

KINGDOM SPIRIT



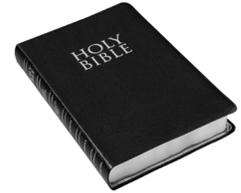
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 805

JEREMIAH

Starting with vs. 18 of Jer. 11, Jeremiah discusses a conspiracy, that God has revealed to Jeremiah, to murder him. Then God tells him of His plans and His reasons to destroy Judah. Jeremiah pleads with God not to consume the land. God tells him that even if Moses and Samuel stood before Him, He could not change toward this people, but must cast them out of His sight. They are to die by the sword and famine and be carried away captive and be removed into all the kingdoms of the earth because of the sins of Manasseh (former king of Judah). This puts Jeremiah in a very bad position and he laments this. He says he has not lent or borrowed at usury, yet he is cursed by everyone. God tells him He will deliver him from the hand of the wicked, but he will suffer some for his own sins.

Not only are the men of Judah disobedient and rebellious to God, they are creating gods, laws and a religion of their own and trying to establish these in the place of what God has given them. For this reason, God is going to cast them into a land they know not. The promise of ultimate peace and prosperity (remember the promises to Abraham) is still there however, as God says He will no longer be known as the LORD that brought them out of Egypt, but as the LORD that brought the children of Israel out of the land of the north and from all the lands whither He had driven them. He promises to seek them out as they will never be hid from His face, but neither is

their iniquity, so first He will recompense their iniquity double because they defiled His land. Jeremiah is concerned that other nations are going to say that Israel inherited lies and vanity. But God answers, **“Shall man make gods unto himself, and they are no gods?”** (Jer. 16:20) Therefore, He says, this once He is going to cause them to know that His name is the LORD.

Judah’s sin is written with a pen of iron with a diamond point on the table of their hearts, according to God. Therefore, He is going to give all their substance for a spoil and they themselves are going to be deprived of their heritage and serve their enemies in another land. God makes the point, **“cursed be the man that trusteth in man, and maketh flesh his arm,”** (Jer. 17:5) but, **“Blessed is the man that trusteth in the LORD, and whose hope the LORD is.”** (Jer. 17:7) Because they were trusting in man (worshipping the works of their own hands and minds—making their gods to be what they wanted them to be), they were under God’s judgment. Jeremiah reached a point that he was asking God to confound and destroy the men of Judah because of his frustration in trying to tell the people God’s word and their terrible resistance to it.

The 18th and 19th chapters of Jeremiah give us some very important prophecies in symbolism of what the separate destinies of both Israel and Judah were to be. For us to better understand what is going on today and what has happened in history, we need to understand and be familiar with these prophecies. In chapter 18, Jeremiah was instructed to go down to the potter’s house. There the potter had a work, or a vessel,

on the potter's wheel, but as he was making it he marred it. So he took it and reformed it into another vessel that seemed good unto him. God likened Israel to these two pots, or vessels. He said Israel was a vessel in God's hand and He could make them again into whatever He saw fit. He has the power to pluck up, to pull down and to destroy a kingdom, but if that nation turns from their evil, He can and will plant and build it. Israel was in this situation, He says.

In chapter 19, God told Jeremiah to take a potter's earthen bottle and take of the elders, of the priests, and of the people of Judah and go to the Valley of Hinnom near the east gate of Jerusalem. He was to first tell them (addressing the King of Judah and the inhabitants of Jerusalem) that God was going to bring great evil against them because they had forsaken Him and worshipped strange gods, even to the point of sacrificing their own children by fire. Then he was to break the bottle in their sight and liken it to Judah and Jerusalem saying that as the bottle was broken so that it could not be made whole again, so they as a nation would be broken so that they could not be put back together again. In other words, they would never again be a self-governing, independent nation or kingdom again.

So we find by these prophecies that Israel would again become some form of nation or nations that God would form, but Judah would be broken up and would never be an independent nation again. As we continue to study these peoples, keep these prophecies in mind.

