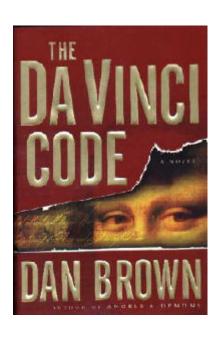
## What Happened at Nicaea

The identity of Jesus of Nazareth is central to the beliefs of Christianity. Christianity does not call a person to join a philosophy, or a set of practices. Sure, there are philosophical ideas and practices that are consistent with Christianity. However, the central part of the Christian faith is a call to be in a relationship with Christ Jesus. Christian apologist Michael Ramsden once remarked, "Without Christ the Christian is left with the letters I A N and Ian cannot help you." While this is simplistic, saying it does convey the importance of Jesus to the Christian religion. This is exactly the question that many bishops were called to answer in the city of Nicaea in A.D. 325.

Some skeptics claim that no one claimed that Jesus was not seen as divine until the council of Nicaea. In 2003 this view was popularized in Dan Brown's novel, *The Da Vinci Code* and in the movie that followed. In this novel Brown uses a fictional story to make factual claims about the origin of Christianity and the person of Jesus. While investigating a murder, several of Brown's characters make some disturbing discoveries. One character states, "Jesus was viewed by His followers



as a mortal prophet...A great and powerful man, but a man nonetheless."{1} Another character says that "Constantine upgraded Jesus' status almost four centuries after Jesus' death."{2} While most of Brown's claims have been disregarded, the claim that the divinity of Jesus was something invented is still floating around. So it is still important to understand what happened at the Council of Nicaea.

One interpretation of the Council of Nicaea is that it was a "local dispute…eventually judged by the ecumenical

councils."{3} The result is that the issue of this local dispute was influenced by cultural issues that was then imposed on all Christians by an ecumenical council. An examination of the facts reveals that this interpretation is the result of imposing philosophical presuppositions onto the historical narrative instead of looking at the facts.

Before the battle of Milvian Bridge in 312, Constantine was praying when he saw a cross in the heavens with the inscription, "CONQUER BY THIS." Constantine had that sign painted on the shields of all his soldiers before the battle. Constantine won the battle and became co-emperor of the Roman Empire with Licinius. From that point Constantine worked to promote the Christian religion in the Roman Empire.

In 318 Arius, a presbyter (priest or elder) in Alexandria, began to teach that Christ was a divine being that was created by the Father. Christ then created the world. This view made Christ "a kind of divine hero: greater than an ordinary human being, but of a lower rank than the eternal God." [4] The Bishop of Alexandria disagreed with this view. The conflict led to a council meeting in Alexandria where Arius was excommunicated. Arius, who had the support of Eusebius, the Bishop of Nicomedia, spread his teachings through the empire. Several more meetings were held, but the controversy continued.

Constantine believed that it was his duty to promote unity in the Christian religion for the sake of the empire. Constantine wrote "My design then was, first, to bring diverse judgments found by all nations respecting the Deity to a condition, as it were, of settled uniformity ...and, second, to restore a healthy tone to the system of the world, then suffering under the power of grievous disease." {5} Constantine called the council of Nicaea to "adjudicate the meaning of Jesus' divinity" {6} so that there could be cultural unity in the empire. The controversy may have started as a local dispute between a bishop and a presbyter, but it spread through the

empire and caused enough division to get the attention of the empire. This was not just a local dispute any more, and involved more than just cultural influence. Theological questions that defined the very nature of Christianity were at the heart of the controversy.

Arius' argument had a logical component, and a component based on Scripture. The logical argument, or "logic of monotheism," [7] focused on the Father's unity. Arius reasoned that if God was perfect, transcendent, and changeless, and the sustainer of all things, then everything and everyone is separate from God. If everyone is separate from God, then Jesus is separate from God. Jesus has a special role in creation and redemption but cannot be God because there is only one God. This means that Jesus is a created being. Because Jesus was created, he is subject to change. Therefore, Jesus was not God.

