

Church History I – Development of Doctrine to First Council of Nicaea (325 CE)

I. The Objectives of This Lesson

- A. To trace the trajectory of the development of the Church from its beginning, consisting of individual groups of believers in each city to the monolithic structure and hierarchy that becomes normative during the medieval period.
- B. To provide an explanation of how the worship of the church evolved from believers being part of a royal priesthood and equal members of body into an unequal division of members sharp distinction between the laity and the clergy.
- C. To trace the development of key elements within Christian practice and doctrine that transformed the church from what is observed in the NT to the virtually foreign practice that is later seen in the Catholic Church.
- D. To provide a basic explanation for how and why these changes took place.

II. The Guiding Hand of the Holy Spirit: Making Sense of Church History

- A. Given the level of strife, of changes in doctrine, practice, liturgy, even of persecution of one Christian by another, How can we understand the history of the church in a way that affirms the sovereignty of God and the guiding power of the Spirit?
- B. James Orr, *The Progress of Dogma* argues that each age of the Church is focused on articulating a specific doctrine.

The historical development of doctrinal discussions:

- The 2nd century was the age of apologetics and of the vindication of the fundamental ideas of Christianity.
 - Revelation
 - Faith and Reason,
 - Scripture and Authority
- 3rd and 4th centuries: Theology Proper (Doctrine of God, divinity of Jesus Christ, and the Holy Spirit, Trinity)
- Early 5th and 6th centuries: Anthropology (man and sin)
- 5th to 7th centuries: Christology (Person of Christ)
- 11th to 16th centuries: Soteriology (Doctrine of the Atonement)
- 16th century: Application of Redemption (Justification, then sanctification)

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- Modern Period: Eschatology (Doctrine of Last Things, the Coming of the Lord, the Last Day, etc.)

“So in theology the derivative doctrine cannot be exhaustively expounded till those which it presupposes have, at least in some measure, been explained.”¹

The Implication for Church History: It is reasonable that the church would have successfully formulated the foundational doctrines of the faith while at the same time developing other doctrines that would later prove to be in error or misguided.

This is exactly what we observe in history. Foundational doctrines of scripture, authority, revelation, God and Christ are developed in the first centuries, while at the same time other practices of the church evolve that must later be discarded.

III. The Articulation of Foundational Christian Doctrines:

Patristics scholar John Behr sees the theological development of the early church in the first three centuries in three parts:²

- i. Part 1: The articulation of the Rule of Faith, canon, apostolic tradition and succession, were brought together to ensure the proclamation of the Gospel “according to the Scriptures.”
- ii. Part 2: Development and articulation of Jesus Christ as the Word of God.
- iii. Part 3: Beginning discussions on the question of the eternity and independent subsistence, the divinity and the humanity of Jesus Christ, the Son of God.

Part 1: The articulation of the Rule of Faith, canon, apostolic tradition and succession, were brought together to ensure the proclamation of the Gospel “according to the Scriptures.”

QUESTION: If the NT writings only came into use by the end of the 2nd century,³ and then officially recognized by the church more than 100 years later, what was the rule of faith by which the church was aligned?

¹ James Orr, *The Progress of Dogma* (Grand Rapids: Eerdmans, 1952), 23.

² John Behr, *The Way to Nicaea*. Formation of Christian Theology, Vol.1 (Crestwood, N.Y.: St Vladimir’s Seminary Press, 2001), 2.

³ Behr, *The Way to Nicaea*, 12.

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iv. “Canon” primarily meant “rule,” not list of accepted books.

“Inseparable from the debates about which works were to count as Scripture, was the issue of the correct interpretation of Scripture. Not only was there a commitment to a body of Scripture, but there was also the affirmation that there is a correct reading of this Scripture, or more exactly, that there is a correct canon for reading Scripture, a canon expressing the hypothesis of Scripture itself.”⁴

The fullest description, given by Irenaeus, of the faith which was received from the apostles:

“the faith in one God the Father Almighty, Creator of heaven and earth. . . ., and in one Jesus Christ, the Son of God, who was enfleshed for our salvation; and in the Holy Spirit, who through the prophets preached the economies.”

