

thing which seemed to be most effective in that regard was the word "homo-ousians" ~~homo-ousians~~ and when they put that word in the Arians were horrified. And the Arians said, homo-ousians, the same being, the same substance, why they said if you say that Jesus Christ was the same substance as God the Father, you've got Sabellianism. That is impossible, we can't ever sign that. So they said, we can't possibly sign that, and the others said, ~~that~~ that is what we are ~~going~~ going to say, homo-ousians. He is the same being, Jesus Christ ~~is~~ is God the Father, the same being. He is a different person, yes, there is a distinct person, ~~the~~ Jesus Christ, the second Person of the Godhead, there is a distinct person God the Father, but they said there is one God, there is one being, there is one substance. The Arians were ready to say that there was one God, they were ready even to say that ~~Jesus~~ Jesus Christ is very God of ~~the~~ very God, but they would interpret "very God" as meaning made by God, from very God.

But when you said that He is the same substance, they said oh, that isn't possible, He is not the same substance. That is often, in fact they even pointed out, in one of the controversies of the previous centuries about Sabellianism, the word ~~homo-ousia~~ "homo-ousia" had been condemned by one of the councils. And the orthodox party said, oh, that is too bad that it was condemned, but they said it is a good word and is directly understood the way it is expressed, and we are going to put it in the creed. And they put the word "homo-ousians", the same substance, in the ~~the~~ creed. And then they ~~said~~ said, now who will sign this creed? And Constantine was anxious to have unity and Constantine had presided, and Constantine said go do agree on one creed, he said. And they pointed out to him, now this word gave the ~~the~~ teaching of the Christian church, that He was of one substance, and Constantine said, I do hope ~~that~~ that everybody will ~~sign~~ sign it. And some of them signed it, and some did not. And Eusebius, the historian, wrote a long letter to his congregation to try to explain how he could sign, and how actually it was all right if you understand it the way he did, this and certain other points. But, he added, there were only four there who wouldn't