To popularize his argument, Arius wrote easily memorized, catchy songs set to familiar tunes, which allowed his teachings to spread across the empire. One song had the lyrics:

And by adoption had God made the Son Into an advancement of himself. Yet the Son's substance is Removed from the substance of the Father: The Son is not equal to the Father, Nor does he share the same substance. <a href="mailto:{8}">{8}</a>

Arius also used Scripture as part of his argument. Arius identified wisdom with Christ. He cited Proverbs 8:22 which says, "The LORD possessed me at the beginning of his work, the first of his acts of old." Jesus states that "the Father is greater than I" (John 14:28). Luke states that "Jesus increased in wisdom and stature and in favor with God and man" (Luke 2:52). This indicates that Jesus changed, something God cannot do. Paul writes that Jesus is "the firstborn among many

brothers" (Romans 8:29). Paul also states that Jesus "is the image of the invisible God, the firstborn among all creation" (Colossians 1:15). Arius argued that these verses meant that Jesus was the first created being. John writes, "And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent" (John 17:3). Paul writes to Timothy about God, "who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see" (1 Timothy 6:16). Arius taught that these verses taught that God was totally set apart from creation, which includes the Son.

Arius' opponents thought that he was "reading meaning into innocent passages." [9] To show this, these bishops looked to the Scripture to find their own proof texts. Paul writes of Jesus "though he was in the form of God, did not consider equality with God a thing to be grasped" (Philippians 2:6). This verse identifies the Son with the Father. John opens his Gospel with, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Jesus was not only with God, he was God. The author of Hebrews writes that Jesus "is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by his word and his power. After making purification for sins, he sat down at the right hand of the Majesty on high" (Hebrews 1:3). Jesus is identified as the exact imprint of the Father and the sustainer of the universe. Paul calls Jesus the "Lord of Glory" (1 Corinthians 2:8). The author of Hebrews states that "Jesus is the same yesterday and today and forever" (Hebrews 13:8). Jesus does not change and neither does the Father.

The opponents of Arius countered his argument that Proverbs 8 showed that wisdom was created by pointing to verse 30, "Then I was beside him, like a master workman, and I was daily in his delight, rejoicing before him always." They argued that this verse showed that wisdom was always with God.

The orthodox bishops also responded with an argument called the "logic of salvation." {10} The argument is that if Christ

is not truly God, then Jesus cannot save mankind from sin. If Jesus is less than God, and is subject to sin, then his sacrifice is insufficient to redeem mankind of their sin. Paul taught this when he wrote, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21). Christ cannot make us the righteousness of God if he is not of the same substance as the Father.

In his novel Brown portrays the outcome of the Council of Nicaea as coming down to a close vote. The vote was 300 to 2. In any election this would have been called a landslide. The council instated what later became the Nicene Creed. Its statement is as follows:

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light,
true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;

he became incarnate by the Holy Spirit and the virgin Mary, and was made human.

He was crucified for us under Pontius Pilate; he suffered and was buried.

The third day he rose again, according to the Scriptures.

He ascended to heaven

and is seated at the right hand of the Father.

He will come again with glory to judge the living and the dead. His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.

We believe in one holy catholic and apostolic church.

We affirm one baptism for the forgiveness of sins.

We look forward to the resurrection of the dead,

and to life in the world to come. Amen.

Constantine did not decide that Jesus should be made a God, nor did he participate in the vote. The deity of Jesus was not what was at issue at this council either. The issue before the council was the nature of Jesus' relation to the Father.

The Council of Nicaea may have decided against Arius' view, but the controversy was not over yet. The Arians were exiled after the council. Eusebius of Caesarea was recalled after writing a theology that made Constantine the "earthly image of the Logos." {11} Arius was recalled from exile after giving a statement of faith that Constantine did not understand, but died unexpectedly the day before taking communion with the faithful.