Behr writes concerning the “canon”: “It is a mode of interpretation delivered by the apostles in their proclamation of Christ. . . . The key elements of the faith delivered by the apostles are crystalized in the canon of truth. This canon expresses the basic elements of the one Gospel, maintained and preached in the Church, in an ever-changing context.”⁵

Apostolic Succession: The Means to Transfer the “Tradition,” which is the interpretation of Scripture by the Apostles.

In speaking on Paul’s command to Timothy: “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim 2:2).

Irenaeus writes, “In this order and by this succession, the ecclesiastical tradition from the apostles and the preaching of the truth have come down to us.”⁶ Behr writes, “It is the preaching of the truth, preserved by the presbyter/bishops throughout their successions, that is the ecclesiastical tradition deriving from the apostles.”⁷

Part 2: Development and articulation of Jesus Christ as the Word of God (Irenaeus, Ignatius, and Justin Martyr).

⁴ Behr, *The Way to Nicaea*, 14.

⁵ Behr, *The Way to Nicaea*, 36-37.

⁶ *AH* 3.3.3.

⁷ Behr, *The Way to Nicaea*, 43.

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“Although Justin speaks in the traditional manner of Jesus Christ, as the Word, revealing God, he shares the common philosophical presupposition of his day that as God is so totally transcendent to created reality he needs and intermediary, his Word, to act for him and to mediate between himself and creation.”⁸

NOTE: It is because of the affirmation of the transcendence and immutability of God that leads to the Arian controversy in the early fourth century.

Part 3: Beginning discussions on the question of the eternity and independent subsistence, the divinity and the humanity of Jesus Christ, the Son of God. At the point in the development of doctrine that the Arian controversy arises.

The Holy Spirit was clearly at work in the church of the first three centuries developing a correct doctrine of God, scriptural authority, and the deity of Christ that would form the basis of Christian faith for the rest of Church history.

IV. The Rise of the Imperial Church.

During the same period of time (first three centuries of the church), other practices and doctrines slowly evolved away from the practice of the early church. The following are key:

- i. Believer’s Baptism to Infant Baptism
- ii. Change of the Lord’s Supper from memorial or symbol to the sacrifice of the Eucharist.
- iii. Rise of the three offices, specifically the development of the Bishop and the change of elder to “priest.”

1. Baptism

1.1. The Historical Debate:

1.1.1. **The earliest evidence in church history clearly points to believer’s baptism. Unambiguous testimony for the baptism of infants appears only about the middle of the first half of the 3rd century.**

1.1.2. The *Didache* (100 AD): The most ancient document outside the NT contains over 70 rules for baptism but nothing about infants. The

⁸ Behr, *The Way to Nicaea*, 103.

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requirement of instruction infers that the candidates were believers. The *Shepherd of Hermas* and the *Letter of Barnabas*, [both from the 1st half of the 2nd century presuppose believer's baptism.](#)

- 1.1.3. **Clement of Alexandria (200 AD):** discusses both baptism and Scriptures concerning children but [says nothing about infant baptism.](#)
 - 1.1.4. **Tertullian (160-220 AD):** wrote an entire volume against the practice of baptizing infants. Evidently pedobaptism was beginning to be practiced or he wouldn't have written against it.
 - 1.1.5. **Origen (185-254 AD):** argues for infant baptism, claiming that it is part of the apostolic tradition. **It is evident that pedobaptism was a matter of strong debate.**
 - 1.1.6. **Council of Carthage (253 AD):** **took pedobaptism for granted; appears to be widely practice by this time.**
 - 1.1.7. **Cyprian (c. 250):** Spirit baptism and regeneration correlated with water baptism.
2. **The Lord's Supper from Memorial to Sacrifice:** A direct connection exists with the Passover Meal. The command or words of institution are given by our Lord (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; and 1 Cor. 11:23-24. Interestingly, it is not mentioned in John's Gospel.).
- 2.1. From the beginning, the Lord's Supper was a central element of Christian worship.
 - 2.2. There was always a reading of scripture before communion, but the emphasis was the Eucharist.
 - 2.3. In the same hyperbole used by Jesus, who Himself said that the bread and wine were His body and blood, the apostolic and ante-Nicene fathers likewise spoke in similar terms; however, like Jesus, they understood it to be symbolic or spiritual and not literal. (See quotes).

