He came?

What was Jesus WHEN He came?

GNOSTICISM

GOD

(Pure Spirit)

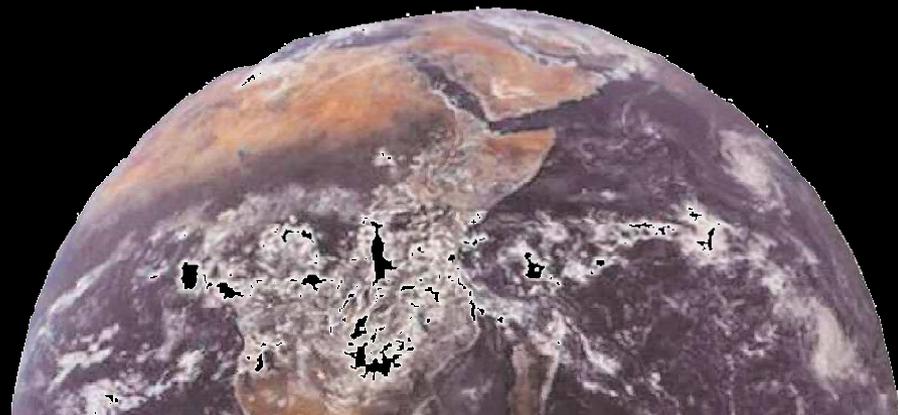


knowledge

DUALISM

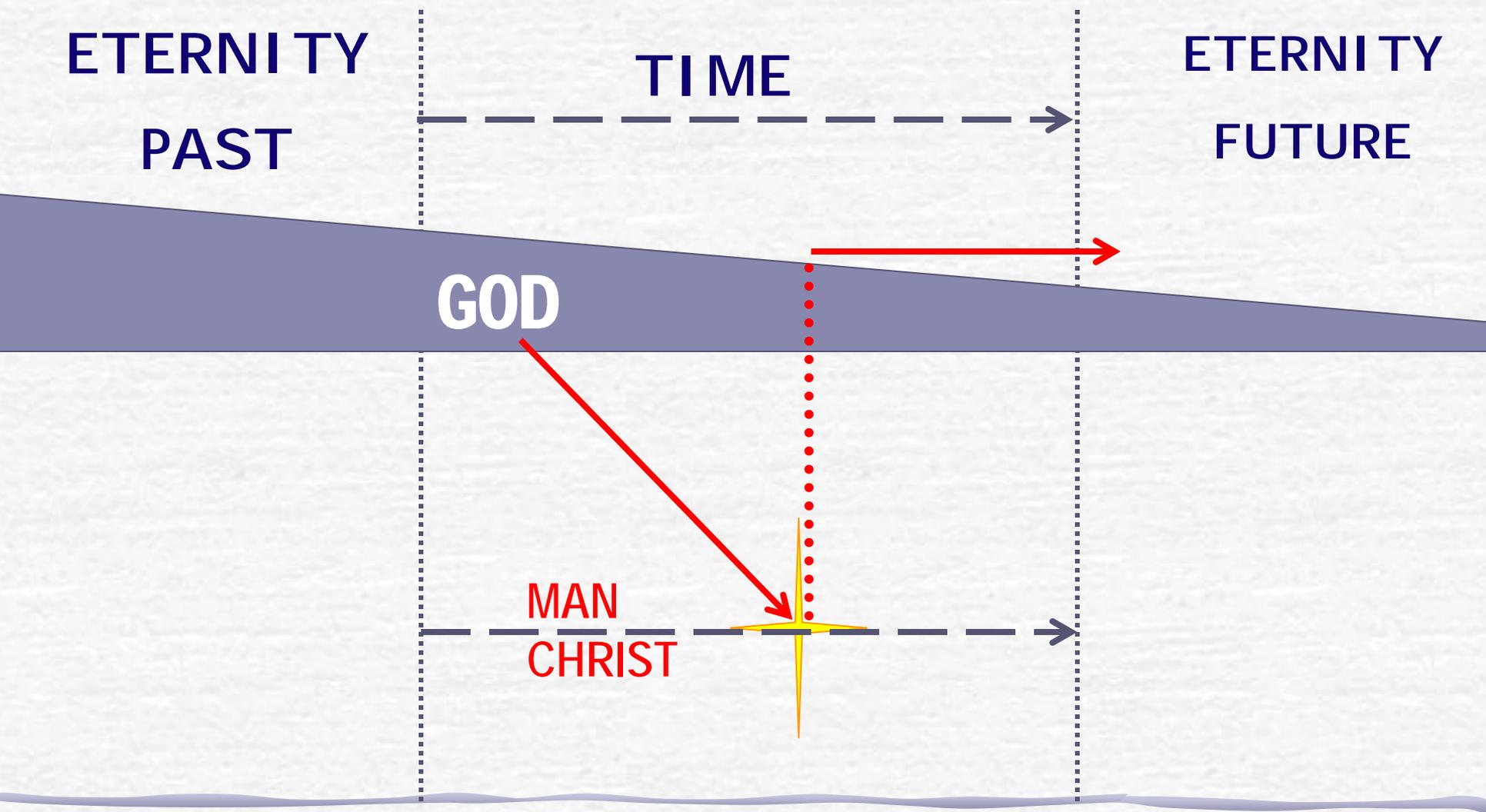
Demiurge: LOGOS

world

