

in Earth, for us men and for our salvation, he came down and was made flesh was made man, suffered, rose again the third day, ascended into Heaven, and cometh to judge the quick and the dead, and in the Holy Spirit. But those who say there was once when he was not, before he was begotten he was not, he was made of things that were not, or maintain that the Son of God was of a different essence or created or subject to change or alteration, these both the Catholic and apostolic churches anathematized. Now that was the creed which finally was adopted. The last few statements are taking the actual statements which the Arians made and saying this cannot be right. But in the positive portions of it, the thing the Arians were most upset about was the word 2 $\frac{1}{2}$ - same essence with the father. That is Sabellianism and not only that but they were able to point out that when Paulus 2 was condemned in the previous century, the condemnation of Paulus by a local council had said that the word 2 which Paulus used was a wrong word and was condemned. Of course Athanasius said that the way Paulus SAMOSATA used the word 2 he meant that there is an essence that is superior for God the Father and God the Son and the Holy Spirit. There is a superior essence from which they come. The way we are using the word 1 $\frac{1}{2}$ is that God the Father and God the Son and Holy Spirit are the one essence. The way we use it they said is all right and the way they used it was wrong. The arians could not stand that word 1 and for 50 years the world was convulsed with arguments about the word 1. That was the tenor of the discussion but in the end while the Arians made a big argument against it and some other people raised questions rather seriously and Josephus of Caesarea wrote a letter to his congregation, he said "I presented the creed of our church and I wish the council had accepted it but they have made all these changes