Clement of Alexandria (c. 195, E), 2.219.

“Elsewhere the Lord, in the Gospel according to John, Brought this out by symbols, when He said: “Eat my flesh and drink my blood,” describing distinctly by metaphor the drinkable properties of faith.”

Tertullian (c. 210, W), 3.572.

“They [the Jews in Jesus' day] thought His discourse was harsh and intolerable, for they thought that He had really and literally directed them to eat his flesh. . . . His word is spirit and life. So He likewise called His flesh by the same

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description. Since the Word has become flesh, we should desire Him in order that we may have life. We should devour Him with the ear and feed on Him with our understanding. We should digest Him by faith.”

- 2.4. At some point, which is difficult to discern, but at least as early as Cyprian (c. 250), theologians began believing **in an actual transformation of the bread and wine into the body and blood of Christ**. And with that, a speaking of the Eucharist as a sacrifice.

Cyprian (c. 250): Foundation to the doctrine of the Mass: he taught that the Supper was a sacrifice of Christ’s body and blood. The priest functions in Christ’s position and offers the sacrifice to God the Father on behalf of the people. Cyprian indicates that there is a benefit unto salvation when a believer receives the Eucharist (*Cyprian c. 250, W, 5.444*).

“Certainly that priest truly discharges the office of Christ who imitates that sacrifice in the church to God the Father, when he proceeds to offer it according to what he sees Christ Himself to have offered.”⁹

3. **The Bishop (*episkopos*) “overseer”**: The most notable development in the 1st three centuries is the growing importance of the bishop.

3.1. **Clement of Rome** (30–100):

- 3.1.1. First Clement was written to the church at Corinth after the disposition of members of the presbytery. It was one of the first writings to affirm the apostolic authority of the clergy. **Bishops and Presbyters are used synonymously to refer to church rulers, thus teaching a 2-office leadership.**

3.2. **Ignatius of Antioch** (c. 35 – c. 107):

- 3.2.1. Clearly presents the picture of a single bishop (monarchical bishop) in control.
- 3.2.2. Separates the office of bishop from that of presbyter (later “priest”). **Advocates three offices of the church: bishop, priest, and deacon.**
- 3.2.3. Contends that all things—from the observing of the Lord’s Supper to the performing of marriages—must be done under the bishop’s supervision. “Do nothing without the bishop.”
- 3.2.4. The bishop is to be followed as the Lord himself, and the test of one’s orthodoxy is how he follows the bishop.

3.3. **Irenaeus of Lyon** (c. 130 – c.200): Emphasized apostolic authority in his controversy with the Gnostics.

⁹ *Cyprian (c. 250, W), 5.362*. Cited in “Eucharist,” David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*, 257.

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3.3.1. *Tradition*: he stresses both Scripture and tradition as the answer to the heretics.

“Even if the Apostle had not left their writings to us [we ought still] to follow the tradition they handed down to those to whom they committed the churches.”—Against Heresies, 3.4.1

3.3.2. *Apostolic succession*: **The Gnostics presented Irenaeus with a particular problem—they appealed to Scripture also.** Irenaeus’ response is to argue that the Apostles, who authored the New Testament, handed down their offices to their successors. When they handed down the offices, they also delivered the right interpretation of what they wrote.