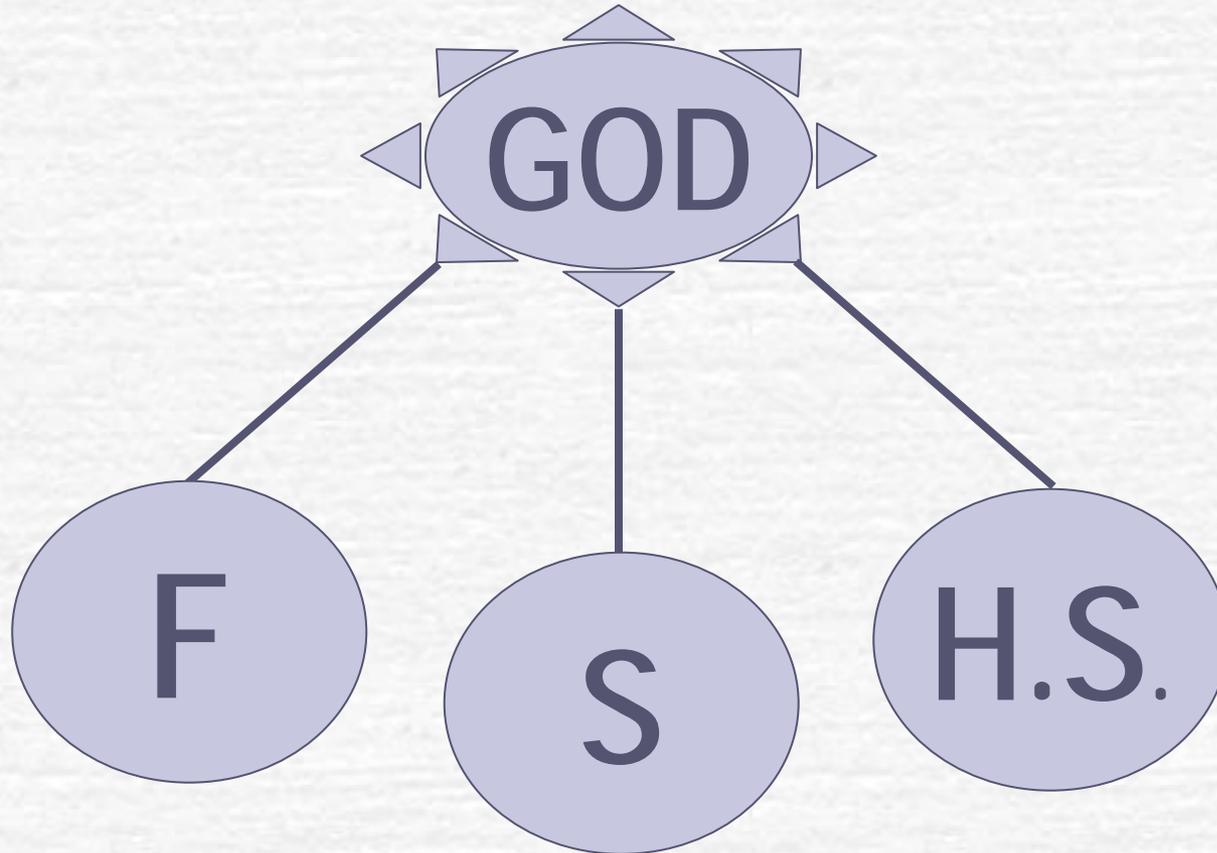


man

ADOPTIONISM: The Son is Subordinate to the Father in Essence



Modalism: The Son is NOT Distinct From the Father



Adoptionism & Modalism Compared

ADOPTIONISM

(Dynamic Monarchianism)

