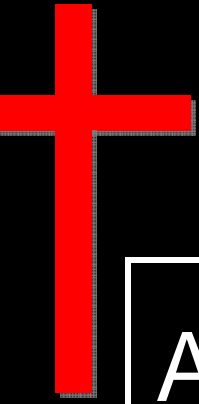


# DIVISIONS OF CHURCH HISTORY



ANCIENT  
CHURCH

MODERN  
CHURCH

MEDIEVAL  
CHURCH

POSTMODERN  
CHURCH

A.D. 600

1500

1700

1900

Reformation

Enlightenment

# 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

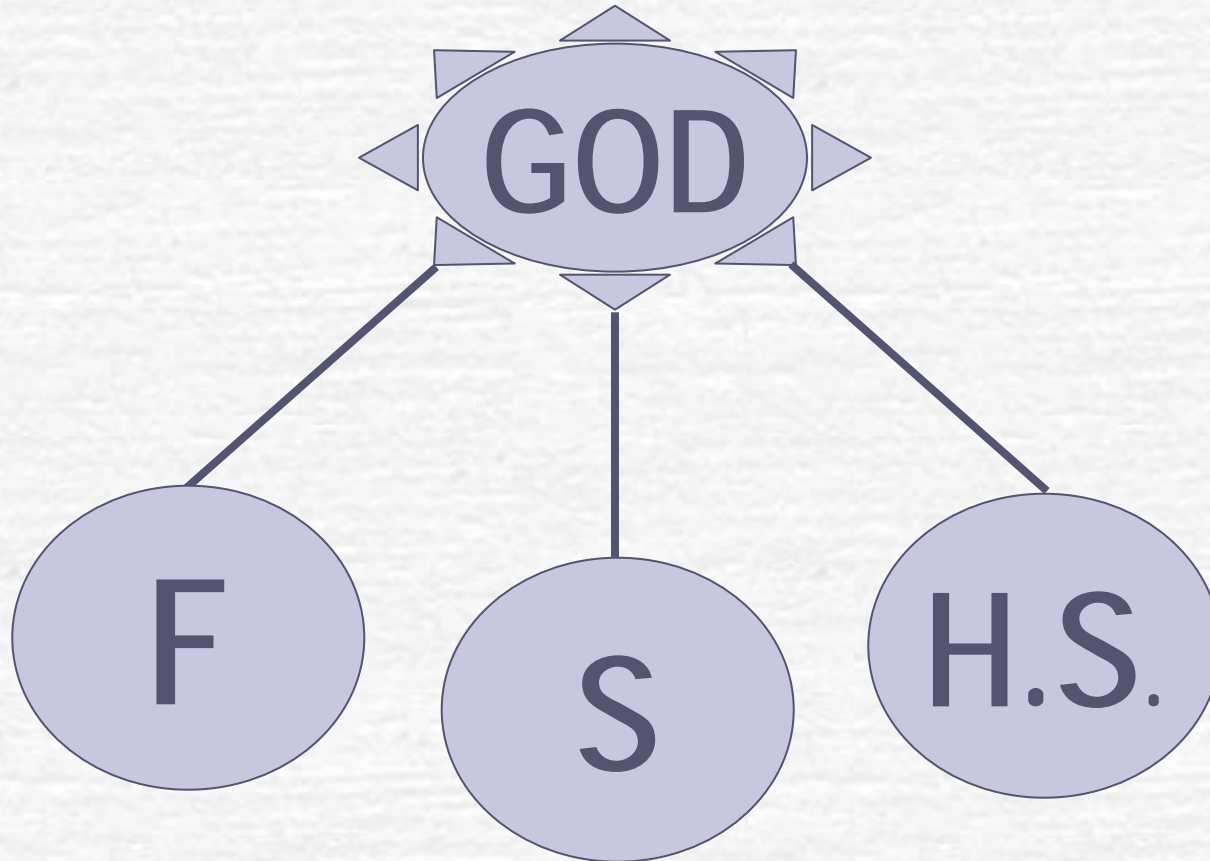
A.D.  
300

A.D.  
600

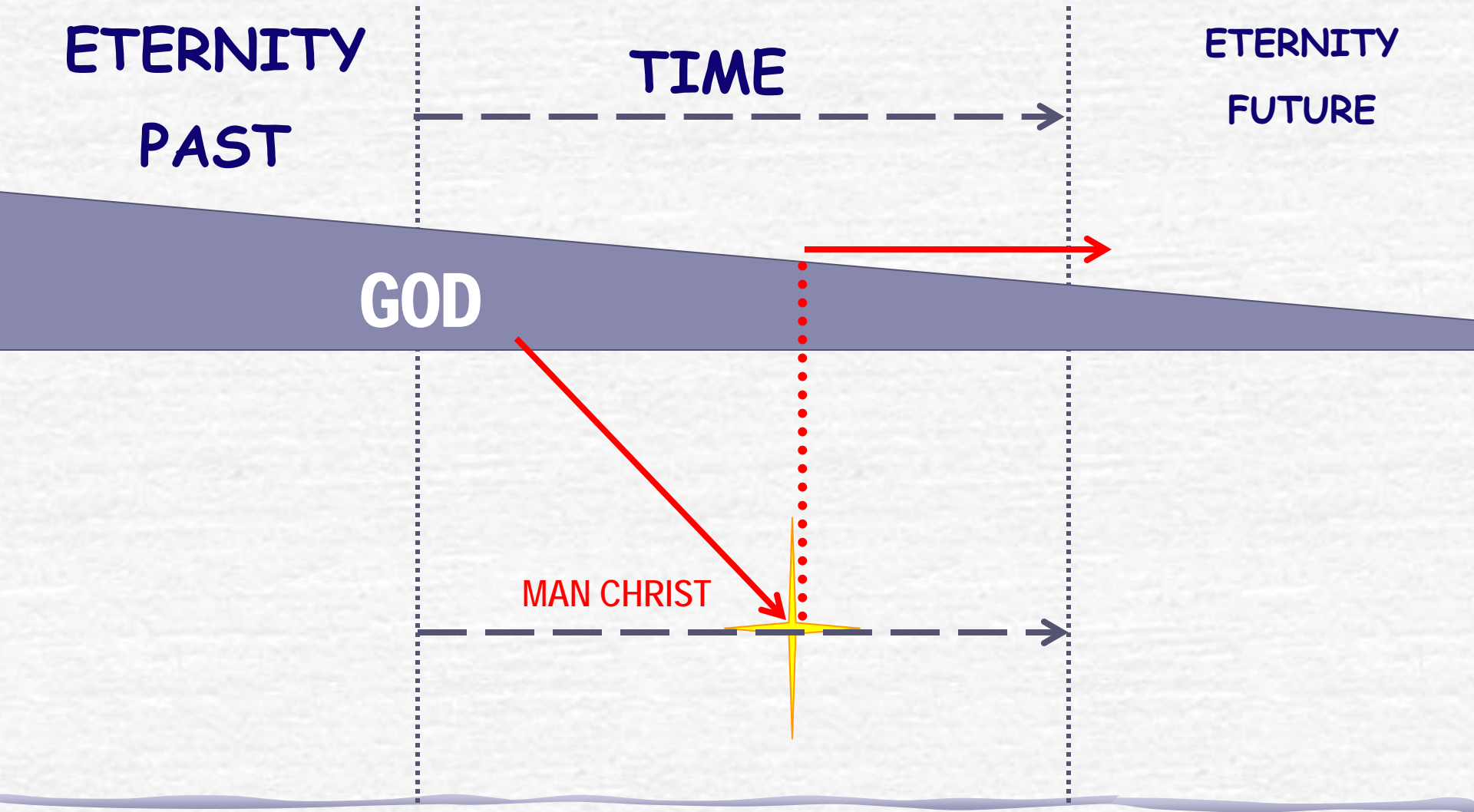
