

Nicene Council:  
The Parties.

*He is not of lesser essence God  
He is God by appointment,*

*Easter date*

*Quartodecimanian 14<sup>th</sup> day*

*vs assign arbitrarily to Sunday*

Nicene Council:  
The Decision

Nicene Council:  
The Aftermath:

b. The parties at Nicaea with some of the representative men may be group thusly:

- (1) Arians, led by Arius and Eusebius of Nicomedia.
- (2) Athasians, led by Alexander, Athanasius, Marcellus of Ancyra, etc.
- (3) Mediators, led by Eusebius of Caesarea (the church historian) who as secretary of the Council, had considerable influence. This was, we are told by far the largest block. You can be sure a large percentage really did not understand the main issues, that is always the case.

c. Outcome:

The Arian creed was overthrown. A compromise creed by Eusebius of Caesarea was also overthrown in that it was so broad even the Arians could sign it and so it obviously could accomplish but little. It surely would not have produced peace in the church. Constantine felt that Alexander and Athanasius were a bit over-bearing but when the synod went with their ideas he supported it although he privately seemed to favor the Eusebian view...not being very knowledgeable about the way in which theologians think. In this connexion the influence of Hosius was important, as he had influence with Constantine in the first place and the Athanasian view was the view of the western church in the second. The Creed was accordingly signed by all saving Arius and one or two firends. Even his supporter, Eusebius of Nicomedia, signed it. It became the law of the church. But men who sign against their will....

d. The Aftermath:

As matters of history go, it is a chapter too long to be studied at this point but, in short, by 330 Eusebius of Nicomedia convinced the Emperor that the Creed was in error and that Athanasius was a trouble-maker. He was therefore banned and an Arian bishop took his place while the Arians began gaining favor in the eastern Empire. The Emperor was baptized by Eusebius of Nicomedia just before his death in 337 and it appeared the Nicene doctrine would have difficulty sustaining itself. With Constantine's death, the empire was divided among his sons and they wavered on the doctrine. Between 340 and 360 AD 7 local synods were convened to resolve the Nicene question and many of these, political in character, do not make nice reading. Following the time of Julian the Apostate (361-363), the Nicene Creed regained acceptance and through a split in the Arian party, came into strength. Arianism didd in the latter part of the century ---