

The Holy Trinity Before Nicea

ቅድስት ሥላሴ ከኒቂያ በፊት

Author : Gadisa L.

Introduction

- The assertion that the Doctrine of the Holy Trinity was conceived at the Nicene Council is a misconception. In the following pages, we will demonstrate that the Church Fathers prior to the Nicene Council already held trinitarian beliefs.

- የቅድስት ሥላሴ አስተምህሮ የተፀነሰው በኒቂያ ጉባኤ ነው የሚለው አባባል የተሳሳተ አስተሳሰብ ነው። በሚቀጥሉት ገጾች፣ ከኒቂያው ጉባኤ በፊት የነበሩት የቤተ ክርስቲያን አባቶች የሥላሴ አማኞች እንደነበሩ የተወሰኑ አባቶች አንስተን እናሳያለን።

Hermas the Shepperd (ኧረኛው ሄርማስ)

- Hermas the Shepherd, a prominent Christian figure from the first century who collaborated with Saint Paul, is referenced in Romans 16:14 of Paul's letter. Hermas held the belief that both Jesus Christ and the Holy Spirit are God(creators) within the Christian faith as below
- ኧረኛው ሄርማስ በመጀመሪያው መቶ ዘመን የነበረ ታዋቂ ክርስቲያን ከቅዱስ ጳውሎስ ጋር በመተባበር በጳውሎስ መልእክት ሮሜ 16:14 ላይ ተጠቅሷል። ሄርማስ ሁለቱም ኢየሱስ ክርስቶስ እና መንፈስ ቅዱስ አምላክ (ፈጣሪዎች) ናቸው ብሎ ያምን ነበር
- “Listen, he said: **the name of the Son of God is great, and cannot be contained, and supports the whole world.** If, then, **the whole creation is supported by the Son of God,** what do you think of those who are called by Him, and bear the name of the Son of God, and walk in His commandments” (Book 3, Similtude 9: Chapter 14)
- “ስማ ኧንዲህ አለ፡ **የኧግዚአብሔር ልጅ ስም ታላቅ ነው፤ እናም ሊወሰን አይችልም፤ እናም አለምን ሁሉ ይደግፋል። ኧንግዲህ ፍጥረት ሁሉ በኧግዚአብሔር ልጅ የሚደገፍ ከሆነ በእርሱ የተጠሩት የኧግዚአብሔርን ልጅ ስም የተሸከሙ በትእዛዙም የሚሄዱትን ስለነሱ ምን ታስባለህ? “**

Hermas the Shepherd

- “First of all, sir, I said, explain this to me: What is the meaning of the rock and the gate? This rock, he answered, and this gate are the Son of God. How, sir? I said; the rock is old, and the gate is new. Listen, he said, and understand, O ignorant man. **The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation:** for this reason is He old. And why is the gate new, sir? I said. Because, he answered, He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God” (Book 3, Similitude 9, Chapter 12)
- በመጀመሪያ ጌታዬ ይህንን አስረዳኝ፡- የዓለቱ እና የበሩ ትርጉም ምንድን ነው? ይህን አለት መለስ ይህ ደጅ የእግዚአብሔር ልጅ ነው። እንዴት ነው ጌታዬ? አልኩት፤ ዓለቱ አሮጌ ነው በሩም አዲስ ነው። ሰምተህ አስተውል አለኝ አንተ አላዋቂ ሰው። **የእግዚአብሔር ልጅ ከፍጡራት ሁሉ ይበልጣል (በእድሜ) ስለዚህም እርሱ በፍጥረቱ ሥራ ከአብ ጋር መማከር ነበር፤ ስለዚህም እርሱ አርጅቷል ። እና በሩ ለምን አዲስ ሆነ ጌታ? ብያለው። ምክንያቱም በዘመኑ በመጨረሻው ዘመን ተገልጦአል፤ ስለዚህም በእርሱ የሚድኑ ወደ እግዚአብሔር መንግሥት እንዲገቡ በሩ አዲስ ሆኖአል ብሎ መለሰ።**

Hermas the Sheppard

- “*The holy, pre-existent Spirit, that created every creature*, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit” (Book 3, Similtude 5, Chapter 6
- “ከስቀድሞ የነበረው ፍጥረትን ሁሉ የፈጠረውን መንፈስ ቅዱስ፤ እግዚአብሔር በመረጠው ሥጋ እንዲኖር አደረገ። መንፈስ ቅዱስ ያደረበት ይህ ሥጋ በሃይማኖትና በንጽሕና እየተመለለሰ መንፈስ ቅዱስን በምንም መልኩ ሳያረክሳት ለመንፈስ በቅንነት ተገዛ።

Saint Polycarp (ቅዱስ ፖሊካርፕ)

- Saint Polycarp is a significant figure in early Christianity, having lived from 69 to 155 AD. He served as the first bishop of the Church of Smyrna and was a disciple of John the Apostle. Renowned for his unwavering faith, Polycarp ultimately became a martyr for Christ, exemplifying the dedication and resilience of early Christian leaders.
- ቅዱስ ፖሊካርፕ ከ69 እስከ 155 ዓ.ም የኖረው በጥንት ክርስትና ውስጥ ትልቅ ቦታ ያለው ሰው ነው። የሰምርኔስ ቤተ ክርስቲያን የመጀመሪያ ኤጲስ ቆጶስ ሆኖ አገልግሏል እና የሐዋርያው ዮሐንስ ደቀ መዝሙር ነበር። በማያወላውል እምነት የታወቀው ፖሊካርፕ በመጨረሻ የክርስቶስን ሰማዕት ሆነ፤ ይህም የጥንቶቹ የክርስቲያን መሪዎች ቁርጠኝነት እና ጽናት ምሳሌ ነው።