**What was Jesus BEFORE He came?**

**What was Jesus WHEN He came?**

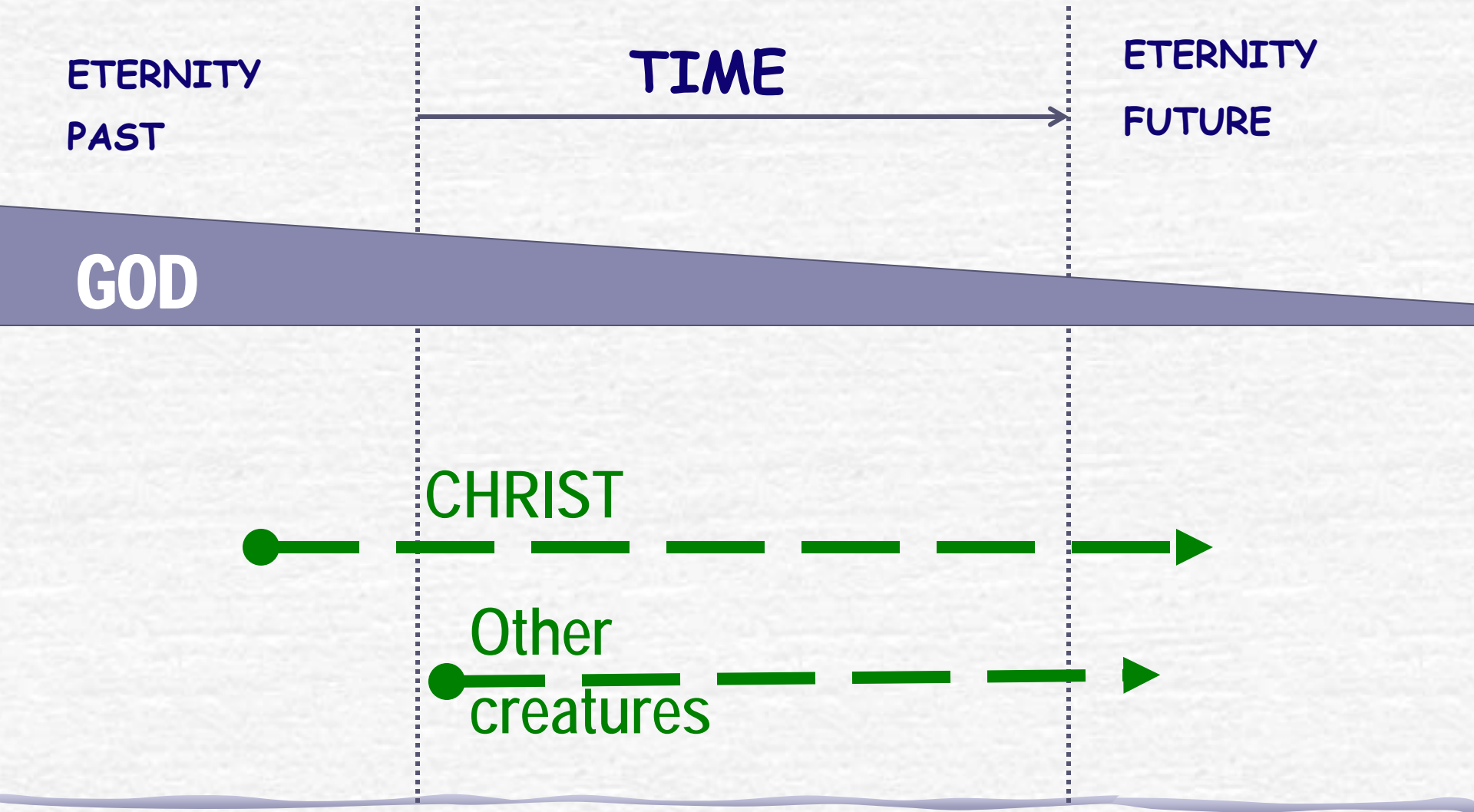
# Modalism: The Son is NOT Distinct from the Father