Athanasius took the office of bishop of Alexandria after Alexander, the previous bishop, died. Athanasius was Alexander's advisor at the time of the council in 325. Athanasius did not welcome the Arians back into the Church, putting him in conflict with Constantine. The Arians tried to dispose of Athanasius at Tyre in 335. Athanasius was accused of abusing clergy that disagreed with him and of cutting off food to Constantinople by instigating a dock strike. Constantine banished Athanasius to Trier in Gaul.

When Constantine died, Athanasius and Marcellus, who taught that the Father and the Son were of a similar substance, were allowed to return from exile. The Eastern Empire was ruled by Constantius, and the West by Constans. The Nicene Creed was still the official doctrine, but the Arians outnumbered the orthodox Christians. To advance their cause the Arians convinced Constantius to banish Athanasius and Marcellus again. In 340 Bishop Julius recalled Athanasius and Marcellus. Marcellus' teachings were declared orthodox. However, in 341 there was a council at Antioch that rejected the teachings of Arius and Marcellus. Athanasius was not allowed a hearing at the council. The creed that was affirmed by this council excluded Arianism and condemned Marcellus. Constans and Constantius decided to call a council in Sardica. This council ended in schism between the eastern and western parts of the Empire. Athanasius abandoned Marcellus and was allowed to return to Alexandria.

In 350 Constantius gained control over the western Empire. He allowed the Arians power in the Church. Bishops were forced to turn on Athanasius. In 356 Athanasius was banished again. A creed was published in 357 that banished the philosophical language that was used in Nicaea. Basil, Marcellian's successor, taught that the Son was of the same substance as the Father; this development was encouraging to Athanasius.

When Emperor Justine ascended to power, he permitted all exiles to return. A council was held in 362 in Alexandria where the Nicene Creed was affirmed. Another council was held in 381 in Constantinople where a modified version of the Nicaea Creed was affirmed and all bishops were assured that the three persons of the Trinity were not three Gods. Three persons formed the one Triune God. It took 66 years of conflict after the Council of Nicaea for the Church to reach a conclusion about the issue.

There were four main affirmations that resulted from the Council of Nicaea. First, Christ was "very God of very

God. "{12} Jesus is God in the same sense that the Father is God. Second, Christ is "of one substance with the Father."{13} On this point the distinction was one Greek letter. Arianism taught that Jesus was of a similar substance (homoiousios) with the Father. Athanasius and the orthodox Christians believed that Jesus was of the same substance (homoousios) with the Father. It can be said that the whole dispute was over one letter. Third, Jesus was "begotten, not made."{14} Fourth, Jesus "became human for us men, and for our salvation."{15} Without the work of Jesus there is no salvation of mankind.

Athanasius spent most of his life defending the truth of Christian doctrine. He was exiled five times. He placed himself on the line to fight the good fight. Athanasius deserves to be remembered as one of the greatest theologians and defenders of the truth. Even when his name is forgotten, the fruit of his work will remain.

There are many misconceptions about the Council of Nicaea in the larger culture. Constantine did not decide to declare Jesus divine. He called a council to attempt to resolve a dispute among Christians. From Constantine's point of view, the stability of the Empire stood on the stability of the Christian religion. The Christians did not decide to declare that Jesus was divine at this council. This was a belief that was already held by the majority of Christians. The primary question that was being discussed transcended cultural boundaries. If Christ is fully God, then this transcends all cultural boundaries. If Christ is fully God, then all of mankind will be united once again to worship their king.

### **Notes**

- 1. Quoted by Hank Hanegraaff and Paul L. Maier, *The Da Vinci Code: Fact of Fiction?* (Carol Stream: Tyndale House Publishing 2004), 15.
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- 3. Virginia Burrus and Rebecca Lyman, "Shifting the Focus of

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- 5. Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, (Michigan: Baker Academic, 2000), 51.
- 6. Ibid. 48.
- 7. Ibid. 54.
- 8. Ibid. 53.
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- 14. Ibid. 58.
- 15. Ibid. 58.

