

The Council of Nicaea: Voting on God and his Son

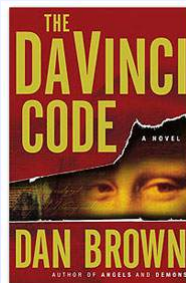


Council of Nicaea May–June A.D. 325



The Council of Nicaea according to Dan Brown's *Da Vinci Code*

1. The New Testament was canonized at this council and more than “eighty gospels” that emphasized the humanistic side of Jesus were deemed heretical, outlawed and burned
2. Jesus was made divine



Jesus deemed divine by many Christians long before the Council of Nicaea

- **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- **John 8:58** ⁵⁸ Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (i.e. Jehovah).
- **Philippians 2:5-6** ⁵ Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be equal with God:

Subordination of Jesus among the Early Church Fathers

- **Justin, *Apol.* 1.13:** “He [Jesus] is the Son of the true God Himself, and *holding Him in the second place*, and the prophetic Spirit in the third rank.”
Justin, *Dial.* 56.3: “besides the creator of the world, *another God [i.e. Jesus] or Lord exists* or is mentioned by the Holy Spirit.”
- **Athenagoras, *Leg.* 10.5:** “Who then would not be amazed if he heard of men called atheists [i.e. Christians] who bring forward God the Father, *God the Son*, and the Holy Spirit and who proclaim both their power in their unity *and their diversity in rank*.”;
- **Dionysius of Alexandria *apud* Athanasius, *Dion.* 4.2–3:** “. . . the son of God (*i.e. Jesus*) *is a creature and generate*, and he is not by nature belonging to but alien in substance from the Father, just as the planter of the vine is to the vine, and the shipbuilder to the ship; *further because he is a creature he did not exist before he came into existence*. . .”
- **Origen, *Princ.* 4.4.1:** “*[Jesus] is a thing created*.”
- **Eusebius, *Praep. ev.* 7.15:** “*the second place*, next to the Father, being held by the power of the *Divine Word (i.e. Jesus)*, . . . And next after this second being (i.e. Jesus) there is set, as in place of a moon, a third being, the Holy Ghost, . . .”

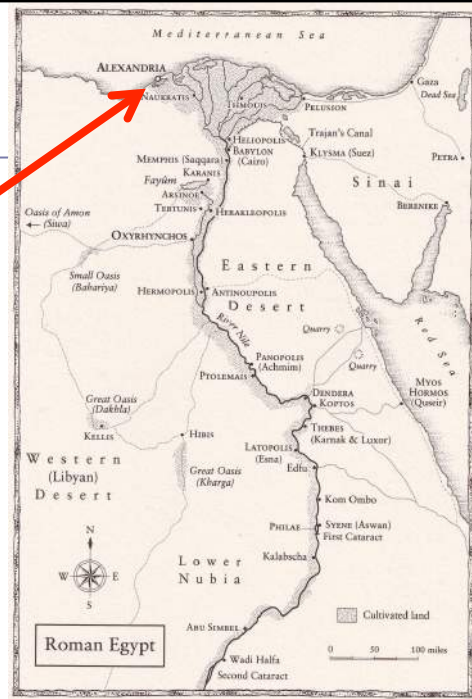
Two Notable Exceptions:

- **Sabellius of Rome (early third century A.D.)**
 - Argued that that the Father, Son, and Holy Ghost were one and same being (i.e. different manifestations)
 - **Modalistic Monarchianism**
 - Excommunicated by the bishop of Rome, Callistus, c. A.D. 220
- **Noetus of Asia Minor (early third century A.D.)**
 - See *Contra Noetum*

Issues at the Council of Nicaea

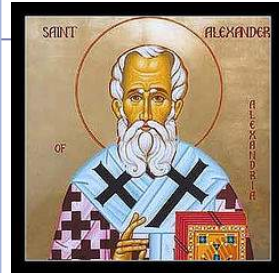
1. The Arian question;
2. The celebration of Easter;
3. The Melitian schism;
4. The status of the lapsed in the persecution under Licinius.
5. The baptism of heretics;