# ADOPTIONISM: The Son is Subordinate to the Father in Essence



# ARIANISM





‘omoousiaß, *homoousias*

Same substance

‘omoiou<sup>i</sup>siaß, *homoiou<sup>i</sup>sias*

Similar substance

# Trinitarianism:

*Subordinationism*

Unity

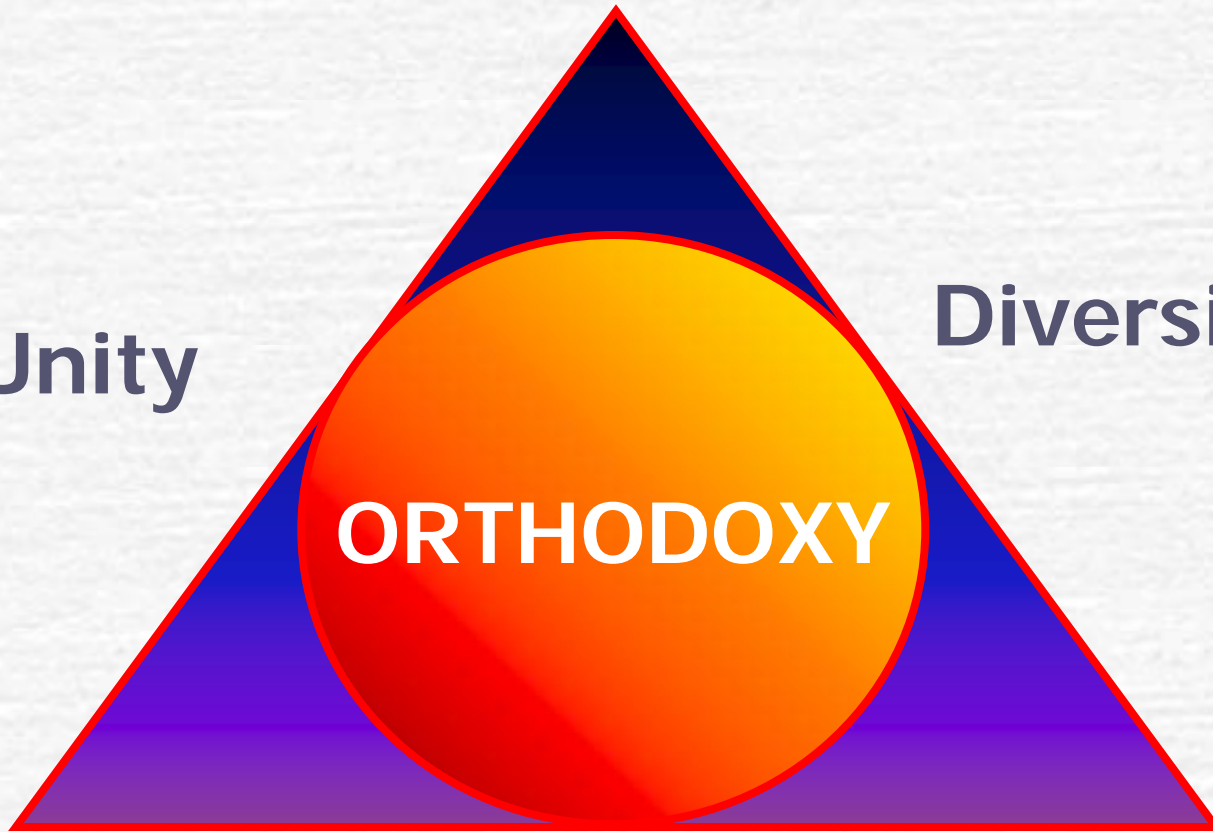
Diversity

**ORTHODOXY**

*Modalism*

Equality

*Tritheism*





## The Creed of Constantinople (381)

**W**e 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.

# The Major Bishoprics in the Roman Empire



## The Creed of Constantinople (381)

**W**e 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*].

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## **The Creed of Chalcedon (451)**

