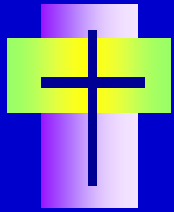


First Ecumenical Council

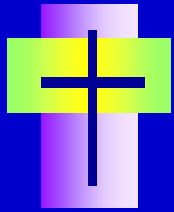
THE ARIAN HERESY

St. Mary Coptic Orthodox Church,
East Brunswick, NJ. USA



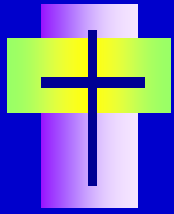
Councils

- What are councils
- Why the councils
- Historical Perspective
- What is the problem
- Who are the players
- What happend



What are the councils

- Councils
 - meeting of bishops to decide the affairs of the church
- Ecumenical
 - Relates the Church as a whole
- Local Council (Synod)
 - Related to the local church



Why the Councils?

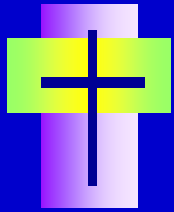
- Organize the affairs of the Church (administrative)
- Decide on matters related to faith
- To excommunicate those who teach wrong faith
- The Coptic Church has an annual council before the feast of Pentecost



Important Councils

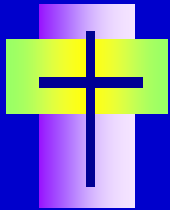
- Council of Jerusalem
- Council of Nicea [Nicene] (325)
- Council of Constantinople (381)
- Council of Ephesus (431)

- Council of Chalcedon (451)

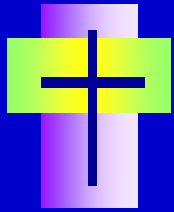


Importance of Councils

- The devil recycles the heresies
- Divinity of Christ:
 - Islam, Da Vinci Code, Jehovah Witness
- Gnostic Heresies
 - Today's new age movement, resurface of apocrypha gospels
- The more we learn about the past the more we will identify the devil's old tricks

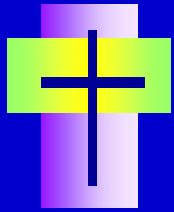


Councils



Jerusalem Council (Acts 15)

- The Apostles met to decide on conditions to accept the gentiles into the faith.
- Prevent the judization of Christianity

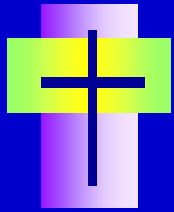


The decision of Jerusalem

- Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;
- Act 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

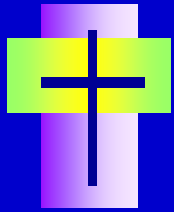


Who rules the world then?



State of the Roman Empire

- Roman was divided between the east and the west.
- Constantine just won over the Western Empire and unified all the Roman Empire
- Constantine wanted all people to be unified with no schism for any reason
- End of religious persecution
- The Church began to focus on internal problems rather than external

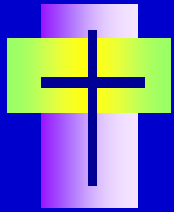


Major Churches at the time

- The Major Churches at that time
 - Jerusalem (Where Christ lived)
 - Antioch (People were first called Christians)*
 - Alexandria (Center of knowledge)
 - Rome (The capital of the western world)

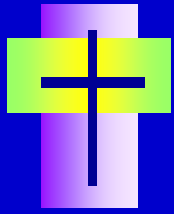
- Constantinople was consecrated as a capital in May 330 AD

* Acts 11:26



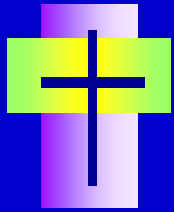
Major School

- School of Alexandria
 - Famous for the allegorical interpretation of the Bible (Every thing is a symbol that points to Christ and his work of salvation)
- School of Antioch
 - Founded by Lucian of Antioch
 - More emphasis on literal, historical and grammatical context



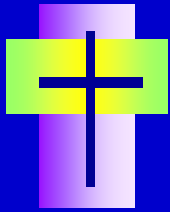
Major Heresies

- Sabellius Heresy (Sabalian):
 - The Son is the Father is the Holy Spirit
 - Different names for the same God at different periods
- Subordination:
 - The Son is subordinate (less) than the Father
 - Origen and others