Jeremiah continued to be punished and harassed more and more for his prophesying. He was put in stocks shortly after the incident just related, but God told Jeremiah to tell the man who had him put in stocks (the chief governor of the temple) that he and his family would be taken to Babylon and he would die there. Jeremiah even tried to not make any mention of God or speak any more in His name, but God's word burned in his heart so that he could not keep still. Jeremiah even cursed the day he was born because of the grief and sorrow he had seen.

The book of Jeremiah isn't necessarily

put together in chronological order, though up to this point, it has been in reasonable chronological order. From here on, where chronology matters, Jeremiah clarifies the time in which he is speaking by associating the time with the particular king that is sitting on the throne such as the time of Jehoiakim, or the time of Zedekiah, etc. For purposes of our study, we'll attempt to stay in chronological order as much as possible but this will mean jumping back and forth from one chapter to another at times. Please use your "king chart" to help keep oriented chronologically.

Chapter 22 is written during the reign of king Jehoiakim. Jeremiah's message to Jehoiakim is that if he will execute judgment and righteousness and deliver the spoiled out of the hand of the oppressor and do no wrong, only kings sitting on the throne of David would enter the gates of the house of the king. But if he will not do so, God swears the king's house will be a desolation, the city destroyed, and the people will know that it was because the people had forsaken their God and worshipped other gods.

Jeremiah tells Jehoiakim that his father, Josiah, had God's favor because he sought Him and judged the cause of the poor and needy, but Jehoiakim wants to live in luxury and pleasure and expects God to do well by him. Jehoiakim is told by Jeremiah that he will die beyond the gates of Jerusalem.

Jehoiachin (Coniah), Jehoiakim's son, however, will be taken into captivity regardless. He was the heir to the throne and his sons would be the next heirs, but he is to be cast out of the land and God told Jeremiah in 22:30, "**Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David and ruling anymore in Judah.**" This apparently meant that no seed of Jehoiachin was to sit upon the throne of David, because we know that Jehoiachin did indeed have children (See I Chron, 3:17-18 and Matt. 1:12). However, keep in mind also that Jesus Christ descends from this man Jehoiachin (Matt. 1) and that this curse would also apply to Him. Since we will see that Christ is prophesied

to reign from David's throne, we will need to later find an explanation as to how Jesus Christ can do so in light of this curse from God.

Having said this, we find in chapter 23 that God promises to raise unto David a righteous Branch, a King that shall reign and prosper with judgment and justice in the earth (an obvious reference to Christ) and in that day, both Judah and Israel shall be saved and dwell safely. This King shall be called THE LORD OUR RIGHTEOUSNESS. God will then no longer be remembered as the God who brought them up out of Egypt, but the God that delivered them out of the north country and the countries to which He had driven them.

Because of the deceitfulness of the priests and prophets, they are causing the people to err and become as the inhabitants of Sodom and Gomorrah. The anger of the LORD is great against the priests and prophets because of their lies. God says He will cast them out of His presence.

God showed Jeremiah two baskets of figs in chapter 24, one very good and one very bad, after that Jehoiachin had been carried away captive by Nebuchadnezzar to Babylon. He likened them to the people of Judah with the good figs representing the people taken into captivity with Jehoiachin, which included the princes and the skilled (carpenters and smiths). He said they were sent from the land for their own good, but that they would return to the land knowing God as their LORD. The bad figs were likened to the people left and said they would be delivered to be removed unto all the kingdoms of the earth for their hurt and to be a reproach and a curse.

The first year of Nebuchadnezzar as king of Babylon was the fourth year of Jehoiakim. God spoke of Nebuchadnezzar as His servant as He told the people, through Jeremiah, that He was bringing him against Judah and the nations around her and that they were going to serve Babylon 70 years.

In the fourth year of Jehoiakim (chapt. 36), God commands Jeremiah to write in a scroll all the words that God would tell him to speak concerning Babylon coming against Judah and

Jerusalem. Jeremiah had Baruch, his scribe, to write all these words and then to go read them in the temple. One of the king's princes heard him reading and after telling the other princes what he had heard, they had Baruch come read the scroll to them. After hearing it, they told the king about it and he had his scribe read it to him. However, as the scribe read it, the king took his pen knife and cut up the roll and cast it into the fire. He then tried to find Jeremiah and Baruch to punish them, but he could not find them. God instructed Jeremiah to rewrite the scroll and then pronounced judgment on Jehoiakim saying, "**He shall have none to sit upon the throne of David:**" (vs. 30) and also specified other personal punishment as well as national punishment. Obviously, this is where the curse we found against Jehoiachin in chapt. 22 came from and the reason for it.