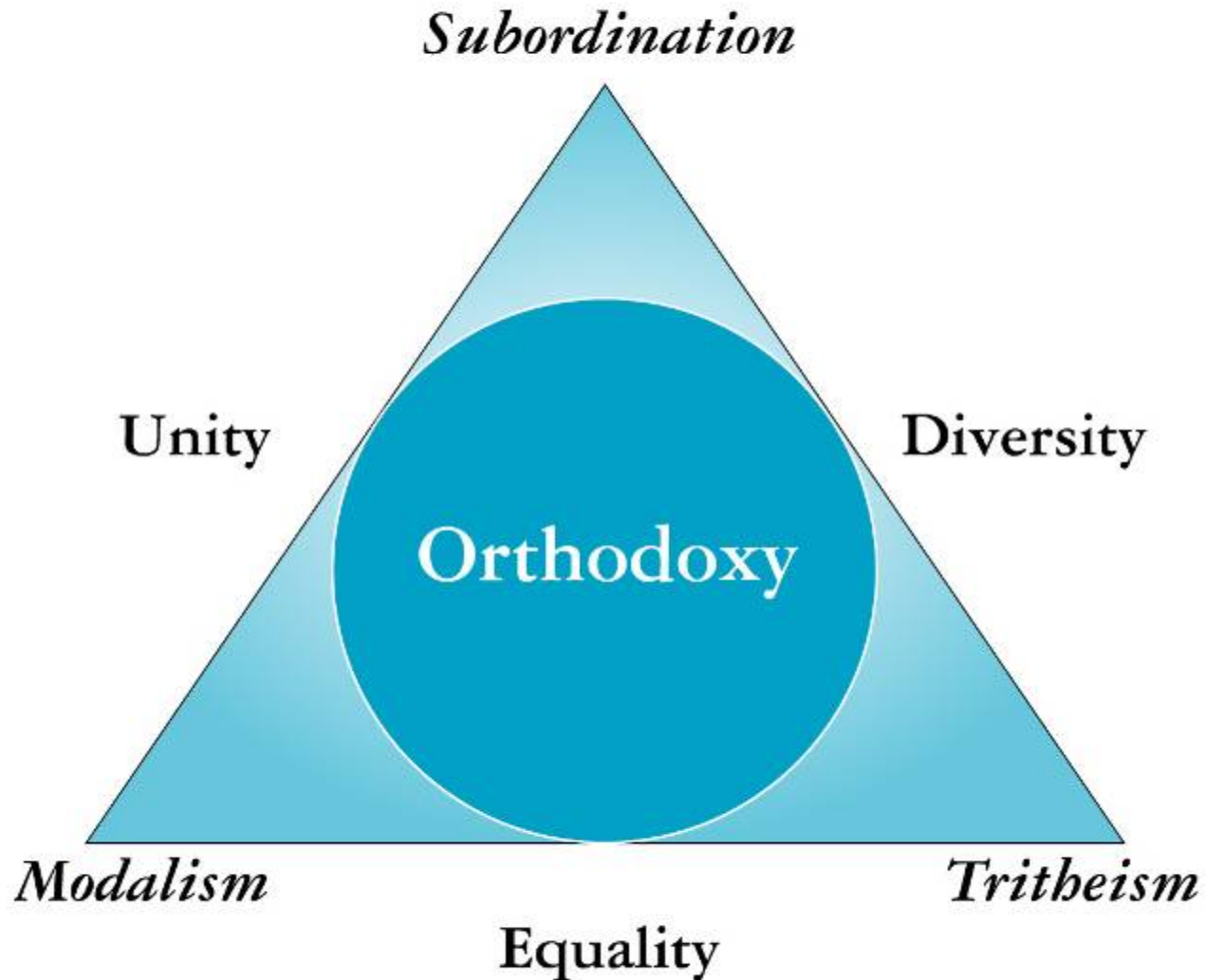
[We also teach] that we apprehend this one and only Christ—Son, Lord, only-begotten—in two natures; [and we do this] without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” and in one essence. They are not divided or cut into two persons, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers has handed down to us.



## **The Creed of Constantinople (553)**

**I**f anyone understands by the single subsistence of our Lord Jesus Christ that it covers the meaning of many subsistences, and by this argument tries to introduce into the mystery of Christ two subsistences or two persons, and having brought in two persons; if anyone falsely represents the holy synod of Chalcedon, making out that it accepted this heretical view by its terminology of “one subsistence,” and if he does not acknowledge that the Word of God is united with human flesh by subsistence, and that on account of this there is only one subsistence or one person, and that the holy synod of Chalcedon thus made a formal statement of belief in the single subsistence of our Lord Jesus Christ: let him be anathema.