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## The Council of Nicea

Mormons, Jehovah's Witnesses and Muslims point to the influence of the Emperor Constantine on the Council of Nicea in AD 325 and argue that the secular government of Rome imposed the doctrine of the Trinity on the Christian church. In reality, church leaders were too resilient for such a simple conclusion, and Constantine's role more complex than is often presented.

This article is also available in <u>Spanish</u>.

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The doctrine of the Trinity is central to the uniqueness of

Christianity. It holds that the Bible teaches that "God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God."{1} So central is this belief that it is woven into the words Jesus gave the church in His Great Commission, telling believers to "... go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ..." (Matthew 28:19).

It is not surprising, then, that the doctrine of the Trinity is one of the most denigrated and attacked beliefs by those outside the Christian faith. Both Mormons and Jehovah's Witnesses reject this central tenet and expend considerable energy teaching against it. Much of the instruction of the Jehovah's Witness movement tries to convince others that Jesus Christ is a created being, not having existed in eternity past with the Father, and not fully God. Mormons have no problem with Jesus being God; in fact, they make godhood available to all who follow the teachings of the Church of Latter-day Saints. One Mormon scholar argues that there are three separate Gods—Father, Son, and Holy Spirit—who are one in purpose and in some way still one God. {2} Another writes, "The concept that the Father, Son, and Holy Ghost are one God is totally incomprehensible."{3}

Among the world religions, Islam specifically teaches against the Trinity. Chapter four of the Koran argues, "Say not 'Trinity': desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son" (4:171). Although Muhammad seems to have wrongly believed that Christians taught that the Trinity consisted of God the Father, Mary the Mother, and Jesus the Son, they reject as sinful anything being made equivalent with Allah, especially Jesus.

A common criticism by those who reject the doctrine of the Trinity is that the doctrine was not part of the early church, nor a conscious teaching of Jesus Himself, but was imposed on the church by the Emperor Constantine in the early fourth century at the Council of Nicea. Mormons argue that components of Constantine's pagan thought and Greek philosophy were forced on the bishops who assembled in Nicea (located in present day Turkey). Jehovah's Witnesses believe that the Emperor weighed in against their view, which was the position argued by Arius at the council, and, again, forced the church to follow.

In the remaining portions of this article, we will discuss the impact the three key individuals—Arius, Constantine, and Athanasius—had on the Council of Nicea. We will also respond to the charge that the doctrine of the Trinity was the result of political pressure rather than of thoughtful deliberation on Scripture by a group of committed Christian leaders.

### **Arius**

Let's look first at the instigator of the conflict that resulted in the council, a man named Arius.

Arius was a popular preacher and presbyter from Libya who was given pastoral duties at Baucalis, in Alexandria, Egypt. The controversy began as a disagreement between Arius and his bishop, Alexander, in 318 A.D. Their differences centered on how to express the Christian understanding of God using current philosophical language. This issue had become important because of various heretical views of Jesus that had crept into the church in the late second and early third centuries. The use of philosophical language to describe theological realities has been common throughout the church age in an attempt to precisely describe what had been revealed in Scripture.

Alexander argued that Scripture presented God the Father and Jesus as having an equally eternal nature. Arius felt that Alexander's comments supported a heretical view of God called Sabellianism which taught that the Son was merely a different mode of the Father rather than a different person. Jehovah's Witnesses argue today that the position held by Arius was superior to that of Alexander's.

Although some historians believe that the true nature of the original argument has been clouded by time and bias, the dispute became so divisive that it caught the attention of Emperor Constantine. Constantine brought the leaders of the church together for the first ecumenical council in an attempt to end the controversy.