Alexandria
c. A.D. 318



After Peter, bishop of Alexandria, had suffered martyrdom under Diocletian, Achillas was installed in the episcopal office, whom **Alexander** succeeded, during the period of peace above referred to. He, in the fearless exercise of his functions for the instruction and government of the Church, attempted one day in the presence of the presbytery and the rest of his clergy, to explain, with perhaps too philosophical minuteness, that great theological mystery—the Unity of the Holy Trinity. A certain one of the presbyters under his jurisdiction, whose name was Arius, possessed of no inconsiderable logical acumen, imagining that the bishop was subtly teaching the same view of this subject as **Sabellius the Libyan**, from love of controversy took the opposite opinion to that of the Libyan, and as he thought vigorously responded to what was said by the bishop. ‘If,’ said he, ‘the Father begat the Son, he that was begotten had a beginning of existence: and from this it is evident, that there was a time when the Son was not. It therefore necessarily follows, that he had his substance from nothing.’ (εἰ ὁ πατήρ ἐγέννησεν τὸν υἱόν, ἀρχὴν ὑπάρξεως ἔχει ὁ γεννηθείς· καὶ ἐκ τούτου δῆλον ὅτι ἦν ὅτε οὐκ ἦν ὁ υἱός, ἀκολουθεῖ τε ἐξ τούτου δῆλον ὅτι ἦν ὅτε οὐκ ἦν ὁ υἱός, ἀκολουθεῖ τε ἐξ ἀνάγκης ἐξ οὐκ ὄντων ἔχειν αὐτὸν τὴν ὑπόστασιν.)

Socrates, Ecclesiastical History 1.5 (NPNF 2.3)



Alexander of Alexandria
Bishop:
c. A.D. 312–28

Tenants of Arius According to his Opponents

- The Father and Son are two distinct beings
- The Son is completely subordinate to the Father and is a creature
- LXX Proverbs: κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ (“The Lord created me [i.e. Wisdom] in the beginning of his ways for his works.”).
- “there was when he was not” (ἦν ποτε ὅτε οὐκ ἦν)
- Jesus was susceptible to Change and Progress
Luke 2:52: And Jesus **increased in wisdom and stature**, and in favour with God and man.

Tenants of Arius According to his Opponents

The dogmas they have invented and assert, contrary to the Scriptures, are these: That God was not always the Father, but that there was a period when he was not the Father; that the Word of God was not from eternity, but was made out of nothing; for that the ever-existing God ('the I AM'—the eternal One) made him who did not previously exist, out of nothing; wherefore there was a time when he did not exist, inasmuch as the Son is a creature and a work. That he is neither like the Father as it regards his essence, nor is by nature either the Father's true Word, or true Wisdom, but indeed one of his works and creatures, being erroneously called Word and Wisdom, since he was himself made of God's own Word and the Wisdom which is in God, whereby God both made all things and him also. Wherefore he is as to his nature mutable and susceptible of change, as all other rational creatures are: hence the Word is alien to and other than the essence of God; and the Father is inexplicable by the Son, and invisible to him, for neither does the Word perfectly and accurately know the Father, neither can he distinctly see him. The Son knows not the nature of his own essence: for he was made on our account, in order that God might create us by him, as by an instrument; nor would he ever have existed, unless God had wished to create us.

Someone accordingly asked them whether the Word of God could be changed, as the devil has been? and they feared not to say, 'Yes, he could; for being begotten, he is susceptible of change.'

Socrates, Ecclesiastical History 1.6 [=NPNF 2.3–5]

D&C 93:11–17

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;

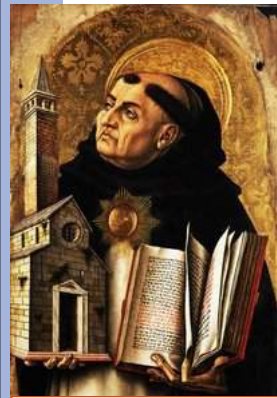
13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

14 And thus he was called the Son of God, because he received not of the fulness at the first.

15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

16 And I, John, bear record that he received a fulness of the glory of the Father;

17 And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.



Thomas Aquinas, *Summa Theologiae*, 3a.7.3

From the moment of conception, Christ had a full vision of the very being of God. . . . Therefore he could not have had faith.