From Jehoiakim to Zedekiah, Jeremiah warned of what was coming and told them that if they would be willing to serve the king of Babylon, they would live. Meanwhile, other prophets were saying that Jerusalem was safe and that the vessels already taken from the LORD'S house would be returned. Jeremiah warns against believing these prophets. An understanding of God's law would have verified what Jeremiah said, but the priests had apparently been lax in teaching the law.

Jeremiah, according to chapt. 29, sent a letter to the people already in captivity in Babylon telling them to build homes, plant gardens, take wives and increase their seed and seek the peace of the city where they were sent. They too had prophets there telling them their time in captivity would be short, but Jeremiah told them to disregard them for they would be there 70 years and then God would take them out and return them to their land. The people still in Jerusalem were to experience the sword, famine and pestilence and be driven to all the kingdoms of the earth and be a curse and a reproach wherever they went.

In chapt. 30, Jeremiah tells us, as did the other prophets we have studied, that God prom-

ises to bring Israel and Judah out of captivity again and they shall return to the land of their fathers and dwell in peace. However, he speaks of a time of Jacob's troubles which will come first and then He says God will break the bonds and the yoke from off them and they shall serve the LORD their God and David their king, whom God will raise up unto them. He will make a full end of the nations where they have been scattered but will not make a full end of Israel. No one else can save them because God has put them there and only He can restore them and promises to do so. He promises a rebuilding, to multiply their seed, and to punish all who oppress them. Their leader shall be of their own people and they shall be God's people and He shall be their God. Jeremiah tells them to consider this in the last days. In Jer. 31:10-11, he says, **"He that scattered Israel will gather him; and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."**

Ephraim (Israel) bemoans himself telling God that He chastened him and turned him and he has repented and was instructed and then ashamed. God tells them to set up waymarks and make high heaps and set their heart toward the highway and turn again to thy cities. He promises to sow the house of Israel and the house of Judah with the seed of man and of beast, i.e. to multiply them. As He watched over them to pluck up, to break down, to throw down, to destroy, and to afflict; so will he watch over them to build and to plant.

In Jer. 31:31, God says He will make a new covenant with the house of Israel and the house of Judah. It won't be according to the covenant that He made with their fathers in the day He took them out of Egypt, which covenant they broke. This is referring to the covenant that we looked at as a marriage ceremony that took place at Mt. Sinai as Israel came out of Egypt. If you will recall, Exodus 19:5 said, **"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treas-**

ure unto me..."

Obviously, Israel and Judah did not obey and keep their end of the agreement, but in reality, neither could they keep it 100%. God tells them here in Jeremiah that the new covenant will not be like this one. This promise of a new covenant is repeated word for word in Heb. 8 along with some additional information, so we'll wait until we get there to try to determine what this new covenant will be like.

Jer. 31:33 appears to tell us what this new covenant will be like as it says, **"But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be my people."** This may be part of the explanation, but having studied this at considerable length, I am of the conclusion that this is another covenant from the one discussed in verse 31 as this one is made only with the house of Israel while verse 31 is directed to both Israel and Judah. We'll discuss this more when we get to the book of Hebrews. We will finish Jeremiah and go into Ezekiel next issue.
JRL

WORDS

We ran out of space before we ran out of words that sometimes lead to confusion last issue, so would like to discuss a few more with the hope that understanding how these words should or should not have been translated in the King James translation of the Bible will enhance our understanding of Scripture.

The first one I would like to look at this issue is the word "Gentiles." In the Old Testament, "Gentiles" is translated from the Hebrew word, "goi" or "goy." Young's defines it as "nation, a collective body." Strong's defines it as a "foreign *nation*; hence a *Gentile*; also (fig.) a *troop* of animals, or a *flight* of locusts." It is translated "Gentile" 30 times, "heathen" 142 times, nation 373 times, "people" 11 times and "another" once.