It should be said that both sides of this debate held to a high view of Jesus and both used the Bible as their authority on the issue. Some have even argued that the controversy would never have caused such dissension were it not inflamed by political infighting within the church and different understandings of terms used in the debate.

Arius was charged with holding the view that Jesus was not just subordinate to the Father in function, but that He was of an inferior substance in a metaphysical sense as well. This went too far for Athanasius and others who were fearful that any language that degraded the full deity of Christ might place in question His role as savior and Lord.

Some believe that the position of Arius was less radical than is often perceived today. Stuart Hall writes, "Arius felt that the only way to secure the deity of Christ was to set him on the step immediately below the Father, who remained beyond all comprehension." [4] He adds that whatever the differences were between the two sides, "Both parties understood the face of God as graciously revealed in Jesus Christ." [5]

## **Emperor Constantine**

Many who oppose the doctrine of the Trinity insist that the emperor, Constantine, imposed it on the early church in 325

A.D. Because of his important role in assembling church leaders at Nicea, it might be helpful to take a closer look at Constantine and his relationship with the church.

Constantine rose to supreme power in the Roman Empire in 306 A.D. through alliance-making and assassination when necessary. It was under Constantine's Edict of Milan in 313 A.D. that persecution of the church ended and confiscated church properties were returned.

However, the nature of Constantine's relationship to the Christian faith is a complex one. He believed that God should be appeased with correct worship, and he encouraged the idea among Christians that he "served their God." [6] It seems that Constantine's involvement with the church centered on his hope that it could become a source of unity for the troubled empire. He was not so much interested in the finer details of doctrine as in ending the strife that was caused by religious disagreements. He wrote in a letter, "My design then was, first, to bring the diverse judgments found by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, second to restore a healthy tone to the system of the world . . . "{7} This resulted in him supporting various sides of theological issues depending on which side might help peace to prevail. Constantine was eventually baptized shortly before his death, but his commitment to the Christian faith is a matter of debate.

Constantine participated in and enhanced a recently established tradition of Roman emperors meddling in church affairs. In the early church, persecution was the general policy. In 272, Aurelian removed Paul of Samosata from his church in Antioch because of a theological controversy. Before the conflict over Arius, Constantine had called a small church synod to resolve the conflict caused by the Donatists who argued for the removal of priests who gave up sacred writings during times of persecution. The Donatists were rebuked by the church synod. Constantine spent five years trying to suppress

their movement by force, but eventually gave up in frustration.

Then, the Arian controversy over the nature of Jesus was brought to his attention. It would be a complex debate because both sides held Jesus in high regard and both sides appealed to Scripture to defend their position. To settle the issue, Constantine called the council at Nicea in 325 A.D. with church leaders mainly from the East participating. Consistent with his desire for unity, in years to come Constantine would vacillate from supporting one theological side to the other if he thought it might end the debate.

What is clear is that Constantine's active role in attempting to resolve church disputes would be the beginning of a new relationship between the empire and the church.

### Athanasius

The Council of Nicea convened on May 20, 325 A.D. The 230 church leaders were there to consider a question vital to the church: Was Jesus Christ equal to God the Father or was he something else? Athanasius, only in his twenties, came to the council to fight for the idea that, "If Christ were not truly God, then he could not bestow life upon the repentant and free them from sin and death." {8} He led those who opposed the teachings of Arius who argued that Jesus was not of the same substance as the Father.

The Nicene Creed, in its entirety, affirmed belief ". . . in one God, the Father almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, 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 and was incarnate and was made man; he suffered, and the third day he rose again, ascended into

heaven; from thence he shall come to judge the quick and the dead. And in the Holy Ghost." {9}

The council acknowledged that Christ was God of very God. Although the Father and Son differed in role, they, and the Holy Spirit are truly God. More specifically, Christ is of one substance with the Father. The Greek word homoousios was used to describe this sameness. The term was controversial because it is not used in the Bible. Some preferred a different word that conveyed *similarity* rather than *sameness*. But Athanasius and the near unanimous majority of bishops felt that this might eventually result in a lowering of Christ's oneness with the Father. They also argued that Christ was begotten, not made. He is not a created thing in the same class as the rest of the cosmos. They concluded by positing that Christ became human for mankind and its salvation. The council was unanimous in its condemnation of Arius and his teachings. It also removed two Libyan bishops who refused to accept the creed formulated by the Council.