“I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. . . **For as long as you (pl.) continue to contend about these small and very insignificant questions, I believe it indeed to be not merely unbecoming, but positively evil, that so large a portion of God’s people which belongs to your jurisdiction should thus be divided.**”

Eusebius, *Vit. Const.* 2.69 (=NPNF 1.516–17)



Constantine I



Council of Nicaea

Constantine Calls the Council of Nicaea, Bishops Travel to Attend

The emperor, who possessed the most profound wisdom, having heard of these things, endeavoured, as a first step, to stop up their fountain-head. He therefore despatched a messenger renowned for his ready wit to Alexandria with letters, in the endeavour to extinguish the dispute, and expecting to reconcile the disputants. But his hopes having been frustrated, he proceeded to summon the celebrated council of Nicæa; and pledged his word that the bishops and their officials should be furnished with asses, mules, and horses for their journey at the public expense. When all those who were capable of enduring the fatigue of the journey had arrived at Nicæa, he went thither himself, with both the wish of seeing the multitude of bishops, and the yearning desire of maintaining unanimity amongst them. He at once arranged that all their wants should be liberally supplied. Three hundred and eighteen bishops were assembled. The bishop of Rome, on account of his very advanced age, was absent, but he sent two presbyters to the council, with authority to agree to what was done.

Theodoret, *Ecclesiastical History*, 1.6 (=NPNF 3.43)

Lead up to Nicaea

Now we may learn how much power there is in simplicity of faith from what is reported to have happened there. For when the zeal of the religious emperor had brought together priests of God from all over the earth, rumor of the event gathered as well philosophers and dialecticians of great renown and fame. One of them who was celebrated for his ability in dialectic used to hold ardent debates each day with our bishops, men likewise by no means unskilled in the art of disputation, and there resulted a magnificent display for the learned and educated men who gathered to listen. Nor could the philosopher be cornered or trapped in any way by anyone, for he met the questions proposed with such rhetorical skill that whenever he seemed most firmly trapped, he escaped like a slippery snake. But that God might show that the kingdom of God is based upon power rather than speech, one of the confessors, a man of the simplest character who knew only Christ Jesus and him crucified, was present with the other bishops in attendance. When he saw the philosopher insulting our people and proudly displaying his skill in dialectic, he asked everyone for a chance to exchange a few words with the philosopher. But our people, who knew only the man's simplicity and lack of skill in speech, feared that they might be put to shame in case his holy simplicity became a source of laughter to the clever. But the elder insisted, and he began his discourse in this way: "In the name of Jesus Christ, O philosopher," he said, "listen to the truth. There is one God who made heaven and earth, who gave breath to man whom he had formed from the mud of the earth, and who created everything, what is seen and what is not seen, with the power of his word and established it with the sanctification of his spirit. This word and wisdom, whom we call 'Son,' took pity on the errors of humankind, was born of a virgin, by suffering death freed us from everlasting death, and by his resurrection conferred on us eternal life. Him we await as the judge to come of all that we do. Do you believe that this is so, O philosopher?" But he, as though he had nothing whatever that he could say in opposition to this, so astonished was he at the power of what had been said, could only reply to it all that he thought that it was so, and that what had been said was the only truth. Then the elder said, "If you believe that this is so, arise, follow me to the church, and receive the seal of this faith." The philosopher, turning to his disciples and to those who had gathered to listen, said, "Listen, learned men: so long as it was words with which I had to deal, I set words against words and what was said I refuted with my rhetoric. But when power rather than words came out of the mouth of the speaker, words could not withstand power, nor could man oppose God. And therefore if anyone of you was able to feel in what was said what I felt, let him believe in Christ and follow this old man in whom God has spoken." And thus the philosopher became a Christian and rejoiced at last to have been vanquished.