“Anyone who wishes to discern the truth may see in every church in the whole world the apostolic tradition clear and manifest. We can enumerate those who were appointed as bishops in the churches by the Apostles and their successors to our day, who never knew and never taught anything resembling their [the Gnostics’] foolish doctrine. Had the Apostles known any such mysteries, which they taught privately and sub rosa to the perfect, they would surely have entrusted this teaching to the men in whose charge they placed the churches. For they wished them to be without blame and reproach to whom they handed over their own position of authority.”—Against Heresies, 3.3.1

3.3.3. *The primacy of Rome*: Irenaeus supplies a list of succession of bishops from Peter to Irenaeus’ contemporary (though he doesn’t necessarily place the church in Rome over the other churches). The so-called pre-eminency text:

“For with this church [Rome], because of its more efficient leadership, all churches must agree, that is to say, the faithful of all places, because in it the apostolic tradition has been always preserved by the [faithful] of all places.”

3.4. *Cyprian of Carthage* (c. 200/210 – 258): The unity of the church was threatened by a controversy over how those who had succumbed to demands to sacrifice to idols during the Decian persecution should be treated.

3.4.1. Some wanted to show leniency while others demanded that they not be allowed to return to the church. The Novatians, who argued for a rigorous policy, were eventually excommunicated.

3.4.2. Both sides were orthodox in doctrine, but Cyprian argued that any outside the church are reprobate.

3.4.3. In his *On the Unity of the Church* (c. 250) Cyprian lays the foundation for the dominant view of ecclesiology. He argues:

- There is only one church.

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- Baptism by those outside the church has no validity.
- Identification with the Church is essential for one’s salvation. “*He cannot have God for his father who has not the Church for his mother.*”
- Therefore, *extra ecclesium nulla salus*. “there is no salvation outside the church.”

3.5. **Augustine of Hippo** (354-430). The Donatist controversy was similar to that with the Novatians but was more widespread.

3.5.1. The issue was not just with the lapsed who wished to reenter after the persecution, but over the validity of the sacraments administered by those who had either lapsed or were ordained by a bishop who had lapsed. The Donatists:

- Refused to recognize those who had been readmitted.
- Left the established church over the influx of questionable converts and their behavior.

3.5.2. From the time of the beginning of the controversy until when Augustine responds, Constantine’s “conversion” occurs. Augustine argues that:

- The church is a *corpus permixtum*, “mixed body” (Matt. 13:30).
- Division is a worse sin than failing under persecution.
- Unity is so vital that force is justified (Luke 14:23).

4. **From Presbyter (elder) to Priest**

The change was a logical one once the Eucharist was taken to be a sacrifice.

V. **The Structure of the Church at the Time of Constantine I**

A. **The Visible Church**

- i. The NT “church” comes from the Greek word, *ekklesia*. From two Greek words, meaning “called out” and was originally used in the Greek city-states for an assembly of citizens called out to conduct the business of the city.
- ii. “The ancient Christian church was composed of mostly humble folk”¹⁰

B. **Offices of the Church**

- i. The three offices of Bishop, presbyter, and deacon are widely accepted.
- ii. It appears that the term “priest” had become synonymous with presbyter.¹¹

¹⁰ Gonzalez, *The Story of Christianity*, Vol. 1, Rev. and Updated. (HarperCollins: New York, 2010), 117.

¹¹ Gonzalez, *The Story of Christianity*, Vol. 1, 164.

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- iii. While still allowing marriage, restrictions regarding marriage and sexual relations and procreation of children are placed on all three offices.¹²

C. Baptism

- i. Individual Congregations were composed of those who had been persecuted for their faith, who had completed a three-year catechism and approval process before being allowed baptism.
- ii. Baptism was generally done once per year on Easter.¹³
- iii. No one was allowed to partake in the Lord's Supper before baptism.
- iv. Baptism was by immersion, except where scarcity of water precluded it.
- v. Infant Baptism had become widely practiced and accepted by the congregations.