- ☛ Oneness of God
- ☛ Denies the Deity of Christ
- ☛ Affirms Humanity of Christ
- ☛ H.S. = a power

MODALISM

(Modalistic Monarchianism,
Sabellianism, Patripassionism)

- ☛ Oneness of God
- ☛ Affirms Deity of Christ
- ☛ Denies Humanity of Christ
- ☛ H.S. = a mode of God's
existence

ARIANISM

ETERNITY

PAST

GOD

TIME

ETERNITY

FUTURE

CHRIST

Other
Creatures

Arianism: The Opponents and the Issue

Alexander:
*Bishop of
Alexandria*

Father

Son

Creation

Arius:
*Presbyter under
Alexander*

Father

Son

Creation

‘omoousiaß, *homoousias*
Same substance

‘omoiouⁱsiaß, *homoiouⁱsias*
Similar substance

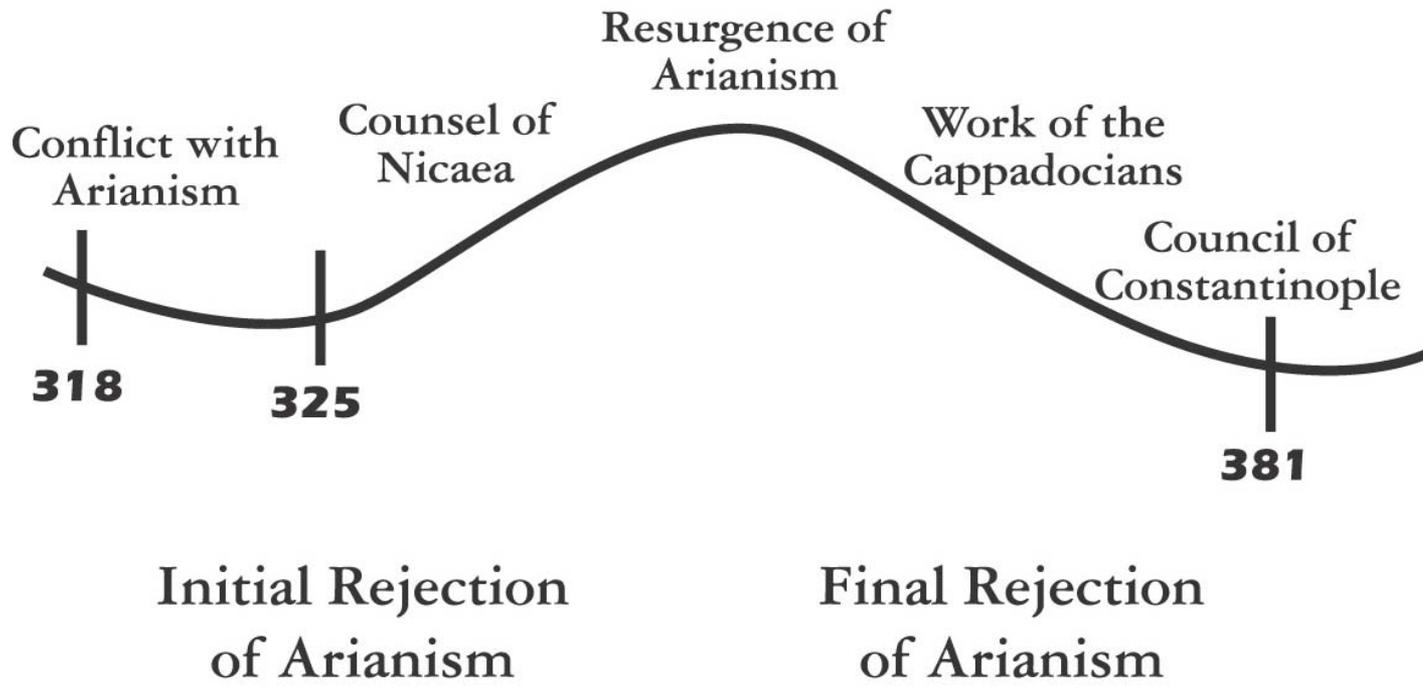
The Nicene Creed (325)

We believe in one God, the Father All Governing, creator of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father as only begotten, that is, from the essence [reality] of the Father, God from God, Light from Light, true God from true God, begotten not created, of the same essence [reality] as the Father, through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead.