In the New Testament, Gentiles is translat-

ed from two Greek words, “ethnos” and “Hellenes.” Again, Young’s defines “ethnos” as “nation.” Strong’s defines it as “a *race* (as of the same *habit*), i.e. a *tribe*; spec. a *foreign (non-Jewish)* one (usually by impl. *pagan*). It is translated “Gentiles” 93 times, “heathen” 5 times, “nation” 64 times, and “people” twice.

In the case of these two words, “ethnos” and “goi,” if one could use the word nation virtually every time they are used, the passage will take on a different meaning from either Gentiles or heathen, but I believe the passage will become more understandable. There are always exceptions, of course, but because of the way that the word Gentile has come to be used in our present day language, it has become confusing. For example, Paul tells us he was an apostle to the Gentiles. This then has come to mean to most people, to the non-Jew or non-Israelite. In fact, the reverse is true as he went to both the Jews and the non-Jews but he is really one of the first to go as a missionary to the nations.

Many of the people in Asia Minor and southern Europe that Paul taught and preached to, who were referred to as Gentiles, were actually descendants of the Israelites that were taken into captivity by the Assyrians several centuries before. Paul acknowledged this in such passages as I Cor. 10:1-4, writing to the people of Corinth, **“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”** We find the same confirmation in Gal. 4:1-6 where Paul explains what adoption meant and that it applied to Israelite people.

In the second chapter of Ephesians, Paul nails the problem. In verse 11, he says, **“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the**

Circumcision in the flesh made by hands;”

The word Gentiles, even then, was used by the Jews, the “Circumcision”, as a term for all other people as they looked down their nose at them. Unfortunately, this way of using the word “Gentiles” has come to be accepted by most people today, as it was then by the Jews, as referring to others they considered less than themselves. Paul goes on to explain that this wall that had been constructed in the minds of the Jews was abolished by Christ by His sacrifice. It was built on the Jewish belief that only by keeping the law, as they had come to interpret it, could anyone have a part in the Kingdom of God. To them only they could qualify for circumcision, thus only they would have a part in the kingdom, so anyone else was less of a person than they were. So far as Paul was concerned, Christ’s sacrifice totally fulfilled the law, therefore, all of the rituals that the Jews had kept and added to the law were in effect “blown out of the water.” So this “wall” had no more effect, therefore, the manner in which the word “goi” as used then and now was wrong. “Ethnos” would be the same.

“Hellenes” is simply another term for Greek, either as an inhabitant of Greece and/or Greek speaking. Hellas was another name for the country of Greece, thus Hellen or Hellenes refers to one from that country. It appears 6 times in the New Testament.

While we are on the subject, very often where the word “goi” or the word “ethnos” is translated “heathen,” I think it would make more sense were it translated “nation” which is the actual meaning of the word. In what I call the “heaven-hell society” that many are in today and certainly, many of the translators were in because of the “church” influence of their day, everything is either good or bad. If I am good and you are not like me, then you are bad. As we can see, if we study the history portrayed in the Bible, there were certainly nations who did not have God as their God. Some of these nations were evil, some were not. Some, who did not have God as their God were more righteous than Israel for example, who had God as their God. There are individuals

who are more righteous than some people who consider themselves Christians. The point is that when we use terms like “heathen,” a negative attitude usually goes along with it. If we used the term “nation,” and then let the fruits of the nation tell us whether it is evil or not, a lot of the negativity that pervades our minds could be eliminated. I have found that it helps me as I study, when I see the word Gentile, or the word heathen, to automatically in my mind think nation. This helps eliminate an automatic pre-determined prejudice that comes with words like Gentile and heathen and lets my mind be more open to what the Scripture is actually saying.

Some words don’t have a negative effect, but they are words that either we cannot define adequately in our mind, or they have a similar, yet different meaning than is normally thought of when we use these words. A word that I personally had a problem with for a number of years is the word “holy.” It had a mystical meaning that I couldn’t really define, yet it somehow defined that which is divine. For some reason I never looked it up for many years to see what it actually meant. In the Old Testament, it is translated from the Hebrew words “qadosh” and “qodesh.” According to Young’s it simply means “separate or set apart.” In my mind this takes away the mystical connotation that I had attributed to it before, but adds to the importance of its use. When we say that God is holy, we are simply saying that He is set apart or separate from us. This is important in our understanding of what God really is. Our mind is not capable to knowing the completeness of God but most of us are guilty at one time or another of trying to make God into what we want Him to be—to put Him in a box, as the saying goes. When we realize that He is separate from us, at least to me, it is easier to let Him be the God He is and not try to confine Him to our human limits. Our goal should be to be holy ourselves, or separate from the world system, or world thinking, and strive to be more God like instead of trying to make God more human like.

