

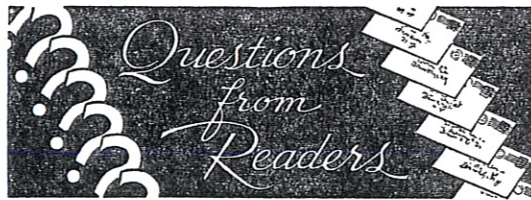
history's last two hundred years? Only one reason can be adduced: he was not proud of the part he played at that Council. So he left it to other historians to record its proceedings, including his own speeches and lengthy explanation as to why he subscribed to the Nicene Creed. While because of that fact trinitarians like to claim Eusebius Pamphili as their own, at heart he had not changed; Jerome was right in terming him an avowed champion of Arianism.

Eusebius was so highly esteemed by Constantine that he declared that Eusebius could be bishop of well-nigh the whole world. And the one who at last baptized Constantine, just before his death, was an intimate friend of Eusebius Pamphili, namely, Eusebius of Nicomedia, who had even stronger Arian sympathies and who only at the very end subscribed to the Nicene Creed. It is not inconceivable therefore that had Eusebius Pamphili been as ardent a champion for the Scriptural position as was Arius, had he had the courage of his convictions, the Council of Nicea might

have decided *against* instead of *for* the trinity, especially since so many of the bishops present did not feel strongly on the subject.

But Eusebius Pamphili was more concerned with policy than with principle, with gaining the approval of Constantine than with gaining the approval of Jehovah God. He sacrificed truth for the sake of expediency. He must therefore take his place among such as Nicodemus, who dared to come to Jesus only under the cover of night, and with Joseph of Arimathea, "who was a disciple of Jesus but a secret one out of his fear of the Jews." —John 3:1, 2; 19:38.

Truly the facts regarding Eusebius underscore the Scriptural and logical weakness of the Nicene Creed. And they leave no doubt that Eusebius secretly often regretted his compromise at the Council of Nicea, in which he serves as a warning to all Christians: The punishment of having to live with a guilty conscience should make us ever sensitive and alert to the danger of compromising.



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