D. Worship

- i. Services were in homes with ministers in common clothes.
- ii. Scripture reading and instruction was given for as long as time permitted, often for hours, then prayer, then celebration of the Eucharist.
- iii. The focus of the worship of the church was the celebration of the Resurrection. Every Sunday was taken as "Easter."

E. Communion, i.e., "The Lord's Supper" or the "Eucharist"¹⁴

- i. By 300 CE, the practice of Communion had become a central element in discipline, specifically the withholding of a person from partaking in communion for a period of time, or indefinitely.
- ii. Believers could be denied communion for a wide range of offenses. For this reason, it appears that the church began, at least by this time, to view communion in some way as effecting spiritual, even salvific benefit.¹⁵

F. The Issue of the "Lapsed"

- i. "As in so many other cases, the issue was whether purity or forgiving love should be the characteristic note of the church."¹⁶

¹² Canon 33 of the Council of Elvira, ca. 306, states, "Bishops, presbyters, deacons, and others with a position in the ministry are to abstain completely from sexual intercourse with their wives and from the procreation of children. If anyone disobeys, he shall be removed from the clerical office."

<http://legalhistorysources.com/Canon%20Law/ElviraCanons.htm#c.27>. Note that Canon 65 says, "If a cleric knows of his wife's adultery and continues to live with her, he shall not receive communion even before death in order not to let it appear that one who is to exemplify a good life has condoned sin."

¹³ Gonzalez, *The Story of Christianity*, Vol. 1, 113.

¹⁴ *Eucharist*: "the thanksgiving." The word *eucharistia* is used in the New Testament in the general sense of "thankfulness" or "thanksgiving" (cf. Acts 24:3; 1 Cor 11:24; Phil 4:6; 1 Thess 3:9). The word came to be used as a technical term for the primary act of "giving thanks," which is the Lord's Supper (cf. *Didache* 9; Ign. *Smyrn.* 6.2; Justin Martyr, *I Apology* 65).

¹⁵ Cf. <http://legalhistorysources.com/Canon%20Law/ElviraCanons.htm#c.27>

¹⁶ Gonzalez, *The Story of Christianity*, Vol. 1, 104.

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- ii. “The restoration of the lapsed was one of the main concerns of the Western church from a very early date. . . . It was out of that concern that the entire penitential system developed. Much later, the Protestant Reformation was in large measure a protest against that system.”¹⁷

G. The Eschatological View

- i. It is widely accepted that until the Council of Nicaea, the most prominent view was an imminent premillennialism.¹⁸
- ii. “While some of the more cultured Christians tended to spiritualize Christian hope, in the faith of the common people there was still the vision of a Kingdom that would supplant the present order, of a new Jerusalem where God would wipe away the tears of those who were suffering under the social order of the Empire.”¹⁹

H. The Canon of the NT

- i. The Christian writings considered to be divinely inspired were not officially accepted; however, there was large agreement among all churches as to what that list consisted of.
- ii. The list of “disputed” writings are extremely small. Even in those cases, there was large agreement whether the disputed text was inspired or not.

VI. Constantine I: (Also known as Constantine the Great)

- A. Edict of Milan (313 CE): Christianity made legal in the Roman Empire.



- B. Official Conversion of Constantine (337, baptized on his deathbed by Arian Bishop Eusebius of Nicomedia)

¹⁷ Gonzalez, *The Story of Christianity*, Vol. 1, 104.

¹⁸ Lea, Thomas D. “A Survey of the Return of Christ in the Ante-Nicene Fathers.” *Journal of the Evangelical Theological Society* 29 (1986): 163–177.

¹⁹ Gonzalez, *The Story of Christianity*, Vol. 1, 107.