# Trinitarianism (*Error Avoided*)





# Constantine's New Capital: The Seeds of Division



# The Doctrine of God: Perspectives in the Christian Era

Competing  
Perspectives

A Singular  
Perspective

Competing  
Perspectives

Polytheism  
Dominant

Trinitarianism  
Dominant

No Consensus

**325**

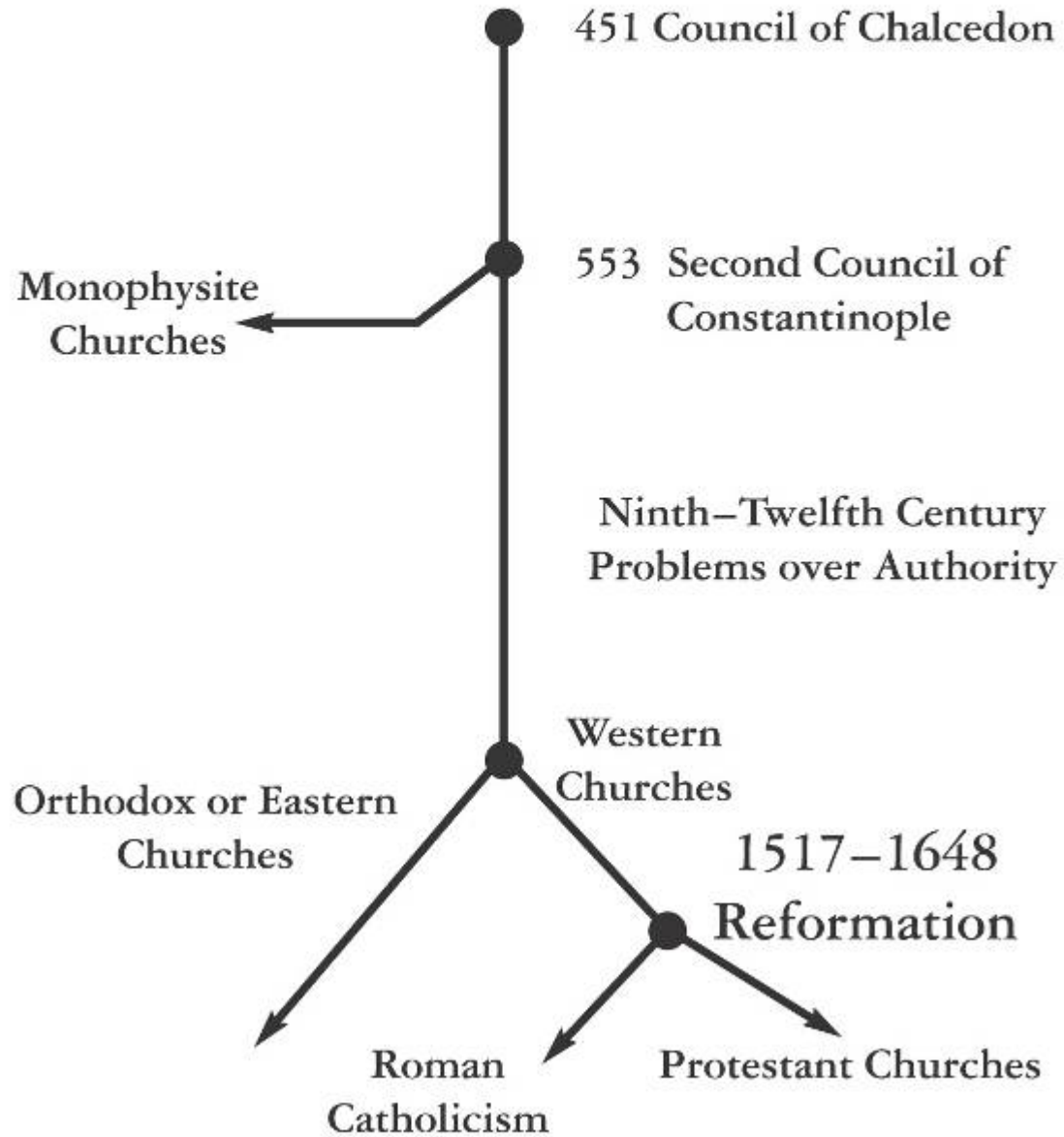
**Council  
of Nicaea**

