

History of Doctrine

Class 6A

The Doctrine of God: Reformation Church

Class 6B

German Liberalism

American Liberalism

The Person of Christ: Early Church

DIVISIONS OF CHURCH HISTORY



ANCIENT
CHURCH

MODERN
CHURCH

MEDIEVAL
CHURCH

POSTMODERN
CHURCH

A.D. 600

1500

1700

1900

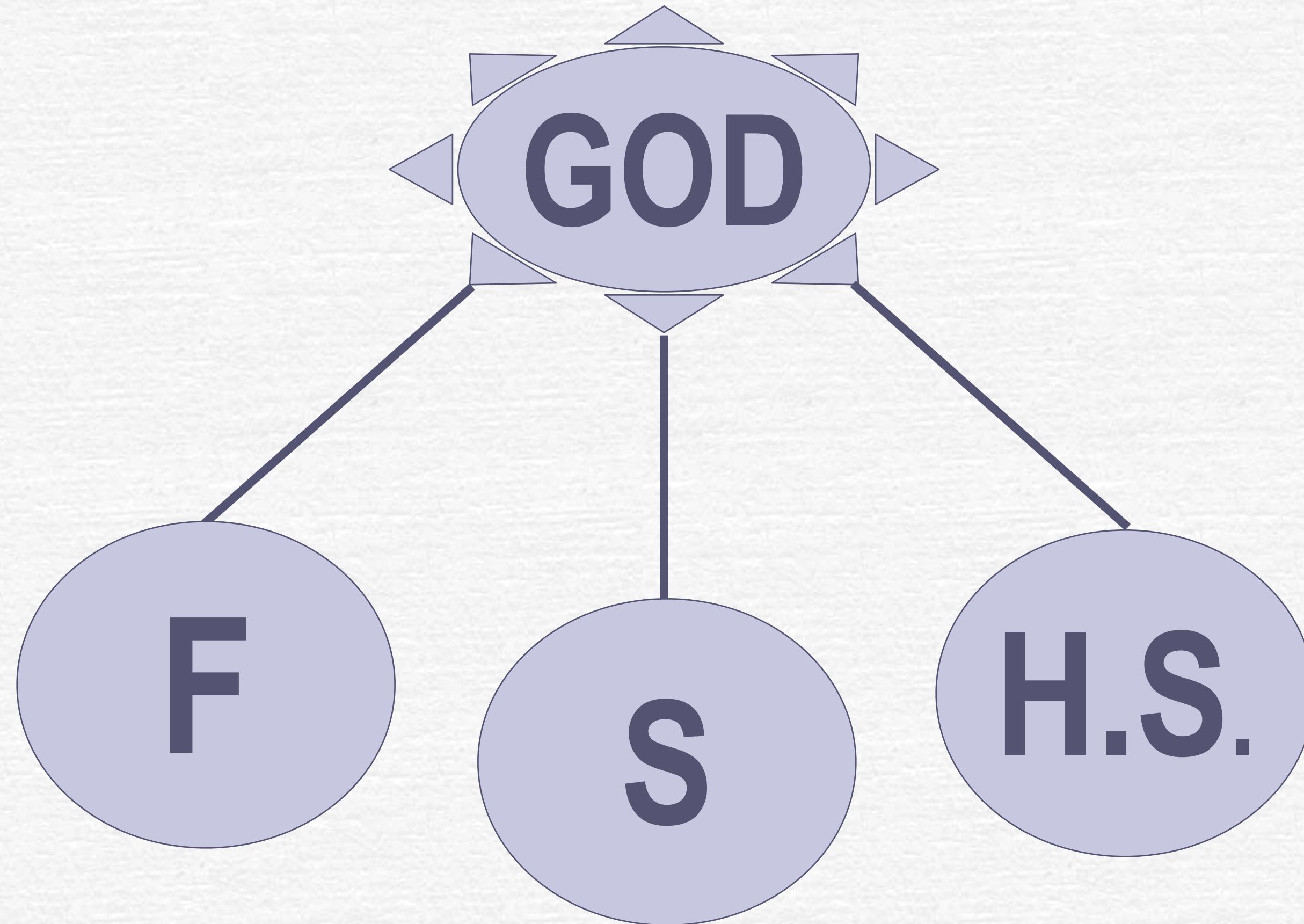
Reformation

Enlightenment

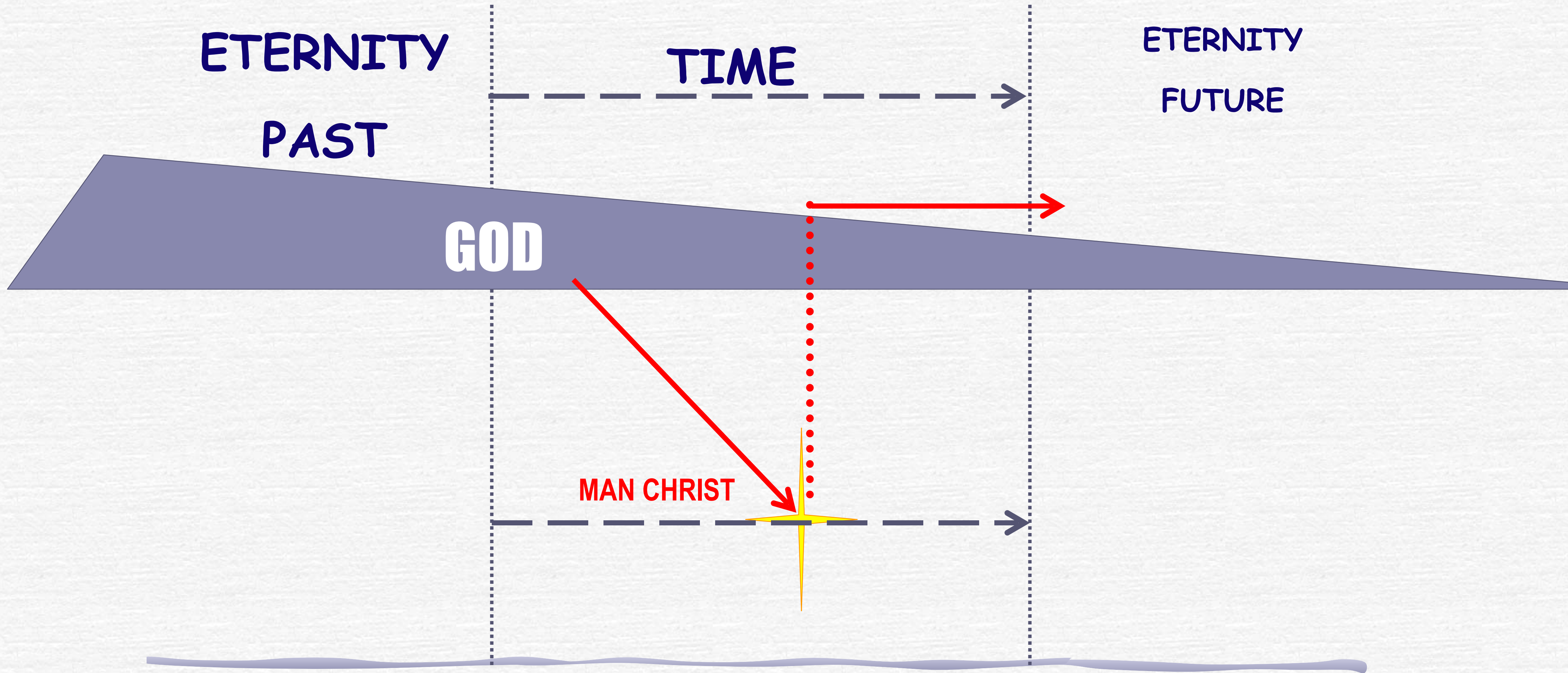
What was Jesus BEFORE He came?