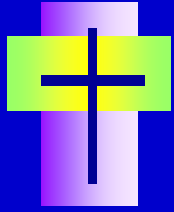


Other Heresies

- The Son is created by the Father
 - The Son is of different essence than the Father
 - He is a created god/creature for the sake of creation and dealing with lower life forms

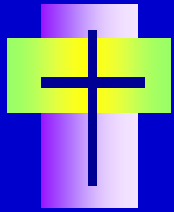


Arian Heresy



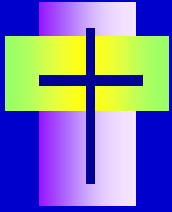
Who is Arius

- A Priest from Libya (born 256)
- Served in Alexandria, Egypt
- Joined the schism of Meletius against the legitimate bishop of Alexandria
- Was reconciled and given a church in a good neighborhood
- Disciple of Lucian of Antioch
 - Nestorius, Apollinaris of Laodicea, Eusebius of Caesarea, Eusebius of Nicomedia, and others in Antioch.



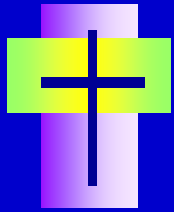
Arius Views

- Since God essence is transcendent, unique and indivisible it can not be shared with any one.
- For God to impart His substance to some other being would mean that He is divisible and changeable. Therefore whatever else exists must come into being by creation from nothing.



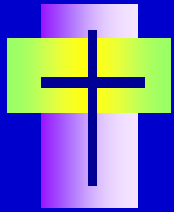
Arius views

- God created a mediator (an instrument of creation) to create everything else.
- The creature is the Word [*Logos*] (created or generated means the same to Arius).
- The Word had a beginning outside time. They would say “*There was when he was not*”
- “Even if he is called God, it is by participation in grace and not by nature, he is God by name only”.
- The Logos was the rational soul in Jesus’ body



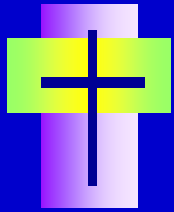
Biblical versus he used

- Joh 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.



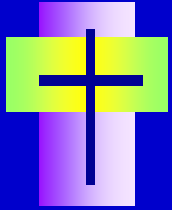
Versus misused by Arius

- Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (Mar 10:18, Luke 18:19)
- Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

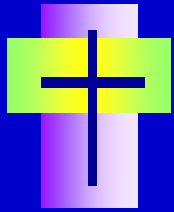


Versus misused by Arius

- Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things soever he does, these also does the Son likewise.

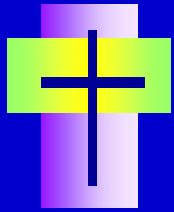


What do all these versus mean?



Who is Christ?

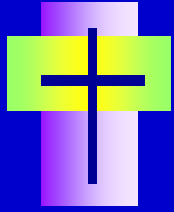
- Is Christ God or god?
- Is He created?
- Does the word begotten = born = created?
- Does the answer make any difference or it is just waist of time?



Does it make a difference?

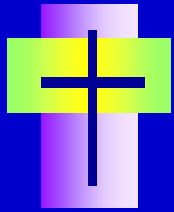
- Absolutely. The whole Christian faith is centered on the fact that

**God died on behalf of Man
so Man can live
Only God can save Man**



Why the importance?

- Man sinned against the infinite God
- Man's sin is infinite
- Only an infinite person can pay an infinite price
- Christ had to be infinite
- Christ had to be GOD
- Or else, He only died on behalf of Himself but not to save all humanity

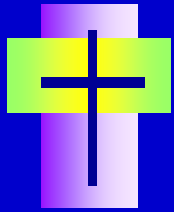


Who is Jesus Christ

- Jesus Christ is Fully God and Fully Man *
- Most of the previous versus are attributed to His humanity and not to His divinity

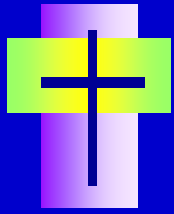
* more details when we deal with Nestorian heresy, 3rd Council, Ephesus

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The Second Person of the trinity

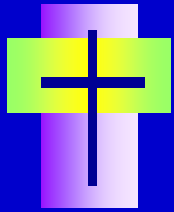
- He is of the same essence (ousia) as the Father
- He was not created but begotten
- His Sonship is different and unique than ours
- The Father would not have been a Father without a Son
- He is God's power, wisdom and image. Was there a time when God did not have power, wisdom or image?
- He is an essential "*property*" of the Godhead (Hypostasis)