**1575**

**Socinianism  
Unitarianism  
Deism**

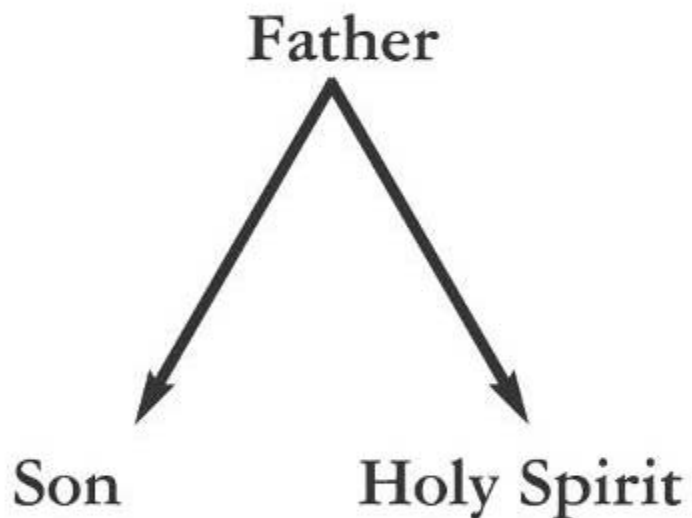
“Era of the  
Triumph of  
Christianity”

# The Divisions of the Catholic Church



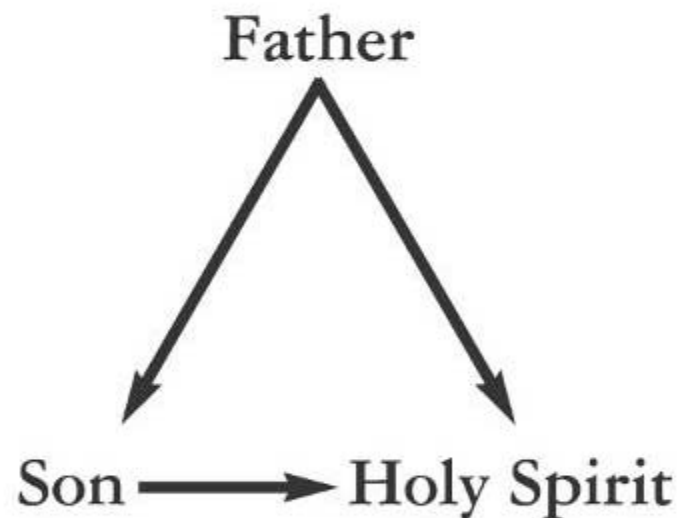
# The *Filioque* Controversy

Eastern Church



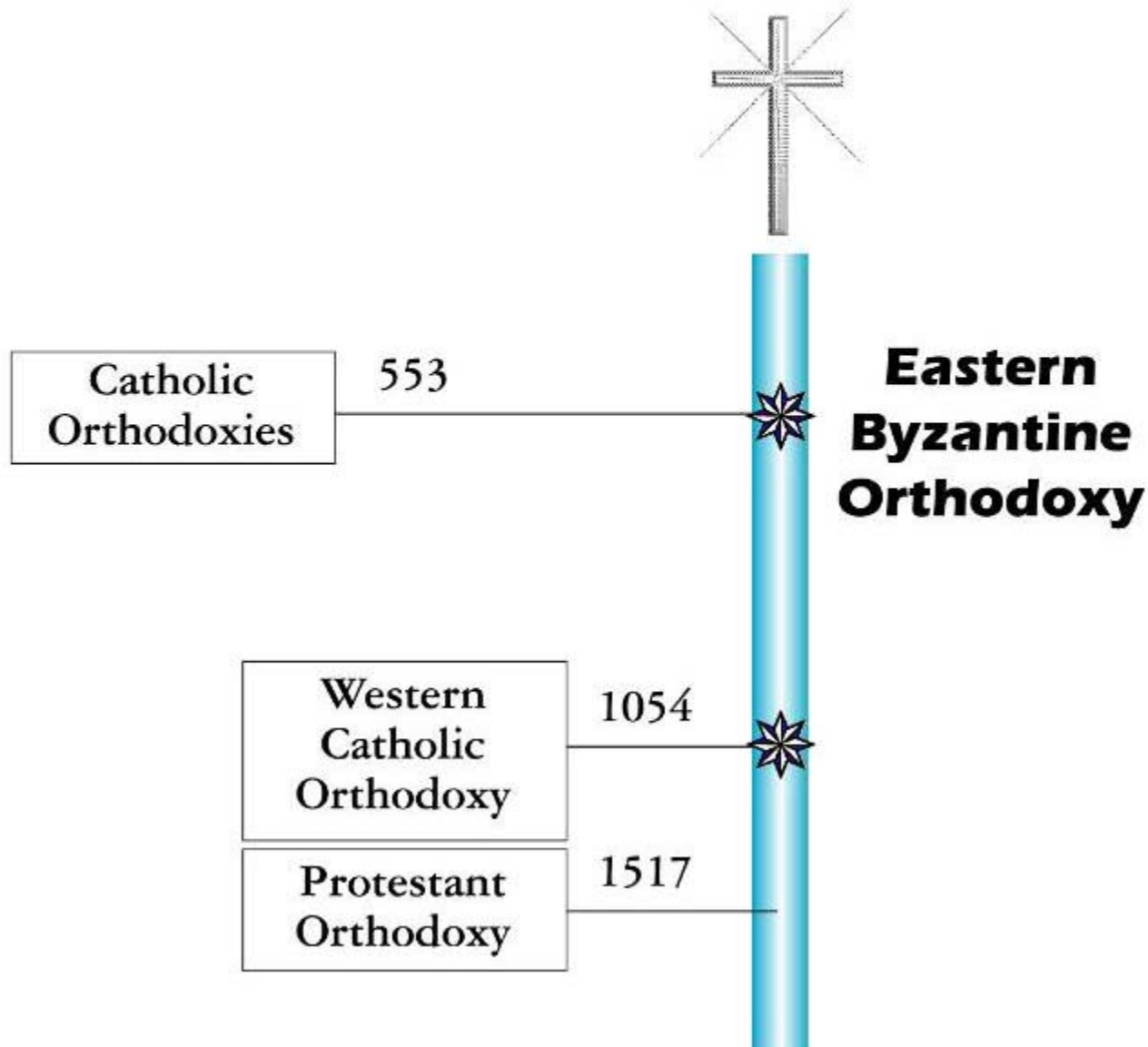
The Holy Spirit proceeds  
from the Father