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





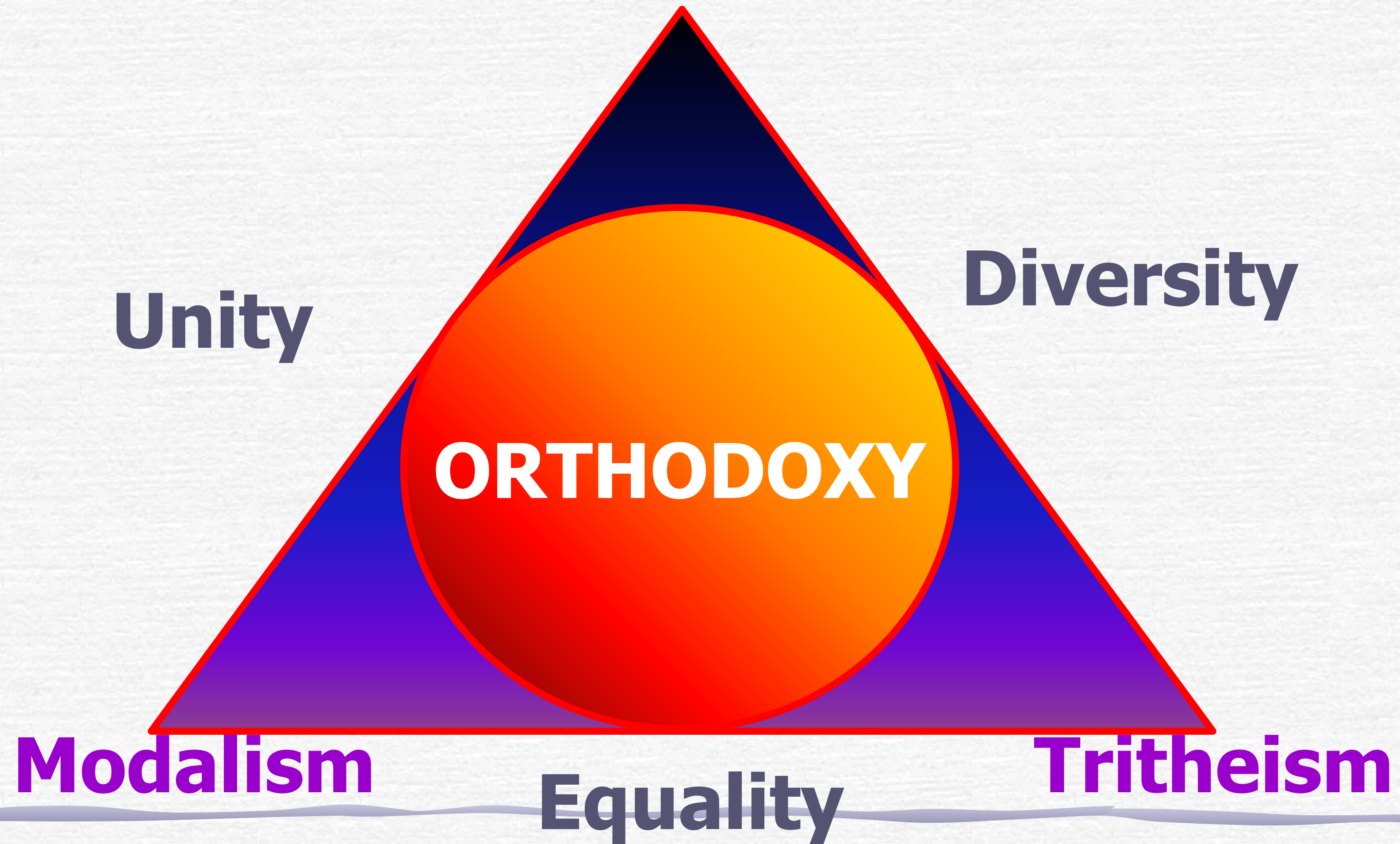
‘ὁμοουσία, homoousias
Same substance

‘ὁμοιουσία, homoiousias
Similar substance



Trinitarianism:

Subordinationism



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.