The growing entanglement of the Roman emperors with the church during the fourth century was often less than beneficial. But rather than Athanasius and his supporters seeking the backing of imperial power, it was the Arians who actually were in favor of the Emperor having the last word.

## Summary

Did Constantine impose the doctrine of the Trinity on the church? Let's respond to a few of the arguments used in support of that belief.

First, the doctrine of the Trinity was a widely held belief prior to the Council of Nicea. Since baptism is a universal act of obedience for new believers, it is significant that Jesus uses Trinitarian language in Matthew 28:19 when He gives the Great Commission to make disciples and baptize in the name of the Father, Son, and Holy Spirit. The *Didache*, an early manual of church life, also included the Trinitarian language for baptism. It was written in either the late first or early second century after Christ. We find Trinitarian language again being used by Hippolytus around 200 A.D. in a formula used to question those about to be baptized. New believers were to asked to affirm belief in God the Father, Christ Jesus the Son of God, and the Holy Spirit.

Second, the Roman government didn't consistently support Trinitarian theology or its ardent apologist, Athanasius. Constantine flip-flopped in his support for Athanasius because he was more concerned about keeping the peace than in theology itself. He exiled Athanasius in 335 and was about to reinstate Arius just prior to his death. During the forty-five years that Athanasius was Bishop of Alexandria in Egypt, he was banished into exile five times by various Roman Emperors.

In fact, later emperors forced an Arian view on the church in a much more direct way than Constantine supported the Trinitarian view. Emperors Constantius II and Julian banished Athanasius and imposed Arianism on the empire. The emperor Constantius is reported to have said, "Let whatsoever I will, be that esteemed a canon," equating his words with the authority of the church councils. {10} Arians in general "tended to favor direct imperial control of the church." {11}

Finally, the bishops who attended the Council of Nicea were far too independent and toughened by persecution and martyrdom to give in so easily to a doctrine they didn't agree with. As we have already mentioned, many of these bishops were banished by emperors supporting the Arian view and yet held on to their convictions. Also, the Council at Constantinople in 381 reaffirmed the Trinitarian position after Constantine died. If the church had temporarily succumbed to Constantine's influence, it could have rejected the doctrine at this later council.

Possessing the freedom to call an ecumenical council after the Edict of Milan in 313, significant numbers of bishops and church leaders met to consider the different views about the person of Christ and the nature of God. The result was the doctrine of the Trinity that Christians have held and taught for over sixteen centuries.

#### Notes

- 1. Grudem, Wayne, Bible Doctrine (Zondervan, 1999), p. 104.
- 2. Blomberg, Craig L., & Robinson, Stephen E., *How Wide the Divide*, (InterVarsity Press, 1997), p. 128.
- 3. Bruce McConkie in *Mormonism 101* by Bill McKeever & Eric Johnson (Baker Books, 2000), p. 52.
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- 8. Ibid., 55.
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# The Council of Nicea and the Doctrine of the Trinity

Don Closson argues that Constantine did not impose the doctrine of the Trinity on the church, demonstrating the

### This article is also available in **Spanish**.

The doctrine of the Trinity is central to the uniqueness of Christianity. It holds that the Bible teaches that "God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God."{1} So central is this belief that it is woven into the words Jesus gave the church in His Great Commission, telling believers to "... go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ..." (Matthew 28:19).