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VII. The Impact On the Church By the “Conversion” of Constantine

- A. Presbyter (“elder”) began to be called Priest.²⁰

- B. The early church baptized immediately upon conversion because most converts came from Judaism or were familiar with it. By contrast, with the church becoming increasingly Gentile, it became necessary that converts go through a period of preparation, trial and instruction prior to baptism. By the beginning of the third century (200s), the “catechumenate” lasted three years.²¹ **The 3-year catechism of new believers prior to Baptism ceased to be practiced due to the significant influx of converts to Christianity at the time of Constantine’s conversion.**

- C. Development of what some have called an “official theology.”²²
 - a. Many Christians began viewing Constantine as being chosen by God.

 - b. Greatest proponent of the Emperor was Eusebius of Caesarea.

“Christian worship began to be influenced by imperial protocol. Incense, which was used as a sign of respect for the emperor, began appearing in Christian churches. Officiating ministers, who until then had worn everyday clothes, began dressing in more luxurious garments. Likewise, a number of gestures indicating respect, which were normally made before the emperor, now became part of Christian worship. The custom was also introduced of beginning services with a procession. Choirs were developed, partly in order to give body to that procession. Eventually, the congregations came to have a less active role in worship.”²³

- D. Other groups saw the acceptance of the Empire as a great apostasy.

“Others took the opposite tack. For them, the fact that the emperors declared themselves Christian, and that for this reason people were flocking to the church, was not a blessing, but rather a great apostasy. Some who tended to look at matters under this light, but did not wish to break communion with the rest of the church, withdrew to the desert, there to lead a life of meditation and asceticism. Since martyrdom was no longer possible, these people believed that the true athlete of Christ must continue training, if no longer for

²⁰ Gonzalez, *The Story of Christianity*, Vol. 1, 164.

²¹ Gonzalez, *The Story of Christianity*, Vol. 1, 112–13.

²² Gonzalez, *The Story of Christianity*, Vol. 1, 149–55.

²³ Gonzalez, *The Story of Christianity*, Vol. 1, 143.

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martyrdom, then for monastic life. The fourth century thus witnessed a massive exodus of devoted Christians to the deserts of Egypt and Syria.”²⁴

E. At least one group, the Donatists, broke away from the church completely.

Concerning the impact of Constantine upon the church, Gonzalez notes,

“Eusebius’ work is an indicator of the degree to which, even unwittingly, Christian theology was being shaped by the new circumstances, even to the point of abandoning some of its traditional themes.”²⁵

Three Examples:

1. “In the NT as well as the early church, it was affirmed that the Gospel was first of all good news to the poor, and that the rich had particular difficulty in hearing it and receiving it. . . . But now, beginning with Constantine, riches and pomp came to be seen as signs of divine favor.”
2. “Eusebius described with great joy and pride the ornate churches that were being built. But the net result of those buildings, and of the liturgy that evolved to fit them, was the development of a clerical aristocracy, similar to the imperial aristocracy, and often as far from the common people as were the great officers of the Empire. The church imitated the uses of the Empire, not only in its liturgy, but also in its social structure.”
3. Finally, the scheme of history that Eusebius developed led him to set aside a fundamental theme of early Christian preaching: the coming Kingdom of God.”
 - a. Upon reading his works, you get the impression that “the plan of God has been fulfilled. Beyond the present political order, all that Christians are to hope for is their own personal transference into the heavenly kingdom. Since the time of Constantine, and due in part to the work of Eusebius and of many others of similar theological orientation, there was a tendency to set aside or to postpone the hope of the early church, that its Lord would return in the clouds to establish a Kingdom of peace and justice. At later times, many groups that rekindled that hope were branded as heretics and subversives, and condemned as such.”²⁶

²⁴ Gonzalez, *The Story of Christianity*, Vol. 1, 147-48.

²⁵ Gonzalez, *The Story of Christianity*, Vol. 1, 153-55.

²⁶ Gonzalez, *The Story of Christianity*, Vol. 1, 154.