Rufinus, *Hist. eccl.* 10.3

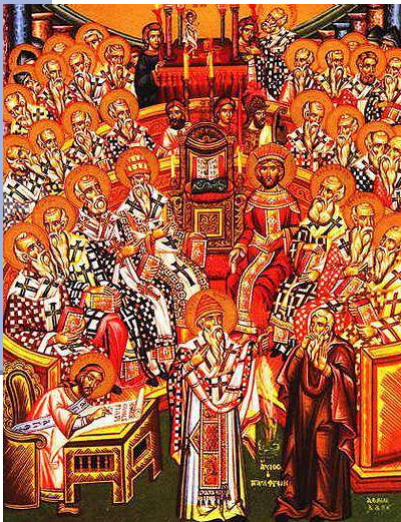
Sources for the Council of Nicaea

- Eusebius of Caesarea's (ca. A.D. 260–340) *Life of Constantine*
- Athanasius of Alexandria (ca. A.D. 296–373)
- Rufinus of Concordia (Aquileia) (ca. A.D. 345–411)
- Sozomen (early fifth century A.D.)
- Socrates Scholasticus (ca. A.D. 380–450)
- Theodoret of Cyrrhus (ca. 393–460)
- Gelasius of Cyzicus (late fifth century A.D.)

Texts from Nicaea

1. Creed (*symbolum*)
2. Synodal Letter outlining the results of the council
3. A decree concerning the date of Easter
4. Twenty Ecclesiastical Canons

Council of Nicaea



- between 250 and 300 bishops attended the conference
- According to tradition the council opened on May 20 A.D. 325
- Constantine effectively governed the council and played the role of conciliator
- Traditional date for the conclusion of the council June 19 A.D. 325 (council probably went into July)



"It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; **for, in my judgment, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble.**"

Eusebius, *Vit. Const.* 3.12.1-2



Arius Condemned & Writings Burned

The emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and *commanding that their books should be destroyed*, in order that no remembrance of him or of the doctrine which he had broached might remain. *Whoever should be found secreting his writings and who should not burn them immediately on the accusation, should undergo the penalty of death*, and suffer capital punishment.

Sozomen, *Ecclesiastical History*, 1.21 (=NPNF 2.255–256)

Nicene Creed		Nicene Creed (Greek)	
1	We believe in one God, Father almighty, maker of all things visible and invisible;	πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν,	
2	And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς,	
3	And [we believe] in the Holy Ghost.	καὶ εἰς τὸ ἅγιον πνεῦμα.	
4	But those who say "there was when he was not," and "before he was born he was not," and that "he was made of things that were not," or assert that the Son of God is of a different essence or substance [from the Father] or that he is a creature, or subject to change or alteration—these the Catholic and Apostolic Church anathematizes.	τοὺς δὲ λέγοντας "ἦν ποτε ὅτε οὐκ ἦν" καὶ "πρὶν γεννηθῆναι οὐκ ἦν" καὶ ὅτι "ἐξ οὐκ ὄντων ἐγένετο" ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τοὺς ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.	

The Niceno-Constantinopolitan Creed			
English Translation		Greek Text	
1	We believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible.	πιστεύον εἰς ἕνα θεὸν πατέρα παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων.	
2	And [we believe] in one Lord, Jesus Christ, the Only Begotten Son of God, begotten from the Father before all ages—Light from light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into existence. Who because of us humans and because of our salvation came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary and became human, And was crucified for us under Pontius Pilate, and suffered and was buried and rose again the third day according to the Scriptures. And he ascended to heaven and sits on the right hand of the Father. And will come again with glory to judge the living and the dead, of whose kingdom there will be no end.	καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ γεννηθέντα οὐ ποιηθέντα ὁμοούσιον τῷ πατρί δι' οὗ τὰ πάντα ἐγένετο. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς. καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς οὗ τῆς βασιλείας οὐκ ἔσται τέλος.	
3	And [we believe] in the Holy Spirit, The Lord and life-giver, who proceeds from the Father, who with the Father and the Son is together worshipped and together glorified, who spoke through the prophets.	Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον τὸ σὺν πατρί καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν.	
4	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 life of the world to come.	Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἐν ἀνάστασιν νεκρῶν. Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος.	