Latin Church



The Holy Spirit proceeds  
from the Father and  
the Son (*filioque*)

# The History of the Orthodox Church: An Eastern Perspective



# The Debate over Authority: The Rending of the (Chalcedonian) Catholic Church



The Catholic Church

The  
(Monophysite)  
Catholic Church



The  
(Chalcedonian)  
Catholic Church



The Eastern  
(Byzantine)  
Orthodox Church

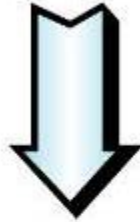


The Western  
Catholic Church

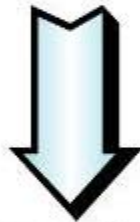


# The Rise of Scholasticism

Schools in Monastic Communities



Multiplication of Cathedral Schools



Rise of Universities

Dialectic method

- Anselm
- Abelard
- Lombard

New class of  
professional teachers

Emergence of  
Aristotelian corpus  
and philosophy

- Aquinas

# The Emerging Universities of Europe

Cambridge

Oxford

Paris

• Heidelberg

Basel

• Vienna

Pisa



# Orthodoxy and Unitarianism Compared

	<b>ORTHODOXY</b>	<b>UNITARIANISM</b>
Source of Truth:	Reformation Empiricism Rationalism	Empiricism Rationalism Reformation
God:	Theistic; plural, personal	Theistic; single, personal
Medium of Revelation:	Supernatural, Natural	Natural, Supernatural
Person of Christ:	God/Man	Archetypal Man
Nature of Sin:	Derived and personal depravity; Moral inability	Personal depravity; Moral ability
Atonement:	Penal	Exemplary

# Unitarianism and Deism Compared

	UNITARIANISM	DEISM
<b>PHILOSOPHICAL ORIENTATION:</b>	Realism	Realism
<b>EPISTEMOLOGY:</b>	Empiricism, rationalism Reformation	Empiricism, rationalism
<b>GOD:</b>	Theistic: single, personal	Theistic: single, utterly transcendent
<b>MEDIUM OF REVELATION:</b>	Natural, supernatural	Natural
<b>PERSON OF CHRIST:</b>	Archetypal Man	Exemplary Man
<b>NATURE OF SIN:</b>	Personal depravity; Moral ability	Personal depravity; Moral ability
<b>ATONEMENT:</b>	Exemplary	(none)
<b>SOURCES:</b>	Reformation	Enlightenment