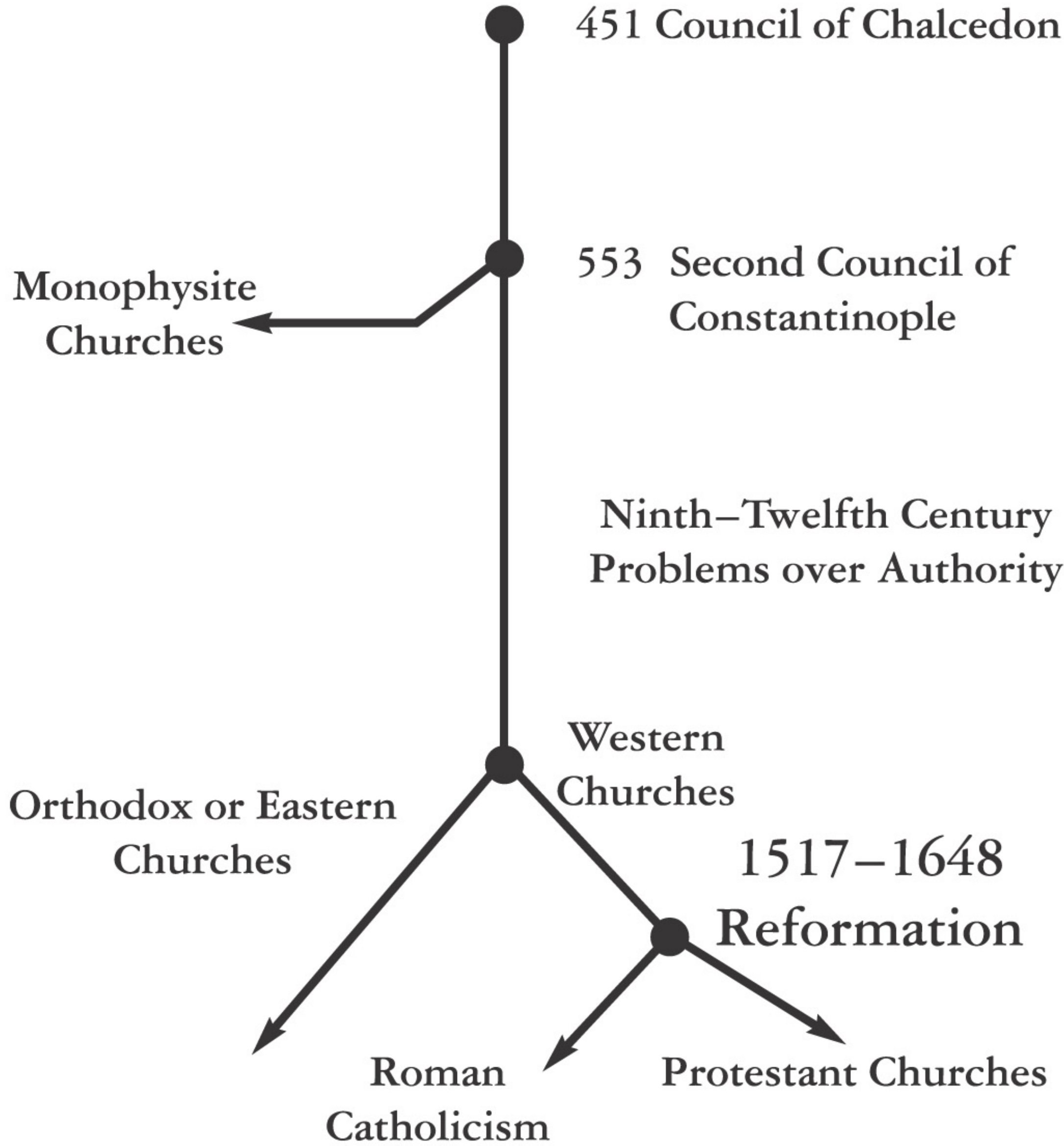
The Creed of Chalcedon (451)