Nicene Creed		LDS Scriptures (except Bible)
1	We believe in one God, Father almighty, maker of all things visible and invisible;	1 Nephi 13:41; Alma 11:26–29, 35; 14:5; Article of Faith 1
2	And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	Mosiah 4:2–3; Alma 37:33; Alma 38:8; Alma 46:39; 3:28; Helaman 5:9; 13:63; Nephi 20:31; Mormon 5:14; Article of Faith 1 2 Nephi 25:12; Jacob 4:5, 11; Alma 5:48; 9:26; 12:33–34; 13:5, 9; D&C 20:21; 29:42, 46; 49:5; 76:13, 23, 25, 35, 57; 93:11; 124:123; 138:14, 57; Moses 1:6, 13, 16, 17, 19, 21, 32–33; 2:1, 26–27; 3:18; 4:1, 3, 28; 5:7, 57; 6:52, 57, 59, 62; 7:50, 59, 62 2 Nephi 2:14; Mosiah 3:8; 4:2; 5:15; Alma 18:28–29; 22:10–11; Helaman 14:12; 3 Nephi 9:15; Mormon 9:11; D&C 38:3; 45:1; Moses 1:30–33; 2:1 1 Nephi 11:16, 26–31; Mosiah 3:5–6, 9–12; 7:27; Alma 4:14; 6:8; 7:8; 9:28; 11:40; 36:17; 37:9; Helaman 5:9; 13:6; Ether 3:9; D&C 93:3–4 1 Nephi 11:32–33; 19:10; 2 Nephi 9:21; Mosiah 3:7; Alma 7:11–13; D&C 18:11; 19:18; 45:4 2 Nephi 25:13; 26:1; Mosiah 3:10; 18:12; Alma 33:22; 40:20; Helaman 14:20; 3 Nephi 10:18; 11:12; D&C 20:23–24 Alma 11:44; 33:22 44:23; Moroni 10:34; D&C 49:7; 76:68; 77:12; Moses 6:57
3	And [we believe] in the Holy Ghost.	3 Nephi 28:11; D&C 130:22; Article of Faith 1

Nicene Creed		Nicene Creed (Greek)
1	We believe in one God, Father almighty, maker of all things visible and invisible;	πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητὴν,
2	And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοῦς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς,
3	And [we believe] in the Holy Ghost.	καὶ εἰς τὸ ἅγιον πνεῦμα.
4	But those who say “there was when he was not,” and “before he was born he was not,” and that “he was made of things that were not,” or assert that the Son of God is of a different essence or substance [from the Father] or that he is a creature, or subject to change or alteration—these the Catholic and Apostolic Church anathematizes.	τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι “ἐξ οὐκ ὄντων ἐγένετο” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τοὺς ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

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2 And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, <u>from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father</u> , through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, <u>τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί</u> , δι' οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς,
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Problems with the term Homoousias

- It is not scriptural, never found once in the scriptures to refer to the relationship between Jesus and God
- It had been used at the suggestion of an unbaptized emperor

Easter A.D. 337



Baptism of Constantine
Students of Raphael
(1520 - 1524)

Problems with the term *Homoousias*

- It is not scriptural, never found once in the scriptures to refer to the relationship between Jesus and God
- It had been used at the suggestion of an unbaptized emperor
- The Council of Nicaea had adopted a term without being aware that it had already been condemned in Antioch in 268, together with Paul of Samosata.
- It had been originally used by Gnostics
- Still somewhat unclear, does this mean a specific or generic sameness

Yet as we ourselves have discovered from various letters which the bishops wrote to one another after the Synod, *the term homoousios troubled some of them*. So that while they occupied themselves in a too minute investigation of its import, they roused the strife against each other; *it seemed not unlike a contest in the dark; for neither party appeared to understand distinctly the grounds on which they calumniated one another*. Those who objected to the word *homoousios*, conceived that those who approved it favored the opinion of Sabellius and Montanus; they therefore called them blasphemers, as subverting the existence of the Son of God. And again the advocates of this term, charging their opponents with polytheism, inveighed against them as introducers of heathen superstitions.