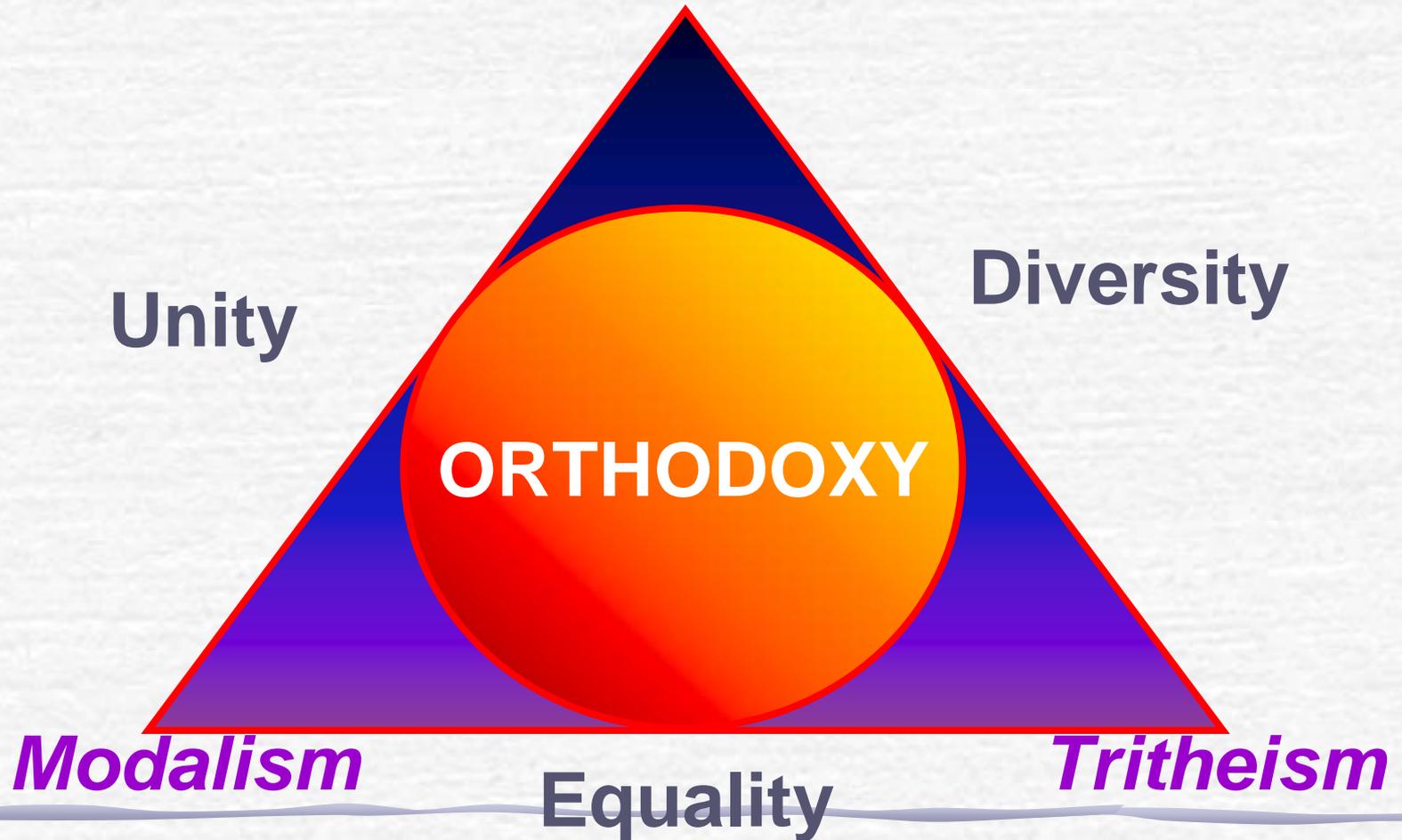
And [we believe] in the Holy Spirit.

The Arian Controversy and Trinitarianism



Trinitarianism:

Subordinationism



The Trinity and the Incarnate Christ Compared

| | Unity | Diversity |
|---------|--------|-----------|
| Trinity | Nature | Persons |
| Christ | Person | Nature |

The Creed of Constantinople (381)

We believe in one God, the Father All Governing [*pan-tokratora*], creator [*poieten*] of heaven and earth, of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all time [*pro panton ton aionon*], Light from Light, true God from true God, begotten not created [*poiethenta*], of the same essence [reality] as the Father [*homoousion to patri*], through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human [*enanthropesanta*]. He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead. His Kingdom shall have no end [*telos*].

And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, Who is worshiped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.