{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 Reformation Church

- I. INTRODUCTION.**
- II. THE DOCTRINE OF GOD IN THE REFORMATION CHURCH.**
 - A. In the Roman Catholic Church.**
 - B. In the Protestant Tradition.**
 - C. In the Non-Protestant Tradition.**
- III. CONCLUSION.**

The Divisions of the Catholic Church



The Augsburg Confession (1530) reads:

to wit, that there is one divine essence which is called and is God, eternal, without body, indivisible (without part), of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and that yet there are three persons of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost.

Reformed

Calvin

When the Apostle calls the Son of God ‘the express image of his person’ (Heb. 1:3), he undoubtedly does assign to the Father some subsistence in which he differs from the Son. For to hold with some interpreters that the term is equivalent to essence (as if Christ represented the substance of the Father like the impression of a seal upon wax), were not only harsh but absurd.

Reformed

Calvin

The fair inference from the Apostle's words is, that there is a proper subsistence (*hypostasis*) of the Father which shines refulgent in the Son. From this, again, it is easy to infer that there is a subsistence (*hypostasis*) of the Son which distinguishes him from the Father.

The Westminster Confession (1647) states (II, 1.3):

“In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son”

The Doctrine of God: Perspectives in the Christian Era

Competing
Perspectives

A Singular
Perspective

Competing
Perspectives

Polytheism
Dominant

Trinitarianism
Dominant

No Consensus

325

1575

**Council
of Nicaea**

“Era of the
Triumph of
Christianity”

**Socinianism
Unitarianism
Deism**

Socinians (Servetus)

“Considered thus, as a bearer of the liberal spirit of the Renaissance, Socinianism is of wider moment than just another form of Christian doctrine. It is part of the larger movement towards free inquiry, part of the break-away from medieval scholasticism in the direction of modern empiricism.”

McLachlan (Socinianism, 337):

The Racovian Catechism of 1574, a Polish Socinian Confession.

“Prove to me that in the one essence of God, there is but one Person?”

“This indeed may be seen from hence, that the essence of God is one, not in kind but in number. Wherefore it cannot, in any way, contain a plurality of persons, since a person is nothing else than an individual intelligent essence. Wherever, then, there exist three numerical persons, there must necessarily, in like manner, be reckoned three individual essences; for in the same sense in which it is affirmed that there is one numerical essence, it must be held that there is also one numerical person.

“Who is this one divine Person?

“The Father of our Lord Jesus Christ.

“How do you prove this?

“By most decisive testimonies of Scripture;—thus Jesus says (John 17:3). ‘This is life eternal, that they might know THEE, (the Father) THE ONLY TRUE GOD.’ The apostle Paul writes to the Corinthians (I Cor. 8:6), ‘To us there is but ONE GOD, THE FATHER, of whom all things:’—and again, in addressing the Ephesians (chap. 4:6), he said ‘There is—ONE GOD AND FATHER OF ALL: who is above all, and through all, and in you all.’

Calvin:

He would have it that the Persons are certain external ideas which do not truly subsist in the Divine essence, but only figure God to us under this or that form:

that at first, indeed, there was no distinction of God, because originally the Word was the same as the Spirit, but ever since Christ came forth God of God, another Spirit, also a God, had proceeded from him

John 17:5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

“Some of the roots of deism go back into the series of bitter doctrinal controversies that raged in the early Christian church. The first and perhaps the greatest of these was the controversy over the doctrine of the Trinity.”

