

an original sense of theological understanding but seems to be more an agreeable spectator who could move with the flow. He offered a compromise creed which pleased no one and would actually have produced side issues of much grief. Yet he voted and stood with Athanasius. An admirer of Constantine, he prepared the LIFE OF CONSTANTINE to offer both a polemical and apologetical account of the emperor's life and service to the church. It is reported that he was the scribe who, at Constantine's direction, prepared the mss for the Sinaiticus, Vaticanus manuscripts and their 48 siblings. His name is a common one in church history and you can be helped by remembering his surname is Pamphilius. Be sure not to confuse him with Eusebius of Nicomedia whose history follows.

Eusebius of Nicomedia

The strongest supporter of Arius, he gained the ear of the emperor after the council concluded its work and then he privately worked for the restoration of Arius. He did sign the Creed but worked against it from the outset. His popularity increased after 329 and he made a great deal of the aggressive deportment of Athanasius whom he persuaded the emperor to consider a troublemaker. He was close to Constantine and baptized him just before his death in 337...the old idea that one should not sin after baptism! Largely as a result of his work, Arius was brought to a place of restoration although his death prevent this. Eusebius of Nicomedia was responsible for some of the exiling efforts against Athanasium and greatly responsible for the confusion that followed the Nicene decision.

The personnel list could go on somewhat and be sure to see the chart on page 109 for more particulars on those who took part. There were questionable parties in all camps, incidentally...churchmen of doubtful views, that is.

The Heart of the Question

Arius, using a form of Monarchianism best expressed in the teaching of Paul of Samosota (namely that Christ was the creation of the Divine will, not the unfolding of the Divine Nature) taught in essence that Christ was "different from the Father and unlike the substance and peculiar nature