

363 [June 26] **Death of Julian** ; Jovian succeeds.

Effects of Julian's Reign

Far from restoring heathenism, Julian could not shake the power of Christianity. But what he had done was to:

- [i] test heathenism in its ability to meet the circumstances of life
- [ii] tested Christianity, to show that it was the power of the risen Christ at work.
- [iii] Christians stood the test fairly well. Julian had forced the church to take seriously the dangers of a purely heathen education.

Jovian June 22 363

Jovian was a brilliant colonel of the guards. He was elected while the lieutenants of Julian dithered. He was a decided Christian if somewhat immoral.

During his time we note two matters:

- [1] The Anomoean Schism. The group who had counted on Eudoxius turned against him and consecrated Poemenius to the see of Constantinople. So they became an organised sect.
- [2] Acceptance of the Nicene Creed by Acacius of Caesarea, with Meletius of Antioch and twenty others.

364 [Feb 16] **Death of Jovian**; Valentinian succeeds.

Valentinian in the West [364-375]

A soldier and a decided Christian Valentinian's reign would be a struggle against the enemies of the Republic on the Rhine and the Danube. He refused to displace the few Arians that he found as bishops, e.g. Auxentius of Milan.

His brother, Valens, was a weaker person timid suspicious and slow - however with a real care of his subjects. He was not so much soldier as a good manager and he put in place financial and good order which brought the Eastern Empire through the great barbarian invasions of the 5th century.

Valens in the East [364-378]

Under Valens the empire lost the support it had from the Church, which was bitter at what it saw were state inflicted wrongs. deeper issues were at stake politically:

- [i] heathenism was near its dissolution
- [ii] vice and war, and lately taxation dried up prosperity and population
- [iii] Italian soldiers were replaced by barbarian serfs and slaves taken in war
- [iv] Rome grew weaker, and her fiscal system was collapsing. Bandits prevailed.
- [v] In the East, people fled to the desert; and a strong monastic movement was born as Christians learned to live together in ascetic simplicity. All parties favoured this.
- [vi] The Nicene party were strongest for purity and godliness and was the strongest moral

power.

Valens was a catechumen [preparing for baptism] and so had no policy to declare for the moment.

The divinity of the Holy Spirit

As the Nicene party increased, a new question came forward. It was now evident that, as it was in the case with the Lord, the Scriptural data pointed to his deity, its admission involved the

dilemma of either the Sabellian confusion [with respect the persons of the Trinity] or polytheistic separation [Tritheism].

Either the theory of hypostatic distinctions must either be abandoned or extend to the Holy Spirit.

[1] Athanasius took homousion course

[2] Anomoeans took other

[3] Semiarians tried to draw a distinction between the Lord's deity and that of the Holy Spirit.

Neither Athanasius nor Basil made it a matter of communion. So the matter sat.

Council of Lampsacus [Summer 364]

This was the state of affairs where the Semiarians moved against the Homoeans. Under the chairmanship of Eleusius of Cyzicus, It sat for two months and:

[i] reversed the acts of the Homoeans in Constantinople of 300 AD

[ii] Eudoxius was deposed

[iii] Semiarian bishops restored to their sees

[iv] the formula "like according to essence" which excluded both the Sabellian and Arian issues

[v] re-issued the Lucianic Creed

[vi] discussed the deity of the Holy Spirit.

These decisions were laid before Valens. who, under the influence of Eudoxius and the deputies of Lampsacus, told them to hold communion with Constantinople or be exiled. [Gwatkin gives a way to understand Valens' thinking.]

Edict of Spring 365 commanded that the bishops restored by Julian be driven out.

The Semiarians looked west, to Valentinian for help.

Meanwhile, in September 365, Constantinople had been seized by a pretender, a relative of Valens, Procopius. He was put down at Nacolia in Phrygia in May 366.

365–366 Revolt of Procopius - **The Fifth Exile and final restoration of Athanasius**

Valens took the step to ask for baptism in the Spring of 365 and this committed him to the Homoean side; which in turn meant that he resumed Constantius' policy and drove out the false teachers at the dictation of Eudoxius.

A truce took place while Valens was fighting the Goths from 366-371.

Cappadocia was always a stronghold of the Nicene faith, even though it was countryfied and had its share of heathenism.

Basil of Caesarea [in Cappadocia]

Basil was a disciple of the schools of Athens. A Christian of a Christian family, well connected with the conservatives. He was seen as a power in Asia from early days as a deacon. It was from the Semiarian side that he approached the Nicene faith. He governed the church at Caesarea through Eusebius until he succeeded him in the summer of 370.

367-369 The Gothic war.

370-379 Basil, Bishop of Caesarea [in Cappadocia].

371 The death of Marcellus

372 Meeting of Basil and Valens

As Bishop of Caesarea he was an asset to the Nicene cause. When Valens came to Caesarea in 372 to put down the Nicene faith in Cappadocia, Basil resisted him. Valens however, did not do

him evil, he passed through to Antioch where he settled to reign to the end of his life. Basil, finding not much succour for his views in the West, still ruled Cappadocia from his sick bed. Basil kept private his belief in the Holy Spirit; he had difficulties with his friends. The Arian controversy was fading, but new questions were being put in Christology.

Appollinarius of Laodicea

With his father Apollinarius was a literary man of Laodicea in Syria, and very resourceful. During Julian's forbidding of the Galileans to teach classics, they simply decided to turn the NT into Homeric verse and New Testament into Platonic dialogues.

In doctrine he was a staunch Nicene and a chief ally of Athanasius in Syria. In dealing with Arianism the matters which attracted him was their denial of the Lord's true manhood. Both the Nicaea the council had opposed the Arian idea that the Lord was a created Word who assumed human flesh and nothing more. They, and this was repeated at Caesarean Creed, made it clear that the Lord was a perfect man as well as perfect God.

Yet, the question was;

- [i] How can God and man form one person?
- [ii] In particular the freedom of his human will is inconsistent with the fixity of the divine.
- [iii] Without free will he was not truly a human, yet free will led to sin.
- [iv] The Lord was not a sinner **so** the incarnation was mere illusion.

Human nature in Scripture is two fold: [a] spirit and [2] flesh [not to be confused with the body]. Proper psychology of man in Scripture has a three fold understanding [1] spirit [2] soul and [3] body [1 Thessalonians 5.23].

Apollinarius argued that:

- [1] sin reaches man through the will, whose seat is in the spirit
- [2] Choice for good or evil is in the will: so Adam fell through weakness of spirit. SO with us all, we all sin through weakness of spirit.
- [3] The Lord was sinless because the changeable human spirit was replaced by the unchangeable divine Word.

However Apollinarius stated it the other way out:

- [1] That the divine Word assumed a human body and human soul. The Word took the place of the human spirit.

This gives us an understanding of his sinlessness but at the expense of his humanity.

- [2] The spirit in Christ was human spirit, although divine. So the humanity is 'preserved'.

[3] The Word which in Christ was human spirit was eternal. So, apart from the incarnation the Word was archetypal man as well as God. So the incarnation of the Word was not an expedient to get rid of sin, but the incarnation was the historic revelation of what was latent in the Word from eternity. So the Word and man do not confront each other as alien beings.

Problems:

[a] Apollinarius does not reach a true incarnation, the Lord is like us but not one of us.

[b] without a true human spirit he could have no true human choice or growth of life.

All this does not come too a head until 375.

373 [May 2] The death of Athanasius.

At the death of Athanasius we see:

- [a] Alexandria is occupied by the Arians
- [b] Marcellus and his school died away.
- [c] Asian churches are in a state of dissolution

