

Doctrine of the Trinity and Arianism

1. Just when the church thought it had resolved the issue raised by Sabellius, a new form of Monarchianism appeared called Dynamic Monarchianism.
2. The difference between Modalistic Monarchianism and Dynamic Monarchianism is that the whole scheme of emanations was rejected.
3. What this system wanted to do, however, was to preserve the Oneness of God, and give honor to the Lord Jesus Christ, but not to elevate Him to His true divinity, "very God of very God."
4. The leading spokesperson was Arius (c. AD 250 – 336). Arius taught that there was a time when Jesus was not.
5. The seriousness of the teaching of Arius is found in the fact that if Jesus is not eternal, if Christ is not eternal, then He is not God. If Jesus is not God then Christians are guilty of idolatry for worshipping someone other than God.
6. Sometimes the view of Arius is called Adoptionism Christology.
7. The explanation of Adoptionism Christology can be noted.
 - In the beginning God created the Logos who in turn created all else. The Logos predates the world. He has preeminence over the world. But the Logos is not God. He is not eternal.
 - The Logos is greater than man, but less than God. It is the Logos that becomes incarnate.
 - The Logos is obedient to the Father. The Logos is one with the Father as far as the same goals and objectives. In this way Jesus became the Son of God in a dynamic way. He changed His status. The Lord's sonship was earned.
8. To defend his view, Arius turned to the church and used the word *homoi* to say that Jesus is like God. Christ is the Firstborn of all creation. He reflects God's glory. He is the begotten Son. But Jesus is not God.



**Francesco Albani's
The Baptism of Christ**

When Jesus became one with God
according to Adoptionism.

9. Adoptionism was formally declared a heresy at the end of the 2nd century and was rejected by the First Council of Nicaea, which defined the orthodox doctrine of the Trinity and identified the man Jesus with the eternally begotten Son or Word of God.
10. The church maintained that the Scriptures that use the language of “begotten” for Christ speaks of a place of honor not biological origin. Christ was “begotten, not made” says the Nicene Creed.

The Nicene Creed
c. AD 325

God the Father

We believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

God the Son

And in one Lord Jesus Christ,
the only begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;

by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary,
and was made man;

and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

God the Holy Spirit

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];
who with the Father and the Son together
is worshipped and glorified;
who spake by the Prophets.

The Church

And I believe one holy catholic and apostolic Church;
 I acknowledge one baptism for the remission of sins;*
 and I look for the resurrection of the dead,
 and the life of the world to come. AMEN.

Special Note.

To say, “I acknowledge one baptism for the remission of sins,” does not mean to acknowledge baptism “*in order to get*” remission of sins but “*because of*” the remission of sins. It is because sins are forgiven that baptism is believed in and practiced. *Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?*

The Apostle’s Creed c. Second Century AD

God the Father

I believe in God, the Father Almighty,
 maker of heaven and earth;

God the Son

And in Jesus Christ his only Son, our Lord;
 who was conceived by the Holy Spirit,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, dead, and buried;
 the third day he rose from the dead;
 He ascended into heaven,
 and sitteth at the right hand of God the Father Almighty;
 from thence he shall come to judge the quick and the dead.

God the Holy Spirit

I believe in the Holy Spirit,
 the holy catholic* church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. Amen.

*the holy universal church

11. Then, in a surprise move, the church used in Nicene Creed the word it had once condemned; it used the term “homo-ousia” (being of one substance with the Father), meaning, “same.”
12. The reason for this change of language lies in the fact that the heresy which challenged the church in the 3rd century had been removed.
13. Arian was a new heresy that demanded a defense greater than Sabellius. Arius was hiding behind the Greek word “*homi*” and using it in a way that was inappropriate.
14. However we understand Christ and the Spirit they are *homoousia*, of the same essence.