John Orr, *English Deism*

Orthodoxy and Unitarianism Compared

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

The German and American Rationalists

- I. INTRODUCTION.**
- II. THE ANTHRO-THEISM OF THE NINETEENTH CENTURY GERMAN THEOLOGIANS.**
 - A. Frederick Schleiermacher.**
 - B. Ludwig Feuerbach.**
 - C. Albrecht Ritschl.**
- III. THE THEISM OF KARL BARTH.**
- IV. THE ANTHRO-THEISM OF THE TWENTIETH CENTURY AMERICAN THEOLOGIANS.**
- V. CONCLUSION OF GERMAN AND AMERICAN RATIONALISM**

Summary

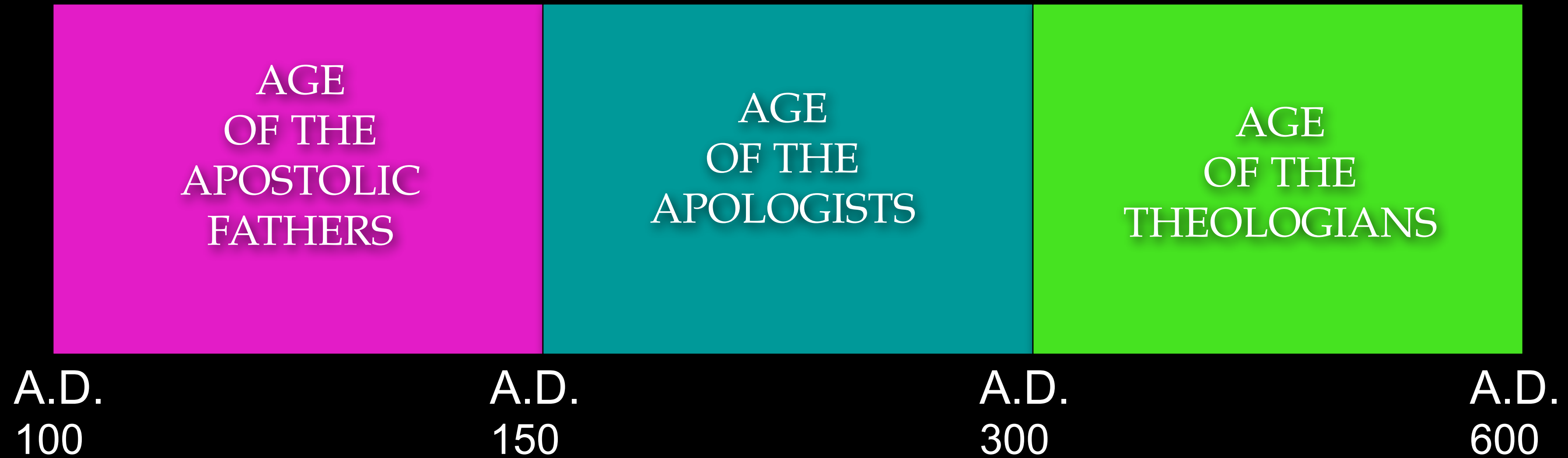
There is no development in Trinitarian Theology. The question isn't related to the Trinity, but to the very existence of God.

In the 19th century, man creates god within himself and projects this onto the universe, i.e., nature, i.e., pantheism.

- I. INTRODUCTION.**
- II. THE PERSON OF CHRIST IN THE CHURCH FATHERS.**
- III. THE PERSON OF CHRIST IN THE APOLOGISTS.**
 - A. The Person of Christ and Western Apologists.**
 - B. The Person of Christ and Eastern Apologists.**
- IV. CONCLUSION**

THE ANCIENT CHURCH

A.D. 100-600



B. Ignatius of Antioch

TYPO here

1. Ignatius speaks of the incarnation as material to exclude all hint of “appearance” (*to dokein*). *2 For if these things were accomplished by our Lord in appearance only, I also am a prisoner in appearance only, (Smyrneans. 4:2)*”.

He denies any attempt to have a docetic Christ.