It is not surprising, then, that the doctrine of the Trinity is one of the most denigrated and attacked beliefs by those outside the Christian faith. Both Mormons and Jehovah's Witnesses reject this central tenet and expend considerable energy teaching against it. Much of the instruction of the Jehovah's Witness movement tries to convince others that Jesus Christ is a created being, not having existed in eternity past with the Father, and not fully God. Mormons have no problem with Jesus being God; in fact, they make godhood available to all who follow the teachings of the Church of Latter-day Saints. One Mormon scholar argues that there are three separate Gods—Father, Son, and Holy Spirit—who are one in purpose and in some way still one God. {2} Another writes, "The concept that the Father, Son, and Holy Ghost are one God is totally incomprehensible."{3}

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Some believe that the position of Arius was less radical than is often perceived today. Stuart Hall writes, "Arius felt that the only way to secure the deity of Christ was to set him on the step immediately below the Father, who remained beyond all comprehension." [4] He adds that whatever the differences were between the two sides, "Both parties understood the face of God as graciously revealed in Jesus Christ." [5]

## **Emperor Constantine**

Many who oppose the doctrine of the Trinity insist that the emperor, Constantine, imposed it on the early church in 325 A.D. Because of his important role in assembling church leaders at Nicea, it might be helpful to take a closer look at Constantine and his relationship with the church.

Constantine rose to supreme power in the Roman Empire in 306 A.D. through alliance-making and assassination when necessary. It was under Constantine's Edict of Milan in 313 A.D. that persecution of the church ended and confiscated church properties were returned.

However, the nature of Constantine's relationship to the Christian faith is a complex one. He believed that God should be appeased with correct worship, and he encouraged the idea among Christians that he "served their God." [6] It seems that Constantine's involvement with the church centered on his hope that it could become a source of unity for the troubled empire. He was not so much interested in the finer details of doctrine as in ending the strife that was caused by religious disagreements. He wrote in a letter, "My design then was, first, to bring the diverse judgments found by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, second to restore a healthy tone to the system of the world . . . "{7} This resulted in him supporting various sides of theological issues depending on which side might help peace to prevail. Constantine was eventually baptized shortly before his death, but his commitment to the Christian faith is a matter of debate.

Constantine participated in and enhanced a recently established tradition of Roman emperors meddling in church affairs. In the early church, persecution was the general policy. In 272, Aurelian removed Paul of Samosata from his church in Antioch because of a theological controversy. Before the conflict over Arius, Constantine had called a small church

synod to resolve the conflict caused by the Donatists who argued for the removal of priests who gave up sacred writings during times of persecution. The Donatists were rebuked by the church synod. Constantine spent five years trying to suppress their movement by force, but eventually gave up in frustration.

Then, the Arian controversy over the nature of Jesus was brought to his attention. It would be a complex debate because both sides held Jesus in high regard and both sides appealed to Scripture to defend their position. To settle the issue, Constantine called the council at Nicea in 325 A.D. with church leaders mainly from the East participating. Consistent with his desire for unity, in years to come Constantine would vacillate from supporting one theological side to the other if he thought it might end the debate.

What is clear is that Constantine's active role in attempting to resolve church disputes would be the beginning of a new relationship between the empire and the church.

### **Athanasius**

The Council of Nicea convened on May 20, 325 A.D. The 230 church leaders were there to consider a question vital to the church: Was Jesus Christ equal to God the Father or was he something else? Athanasius, only in his twenties, came to the council to fight for the idea that, "If Christ were not truly God, then he could not bestow life upon the repentant and free them from sin and death." {8} He led those who opposed the teachings of Arius who argued that Jesus was not of the same substance as the Father.