Versus that proves the divinity of Jesus Christ

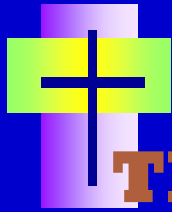


- John 10:30 I and *my* Father are one.
 - The Jews understood the meaning and wanted to kill him (John 10:33, Joh 19:7)
 - Joh 14:10 Do you not believe that I *am* in the Father and the Father in Me,...
- but the Father that dwelleth in me, he doeth the works.
- Joh 14:11 Believe me that I *am* in the Father, and the Father in me:



More versus

- Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 1Co 1:24 Christ *is* the power of God and the wisdom of God.
- Joh 17:21 that they all may be one, as You, Father, are in Me, and I in You, that they also may be one in Us,



The Early Church Reply

Ignatius of Antioch: “God himself was manifested in human form.” (105 AD)

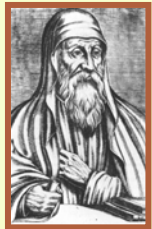


Justin Martyr: “The Father of the universe has a Son. And He . . . is even God.” (160 AD)

Irenaeus: “He is God for the name Emmanuel indicates this.” (180 AD)

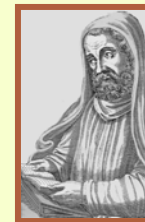


Tertullian: “Christ our God.” (200 AD)

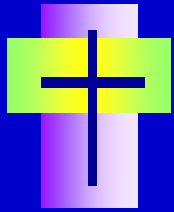


Origen: “No one should be offended that the Savior is also God. . .” (225 AD)

Cyprian: “Jesus Christ, our Lord and God.” (304 AD)

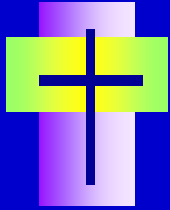


Lactantius: “We believe Him to be God: (304 AD) [Tutor to Emperor Constantine’s son]



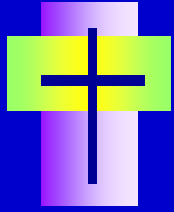
To put an / or not

- What is the divine nature of the Lord Jesus Christ.
 - Is it ONE with the Father
 - Is it different
 - Is it just similar to the nature of Father?
- Homoosiuos: Homo (one) osiuos (essence) [Used by St. Athanasius]
- Homoiosious: Homoi (similar) osious [Refused and rejected]



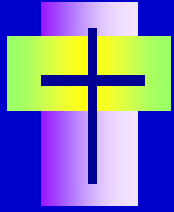
Council of Nicea

St. Mary Coptic Orthodox Church,
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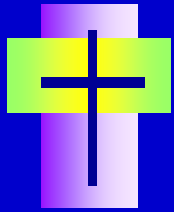
Constantine

- He was worried about a division in his kingdom
- He saw himself responsible for the Church
- He called for a council to harmonize the affairs of the church
- Gathered the summer of 325 AD
- Constantine attended the opening but did not participate in the debate



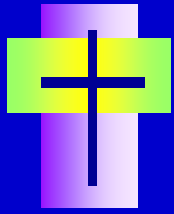
Attendees

- Pope Alexander, St. Paphnotius the confessor, Deacon Athanasius
- St. Macarius of Jerusalem
- Pope of Rome sent delegates
- Eusebius of Nicomedia, Eusebius of Caesarea
- Total number varied, finally recorded as 318 (Gen 14:14)
- Arius



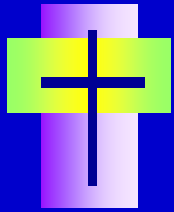
Issues

- Arian heresy
- Date of Celebrating Easter
- Meletian schism
- Other issues



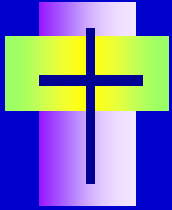
Decisions

- All agreed with Pope Alexander except Theonas of Marmarica in Libya, and Secundus of Ptolemais
- Others agreed in the council but later supported Arius
- The Creed was written and all agreed to it
- St. Athanasius helped formulate it (May be based on some existing formula)



The Nicea Creed

1. We believe in one God, the Father Almighty, Maker of all things visible and invisible.
2. 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, being of one substance with the Father;
3. 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, being of one substance with the Father;
4. Who for us men, and for our salvation, came down and was incarnate and was made man;
5. He suffered, and the third day he rose again, ascended into heaven;
6. From thence he shall come to judge the quick and the dead.
7. And in the Holy Ghost.



-
1. [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.]