A word that we find frequently used in conjunction with “holy” is the word “ghost,” i.e.

the Holy Ghost. I have objected to using this combination as I feel the proper translation is “Holy Spirit.” It is New Testament terminology and the Greek words are “hagion pneuma.” Hagion meaning holy and pneuma meaning spirit or breath. The word “Ghost,” when translated properly comes from the Greek word from which we get our English word, “phantom.” It gives me the impression of a personage as we have been led to believe through childhood stories, movies, etc., i.e. a dead person who has come to life in some other form than the natural body. I believe that the trinity teachings are probably what led the translators to make this translation. Again, this teaching appears to me as an attempt to box God in again but it has to be done in three stages or three attempts. A study of the “spirit” in all the ramifications that we find it in Scripture is too long a study to include in this article, but I strongly suggest that one study out just what the spirit is, not only the Holy Spirit, but our own spirit as well. I believe that there is major mis-teaching on this subject primarily because we have let Babylonian teaching along with Greek mythology infect the truth that the Bible teaches.

Another New Testament word that is a mis-translation in the King James Bible is the word “church.” The word that “church” should be translated from is not in the Bible. The word that is used in the original Greek is “ekklesia.” Young’s defines it as “that which is called out.” Strong’s defines it as “a *calling out*, i.e. (concr) a popular *meeting*, espec. a religious *congregation*.” In no way does it refer to church as we use the word church today. It is not a place where we go, but rather “ekklesia” is the people themselves. It is not a denomination, any denomination, nor a building, nor a method of study, nor, as it is used most often in Scripture, is it a particular congregation, but rather the congregation of called out ones as a whole. Again, I think we can see that the teachings that the translators had could lead them to make this error. But we need to keep in mind when we see the word “church” in Scripture what it really means. JRL

ASIA MINOR-TURKEY

There are two Asia Minor countries that are mentioned in Scripture that we have yet to look at in our geographical study. They are Lycia and Bithynia. Though both are mentioned, there is no Biblical record of missionary work in either country, though there is certainly evidence of missionary work, especially in Bithynia.

Acts 27:5 tells us that Paul, as a prisoner on his way to Rome, changed ships at Myra, a city of Lycia. Lycia was on Asia Minor's southern most coast on the Mediterranean Sea. The terrain is mountainous and deeply forested. Relics of the Lycian people include large ornate tombs cut into the cliffs of the mountains.

The people of Lycia apparently first appeared in Lycia in the 3rd millennium B.C. and were possibly Hittite or at least allied with the Hittites. Though conquered by the Persians and the Greeks and finally the Romans, it does not appear that any other people displaced the original Lycians.

The Lycian people were fiercely independent. However, they developed the first democratic union of city-states known called the Lycian Federation. This Federation functioned very well and while city-states of other countries were continually fighting each other, those of the Lycian Federation remained at relative peace with each other. This Federation functioned well into the time of Roman control of the area as the Greeks and Romans both respected what these people were able to do.

Some historians have likened the Lycians to the Swiss people of today in that they were a hard working and wealthy people that maintained a neutrality in the affairs of the nations around them, but were fierce in defense of their freedom and conservative in their attachment to ancestral tradition.

The first recorded major attempt to conquer the Lycians occurred in 540 by the Persians under the command of Harpagos when he at-

tacked the city of Xanthos, the capital city, with far superior forces. The men of Xanthos fought a very valiant fight, but when they knew they were beaten, they gathered their wives, children and their possessions into the fortress and then set fire to it and the warriors of Xanthos then made their final attack on the Persians until every last man of Xanthos was killed.