Socrates, *Ecclesiastical History* 1.23 (=NPNF² 2.27)

ὁμοούσιος
homoousios

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Jesus was Truly Tempted

21 Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

22 He suffered temptations but gave no heed unto them.

23 He was crucified, died, and rose again the third day;

24 And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father;

D&C 20:21–24

And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

Mosiah 15:5

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

Mosiah 3:7

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

Alma 7:11–12

κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, —καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἵρέσεων πρὸς τοὺς δοκῇσι τὸν Χριστὸν πεφηνέναι λέγοντας, ὀρθόδοξοι δὲ ἀφείλαντο τὸ ῥητόν, φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ ἰσχυρότατον—καὶ «γενόμενος ἐν ἀγωνίᾳ ἰδρώσε, καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν».

Ancor. 31.4–5 (GCS 25.40):

[This passage (i.e. Luke 22: 43–44)] is found in the unrevised copies of the Gospel of Luke, and St. Irenaeus, in his work *Adversus Haereses*, brings it as a testimony to confute those who say that Christ seemed to be manifest [in the flesh]. ***But the Orthodox (i.e. pro-Nicenes), being afraid and not understanding the meaning and power of the passage, have expunged it.*** Thus, “when he was in agony he sweated and his sweat became as drops of blood, and an angel appeared strengthening him.”

1 Nephi 13:26–28

26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, ***they have taken away from the gospel of the Lamb many parts which are plain and most precious***; and also many covenants of the Lord have they taken away.

27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that ***there are many plain and precious things taken away from the book***, which is the book of the Lamb of God.

Luke 22:40–46

Revised Standard Version

⁴⁰ And when he came to the place he said to them, "Pray that you may not enter into temptation."

⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed,

⁴² "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

⁴³

⁴⁴

⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

⁴⁶ and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

Veneration of Saints



Canons of Nicaea

■ 20 Canons in Total

1. Canons relating to the ordination and conduct of the clergy (nos. 1–3, 9, 10, 17)
2. Canons that address questions about ecclesiastical structures and hierarchies (nos. 4–7, 15, 16)
3. Canons relating to penance and ecclesiastical reconciliation (nos. 11–14)
4. Canons relating to the readmission of schismatics and heretics (nos. 8, 19)
5. Canons relating to liturgical discipline (nos. 18, 20)

Ruling Concerning Reckoning of Easter

“Thereupon, since a controversy had broken out on the subject of the most holy day of Easter, it was unanimously decided that it would be best for everyone everywhere to celebrate it on the same day. For what could be better for us, and more reverent, than that this festival, from which we have acquired our hope of immortality, should be observed invariably in every community on one system and declared principle. . . . and since a decent system exists, which all the churches of the western, southern and the northern parts of the world observe, and also some of the churches in the eastern areas, . . . it was determined that the most holy feast of Easter should be celebrated on one and the same day, since it is both improper that there should be a division about a matter of such great sanctity, and best to follow that option, in which there is no admixture of alien error and sin.”

Eusebius, *Vit. Const.* 3.18–19

■ Reckoning of Easter

- After Vernal Equinox (March 20)
- After First Full Moon after Vernal Equinox
- Will always be on a Sunday

Councils between Nicaea and Constantinople

1	Nicaea 325 (May–July)	12	Arles 353
2	Nicaea (second?) 327	13	Milan 355
3	Caesarea 334	14	Sirmium (third) 357
4	Tyre 335 (July)	15	Ancyra 358
5	Rome 339	16	Ariminum 359 (summer)
6	Gangra 340	17	Seleucia 359
7	Antioch 341	18	Constantinople 360
8	Sardica 342 or 343	19	Alexandria 362
9	Milan and Sirmium 347	20	Council of Lampsacus 364
10	Carthage 348 (?)	21	Rome 368
11	Sirmium (second) 351	22	Constantinople 381