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Constantine and The Creed of Nicaea and Mary and Rome.

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Constantine

The Creed of Nicaea

Mary and Rome.

Constantine and the First Council of Nicaea: during the era of Emperor Constantine (325 AD) there was great Christian persecution and all types of religion were causing havoc throughout his Empire. Because of this Constantine an unbaptized convert and new believer called together the first ecumenical church council of which he and a number of senior bishops attended in the hope that they could solve the problem religion was creating throughout the Roman Empire Constantine ruled over. Constantine presided over the meetings and took part in the discussions with the bishops. It was at this council of Nicaea that Constantine and the bishops declared that Jesus Christ is God from God, Light from Light, true God from true God and the belief that Jesus Christ is God was birthed and became the standard belief concerning God for the Christian church.

Another thing that resulted from this first ecumenical Council of Nicaea was that it established the first, uniform set of Christian doctrines called the Creed of Nicaea. With the creation of this creed, a precedent was established for subsequent churches to create their own statements of belief and canons of doctrine with the intent of being able to define unity of beliefs for the whole of Christendom. Any faith opposing or holding a different view to the Creed of Nicaea were considered heretics and put in prison or burned at the stake and in this way the doctrines of the Creed of Nicaea was imposed onto the masses.

Even today much of traditional Christianity worldwide has not only embraced the false concept that Jesus is God, but also embraced many other false doctrines contained in the Creed of Nicaea. The doctrine that Jesus is God has become such a stronghold In many churches today that should a faithful brother or sister in Christ say they believe Jesus is the most beloved Son of God who laid his life down for them, but do not believe that he is God the Father they are not regarded by many to be a Christian and often labelled as a cult. Many of those who have embraced the belief that Jesus is God not only separate themselves from those who simply believe what Jesus said about himself, but are often hostile toward them.

Having spent much of my Christian life in both groups this is deeply sad for the following reasons:

- Both groups are passionate and devoted to God and to the Lord Jesus Christ.
- Both groups love Christ with such devotion they would lay their lives down for him if called to do so.
- Both groups believe Jesus was born of the virgin birth.
- Both groups believe Jesus is the only way to salvation and eternal life.
- Both groups believe Jesus was the man who died on the cross for their sin and who rose again to be exalted to the right hand of the Father.
- Both groups desire to honour God and bring a good testimony to the Lord Jesus Christ.
- Both groups believe Jesus will return to resurrected to eternal glory the faithful that belong to him and gather them together to himself in eternal glory.

For further insights see:

- My questions regarding the Global Church.
- In, Testimony (mine) (ON WEBSITE MENU).

Ponder the following for a moment: there is not one verse in the entire Bible that states we MUST believe that Jesus is God to be SAVED whereas in contrast to this silence there are literally multitudes of Scriptures that clearly state:

- Whoever believes that Jesus is the Son of God will be saved.

Whereas there is not one verse that says:

- Whoever believes that Jesus is God the Son will be saved.

Surely if it was important to believe that Jesus was actually God, Christ would have told the apostles at least once in his discourses with them and in his messages of salvation, but all we find in the Scriptures is Jesus and the apostles proclaiming that people MUST believe that Jesus is the Son of God to be saved.

- Jesus said, "This is life eternal, that they might know thee the only true God 'and' Jesus Christ, whom thou hast sent (John 17:3).

MARY THE GOD-BEARER AND MOTHER OF GOD

The first widespread theological controversy over Mary had to do with the propriety of applying to her the title of "God-bearer" or "Mother of God." These two titles seem to have arisen in devotional usage probably in Alexandria, sometime in the 3rd or 4th century. To consider Mary the Mother of God was a logical deduction for those who held to the doctrine that claims Christ is God. The claim that Christ is God was established as a dogma during the 4th century. Those who defended the dogma that Christ was God were also the ones who drew the inference that Mary was the mother of God. The aggressive determination to state that Jesus was God by the Council of Nicaea in AD 325 was most likely responsible for the rapid growth of devotion and speculation attached to Mary as the highest of all creatures.

By the end of the 4th century, the title for Mary, "God-bearer" or "Mother of God." had successfully established itself in various sections of the church. This is because the supporters who held to the title, "God-bearer" or "Mother of God." were blurring the nature of Christ between the divine and the human in Christ and blurring the relationship of Christ to his heavenly Father.

Those who refused to be intimidated by Constantine and his bishops objected to its use and held fast to the title, "Mary the Christ-bearer" or "Mother of Christ." Those who refused to accept that Mary was the mother of God and proclaimed that she was the mother of Christ were condemned at the Council of Ephesus in 431AD. Though this council rightly agreed that Mary had remained a virgin during the course of the birth they went further to state that Mary remained a virgin after his birth and until the end of her life.

THE PERPETUAL VIRGINITY OF MARY

The perpetual virginity of Mary implied an integral purity of spirit, heart, mind and behaviour. Though certain Eastern theologians in the 4th and 5th centuries were willing to attribute actual sins to Mary it was the opinion of most theologians in both East and West that Mary was not only

free of actual sin (i.e., sins that are committed during life), but was also free of original sin (i.e., the sin that all are born with). Since they believed Mary was the mother of God the only logical conclusion, they could arrive at is that she was also totally free of sin of any type inwardly and outwardly.

ROMAN CATHOLIC DOGMA AND MARY'S IMMACULATE CONCEPTION

Thomas Aquinas, the most important medieval theologian in the West taught that Mary's conception was tarnished, as was that of all men, but that God suppressed and ultimately extinguished original sin in her, apparently before she was born. The position that Mary's conception was tarnished, was opposed by Duns Scotus, a 13th-century British Scholastic theologian, and finally defined by Pope Pius IX in 1854 as the doctrine of the Immaculate Conception and became Roman Catholic dogma.

According to Roman Catholic dogma, Mary was not only pure in her life and in her birth, but at the first instant of her conception. Catholic dogma states that Mary was preserved immaculate from all stain of original sin, by the singular grace and privilege granted her by Almighty God, through the merits of Christ Jesus, Saviour of mankind. When the Immaculate Conception was promulgated, petitions began coming to the Vatican for a Biblical definition regarding the assumption of the Virgin into heaven, as this was believed by Roman Catholics and celebrated in the Feast of the Assumption.

CAESAR WANTED TO BE KNOWN AS GOD

Rome understood Christian titles:

- Lord.
- Son of God.
- Saviour.

The titles Lord, Son of God and Saviour were not pious terms in the first century but titles of Caesar. Rome understood quite clearly what Christians were saying when they said Jesus is Lord, Son of God and Saviour. Rome believed that Christians were taking the titles of Caesar and giving them to Jesus. Many of the Roman Caesars wanted to be known as God or at least given the title the Son of God. Caligula a Roman Caesar in AD 40 set himself up in the Jewish Temple at Jerusalem and demanded grovelling worship. His pride and ego were so great that he was prepared to sacrifice the entire Jewish Nation to be worshipped as God. When Agrippa left Rome to rule his own country, he (to his subject's surprise) put on a garment of woven silver and entered the theatre at day break to present himself as king. When the first rays of sun touched his wondrous web of silver his flatterers immediately raised their voices addressing him as a God.