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VIII. Arian Controversy

<p>Arius (ca. 250–ca. 335 or 336) Greek</p>	<p>North African Priest. Between 318 and 323, began conflict with Bishop Alexander over the nature of Christ.</p> <p>Conflict reached a level that by 325, Emperor Constantine had to intervene to call the first ecumenical council: the Council of Nicaea, which condemned Arius and his doctrine. <i>Because many bishops held to similar beliefs, his condemnation by the Council caused an Empire wide debate over the nature of Christ.</i></p> <p>Arianism was defeated theologically by several figures, the first of which is Athanasius. <i>His argument that only God, very God, truly God Incarnate could reconcile and redeem fallen humanity was pivotal.</i></p> <p>See also the Cappadocian Fathers – Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, <i>who divided the concept of substance (ousia) from that of person (hypostasis). This allowed in God for one substance and three persons.</i></p>
	<ol style="list-style-type: none"> 1) God is Immutable, unique, unknowable, only one; thus, no substance of God could in any way be communicated or shared with any other being. 2) Christ was a created being, who was made by God out of nothing. He was first in the created order, and thus part of creation. Arius asserted of Christ, “<u>there was once when he was not.</u>” 3) Christ was a different substance from God. Two Arian parties formed on this point, to the first of which belong Arius. 1) <i>homoiousios – substance like the Father</i>; 2) <i>anomoios – substance unlike the Father</i>. Nicaea affirmed <i>homoousios</i> – “of one substance with the Father.” 4) Christ grew, changed, and matured in his understanding of the divine plan according to Scriptures (Cf. Luke 2:40, 53).

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IX. The First Ecumenical Council of Nicaea (325 CE)²⁷

A. City of Nicaea is within the modern Turkish city of Iznik.



A Russian Orthodox depiction of the Council of Nicaea / Wikimedia Commons

²⁷ <http://legalhistorysources.com/Canon%20Law/Nicaea/CouncilNicaea.html>

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- B. The Council of Nicaea Did not end the Arian controversy.
 - i. Arius and His sympathizers were allowed back into the church after ostensibly affirming the Nicene creed. One of whom was Eusebius of Nicomedia (not the one who wrote the church history), who through his maneuvers led Athanasius to be exiled.
- C. **Eusebius of Nicomedia** (Arian) baptized Constantine on his death bed.
- D. After Constantine died in 337, his Arian leaning son, **Constantius II**, open discussion about replacing the Nicene creed began.

X. The Nicene Creed

The Profession of Faith of the 318 Fathers

We believe in one God the Father all powerful, maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, that is from the substance of the Father, God from God, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be, both those in heaven and those in earth; for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into heavens, is coming to judge the living and the dead. And in the holy Spirit.

- XI. And those who say “**there once was when he was not,**” and “**before he was begotten he was not,**” and that he came to be from things that were not, or from another hypostasis or substance, affirming that the Son of God is subject to change or alteration – these the catholic apostolic church anathematizes.

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First Council of Nicaea (325)	First Council of Constantinople (381)
We believe in one God, the Father Almighty, Maker of all things visible and invisible.	We believe in one God, the Father Almighty, Maker <i>of heaven and earth, and</i> of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, consubstantial with the Father;	And in one Lord Jesus Christ, the <i>only-begotten</i> Son of God, begotten of the Father <i>before all worlds (æons)</i> , Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our salvation, came down and was incarnate and was made man;	who for us men, and for our salvation, came down <i>from heaven</i> , and was incarnate <i>by the Holy Ghost and of the Virgin Mary</i> , and was made man;
He suffered, and the third day he rose again, ascended into heaven;	<i>he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father;</i>
From thence he shall come to judge the quick and the dead.	from thence he shall come <i>again, with glory</i> , to judge the quick and the dead;
	<i>whose kingdom shall have no end.</i>
And in the Holy Ghost.	And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.
	<i>In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.</i>
[But those who say: ‘There was a time when he was not;’ and ‘He was not before he was made;’ and ‘He was made out of nothing,’ or ‘He is of another substance’ or ‘essence,’ or ‘The Son of God is created,’ or ‘changeable,’ or ‘alterable’— they are condemned by the holy catholic and apostolic Church.]	