

comprehended this to mean that Christ could not be truly man and if such were the case the concluded that He could not be truly mediator either since the mediatorship depended on the God-Man character.

Of the two problems, the problem of Apollinaris is more disruptive and harder to deal with...the semantics is a larger share. Arianism was somehow somewhat without the pale of orthodoxy and became increasingly isolated. The Apollinarian problem circulated within the church and would have done so for a long time but for the Council of Constantinople.

c. The Resolution

Theodosius called a council for 381 AD at Constantinople. Only 150 bishops came but the quality was high and it is remembered as one of the most godly of the church meetings. There was little in the way of "dead wood" in the gathering. Meletius of Antioch was the original presiding officer and he was followed by Gregory of Nazianzus.. an outstanding theologian. The council heard the arguments, debated the Scripture, and produced a creed that reads as follows:

We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible, And in one Lord Jesus Christ, the only begotten Son of God, begotten of His father before all worlds, 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 and 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 at 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. And we believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, who with the Father, and the Son together is worshipped and glorified, who spake by the prophets. And we believe in one holy, Catholic and Apostolic church. We acknowledge one baptism for the remission of sins, and we look for the resurrection of the dead and the life of the world to come. Amen.

The Creed seems to have embodied an older statement from Cyril of Jerusalem. The creed does not try to propound something new but gives expression to what is already understood and you will notice its similarity in form to the Nicene Creed (p. 64).