The Persians dominated the country, with a few exceptions until about 333 B.C. However, their rule was not a harsh one and the independence of Lycia was allowed to continue with only a tribute being required. Alexander took the country in 333/4 B.C. Following his death, one of his generals, Antigonus, took over only to be replaced by another of Alexander's generals, Ptolemy. During this Ptolemaic rule of over a hundred years, things began to change. Greek became their language and influenced their art and culture.

Rome began to exert its influence into the area and though wars were fought from time to time, Lycia remained independent until 43 A.D. when the Roman Emperor Claudius annexed Lycia to the Roman province of Pamphylia. Even after that, Lycia was able to retain its independence to some degree.

Christianity did not really influence Lycia until into the 3rd century A.D. but then became dominant throughout the country. Of interest is the fact that in the 4th century, the bishop of Myra, the city that we read about in Acts 27:5, was St. Nicholas, the man from whom today's mythical Santa Claus is said to have derived.

Ultimately, as with the rest of Asia Minor, Lycia came under the rule of the Turks and became a part of the Ottoman Empire from which current day Turkey evolved.

Bithynia is mentioned twice in the Bible. First in Acts 16:7 where we are told that Paul planned to go there as part of his missionary effort, but felt the Holy Spirit refused to let them go there, but sent them to Macedonia instead. The second mention is in Peter's salutation in I Peter 1:1 where he includes Bithynia in the list of coun-

tries to which he is writing his epistle. We're not told who led the missionary effort to Bithynia, but obviously there were Christians in Bithynia at the time of Peter's writings. Peter himself may have already been there previous to his writing his epistle.

Bithynia is on the northwest coast of Asia Minor on the coast of the Black Sea and the Sea of Marmara or the Propontis. Though much of the land is covered by forest, the land is very fertile and productive. The valleys toward the Black Sea abound in fruit trees of all kinds, such as oranges. There is extensive cultivation. There are large plantations of mulberry trees around Bursa that supply silk for which Bursa is famous. Silk manufacturing is done there on a large scale.

The ancient people of Bithynia, like a great deal of the rest of Asia Minor, were probably Hittites. However, the Bithynians are thought to have immigrated across the Bosphorus Straits from Thrace about 550 B.C. and displaced anyone who had previously been there. They were incorporated into the Lydian kingdom by King Croesus, but this kingdom fell to the Persians in 546 B.C. The Bithynians were then apparently able to eventually declare their own independence with Zipoites being their first king. They were able to hold off Alexander and his followers as they swept across Asia Minor. Zipoites was succeeded to the throne by his son Nicomedes who built the city of Nicomedia and declared it the capital. He was followed by Prusias I and II and Nicomedes II and III. Nicomedes IV was unable to hold his own against the Mithridites and had to have help from Rome in restoring him to his kingdom. As a result, on

his death bed in 74 B.C. he bequeathed his entire kingdom to the Roman Republic in his will. The Roman Senate immediately accepted this and declared Bithynia a Roman Province. Mithridates III invaded Bithynia that same year and the Senate sent an army to recover the province. Pompey took command of the army in 67 B.C. and recovered the province in 65 B.C. It remained a Roman Province then until the Byzantine Empire was formed of which it became a part. Constantine founded Constantinople on the banks of the Bosphorus and designated it his capital city. Known as Istanbul today, it is Turkey's largest city

The Turks overran Asia Minor and made it a part of the Ottoman Empire. In 1326, the Sultan Orchan selected the city of Brousa as his capital city. With the fall of the Ottoman Empire after World War I, Bithynia became a part of the nation of Turkey.

Though we don't have Biblical record of the missionary effort in Bithynia, when internal difficulties and disorders developed, the Emperor Trajan sent Pliny, a lawyer and literary man to Bithynia as governor from 111 to 113 A.D. He found Christians under his jurisdiction in such numbers that the heathen temples were almost deserted and the trade of sacrificial animals had almost come to a standstill. He sent correspondence to Trajan in which he completely vindicated the moral character of the Christians. As a result, the repressive measures required of officials came to be interpreted with leniency. Under this policy Christianity was confirmed in strength and position. Subsequently, the first Ecumenical Council of the church was held in Nicea, from which the Nicene Creed was drawn up. JRL