The Nicene Creed, in its entirety, affirmed belief ". . . in one God, the Father almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, 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 and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead. And in the Holy Ghost." {9}

The council acknowledged that Christ was God of very God. Although the Father and Son differed in role, they, and the Holy Spirit are truly God. More specifically, Christ is of one substance with the Father. The Greek word homoousios was used to describe this sameness. The term was controversial because it is not used in the Bible. Some preferred a different word that conveyed *similarity* rather than *sameness*. But Athanasius and the near unanimous majority of bishops felt that this might eventually result in a lowering of Christ's oneness with the Father. They also argued that Christ was begotten, not made. He is not a created thing in the same class as the rest of the cosmos. They concluded by positing that Christ became human for mankind and its salvation. The council was unanimous in its condemnation of Arius and his teachings. It also removed two Libyan bishops who refused to accept the creed formulated by the Council.

The growing entanglement of the Roman emperors with the church during the fourth century was often less than beneficial. But rather than Athanasius and his supporters seeking the backing of imperial power, it was the Arians who actually were in favor of the Emperor having the last word.

### **Summary**

Did Constantine impose the doctrine of the Trinity on the church? Let's respond to a few of the arguments used in support of that belief.

First, the doctrine of the Trinity was a widely held belief

prior to the Council of Nicea. Since baptism is a universal act of obedience for new believers, it is significant that Jesus uses Trinitarian language in Matthew 28:19 when He gives the Great Commission to make disciples and baptize in the name of the Father, Son, and Holy Spirit. The *Didache*, an early manual of church life, also included the Trinitarian language for baptism. It was written in either the late first or early second century after Christ. We find Trinitarian language again being used by Hippolytus around 200 A.D. in a formula used to question those about to be baptized. New believers were to asked to affirm belief in God the Father, Christ Jesus the Son of God, and the Holy Spirit.

Second, the Roman government didn't consistently support Trinitarian theology or its ardent apologist, Athanasius. Constantine flip-flopped in his support for Athanasius because he was more concerned about keeping the peace than in theology itself. He exiled Athanasius in 335 and was about to reinstate Arius just prior to his death. During the forty-five years that Athanasius was Bishop of Alexandria in Egypt, he was banished into exile five times by various Roman Emperors.

In fact, later emperors forced an Arian view on the church in a much more direct way than Constantine supported the Trinitarian view. Emperors Constantius II and Julian banished Athanasius and imposed Arianism on the empire. The emperor Constantius is reported to have said, "Let whatsoever I will, be that esteemed a canon," equating his words with the authority of the church councils. {10} Arians in general "tended to favor direct imperial control of the church." {11}

Finally, the bishops who attended the Council of Nicea were far too independent and toughened by persecution and martyrdom to give in so easily to a doctrine they didn't agree with. As we have already mentioned, many of these bishops were banished by emperors supporting the Arian view and yet held on to their convictions. Also, the Council at Constantinople in 381 reaffirmed the Trinitarian position after Constantine died. If

the church had temporarily succumbed to Constantine's influence, it could have rejected the doctrine at this later council.

Possessing the freedom to call an ecumenical council after the Edict of Milan in 313, significant numbers of bishops and church leaders met to consider the different views about the person of Christ and the nature of God. The result was the doctrine of the Trinity that Christians have held and taught for over sixteen centuries.

### Notes

- 1. Grudem, Wayne, Bible Doctrine (Zondervan, 1999), p. 104.
- 2. Blomberg, Craig L., & Robinson, Stephen E., *How Wide the Divide*, (InterVarsity Press, 1997), p. 128.
- 3. Bruce McConkie in *Mormonism 101* by Bill McKeever & Eric Johnson (Baker Books, 2000), p. 52.
- 4. Hall, Stuart G., *Doctrine and Practice in the Early Church*, (Eerdmans, 1991), p. 135.
- 5. Ibid.
- 6. Hall, Stuart G., Doctrine and Practice in the Early Church, p. 118.
- 7. Noll, Mark, Turning Points: Decisive Moments in the History of Christianity, (InterVarsity Press, 1997), p. 51.
- 8. Ibid., 55.
- 9. Ibid., 57.
- 10. Ibid.
- 11. Ibid., 60.
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