Saint Polycarp

- O Lord God Almighty, the Father of your beloved and blessed Son Jesus Christ, by whom we have received the knowledge of You, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before you, I give You thanks that You have counted me, worthy of this day and this hour, that I should have a part in the number of Your martyrs, in the cup of your Christ..... Wherefore also I praise You for all things, I bless You, I glorify You, along with the everlasting and heavenly Jesus Christ, Your beloved Son, with whom, to You, and the Holy Ghost, be glory both now and to all coming ages. Amen.(On the martyrdom of Polycarp, Chap 14)
- ሁሉን ቻይ አምላክ የሆንከው የተወደደ እና የተባረከ ልጅህ የኢየሱስ ክርስቶስ አባት የመለክከትና የኃይለት አምላክ የሆንህ የፍጥረትም ሁሉ አምላክ ከአንተ በፊትም ለሚኖሩት የጻድቃን ዘር ሁሉ እውቀትን የተቀበልንህ ሆይ በክርስቶስህ ጽዋ ከሰማዕታትህ ቍጥር ተካፋይ እሆን ዘንድ ለዚች ቀንና ለዚች ሰዓት እንደሚገባኝ ስለቈጠርከኝ አመሰግንሃለሁ፡፡..... ስለዚህ ስለ ሁሉም ነገር አመሰግንሃለሁ፤ እባርክሃለሁ፤ አከብርሃለሁ፤ ዘላለማዊ እና ሰማያዊ ከሆነው ከኢየሱስ ክርስቶስ፤ ከተወደደው ልጅህ ጋር፤ ለአንተ እና ለመንፈስ ቅዱስ፤ ለአሁን እና ለሚመጡት ዘመናት ሁሉ ክብር ይሁን፡፡ አሜን

Saint Justin Martyr (ቅዱስ ዮስቴኖስ ሰማዕት)

- Saint Justin Martyr, who lived from 100 to 165 AD, was a prominent Christian apologist and philosopher. He is renowned for his writings that vigorously defended Christianity against pagan critiques, contributing significantly to early Christian thought and discourse.
- ከ100 እስከ 165 ዓ.ም የኖረው ቅዱስ ዮስቴኖስ ሰማዕት ታዋቂ የክርስትና እምነት ተከታይ እና ፈላስፋ ነበር። ክርስትናን ከጣዖት አምላኪዎች ነቀፉ አጥብቀው በሚከላከሉ ጽሑፎች የታወቁ ሲሆን ይህም ለጥንቶች ክርስቲያናዊ አስተሳሰብና ንግግሮች ከፍተኛ አስተዋጽኦ አበርክቷል።

Saint Justin Martyr

- Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. **But both Him, and the Son and the prophetic Spirit, we worship and adore, knowing them in reason and truth,** and declaring without grudging to every one who wishes to learn, as we have been taught. (1st Apology, Chapter 6)
- ከርኩሳት ሁሉ የጸዳ የጽድቅና ራስን የመግዛት አባት እና ሌሎችም ምግባሮች ለሆነ እውነተኛው አምላክ። **ነገር ግን እርሱን (አብን) ፣ ወልድ እና መንፈስ ቅዱስን፣ በምክንያትና በእውነት እያወቅናቸው እናመልካቸዋለን።** እንደ ተማርነውም ለመማር ለሚፈልጉ ሁሉ እናሳውቃለን።

Saint Irenaeus (ቅዱስ ኢሬኔዎስ)

- Saint Irenaeus of Lyon, who lived between 120 and 200 AD, was a significant Christian leader and served as the Bishop of Lyon. He was a disciple of Saint Polycarp, who himself was a disciple of Saint John the Apostle.
- በ120 እና 200 ዓ.ም መካከል የኖረው የሊዮኑ ቅዱስ ኢሬኔዎስ ትልቅ የክርስቲያን መሪ ነበር እና የሊዮን ጳጳስ ሆኖ አገልግሏል። የቅዱስ ፖሊካርፕ ደቀ መዝሙር ነበር፤ ፖሊካርፕ ግን የሐዋርያው ቅዱስ ዮሐንስ ደቀ መዝሙር ነበር።

Saint Irenaeus

- The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] **in one God, the Father Almighty**, Maker of heaven, and earth, and the sea, and all things that are in them; and **in one Christ Jesus, the Son of God**, who became incarnate for our salvation; and **in the Holy Spirit**, who proclaimed through the prophets the dispensations of God. Against Heresies (Book 1, Chap 10)
- ቤተክርስቲያን ምንም እንኳን በዓለም ሁሉ እስከ ምድር ዳርቻ ድረስ ብትበታተንም ይህን እምነት ከሐዋርያትና ከደቀ መዛሙርቶቻቸው ተቀብለን ነን፡ ሰማይንና ምድርን ባሕርንም በእነርሱም ያለውን ሁሉ በፈጠረ **በአንድ አምላክ አብ ታምናለን** ፡ ስለ መዳናችን በሥጋ በተገለጠው **በእግዚአብሔር ልጅ በአንድ ኢየሱስ ክርስቶስ ታምናለን**፡ የእግዚአብሔርን ሥርዓት በነቢያት በተናገረ **በመንፈስ ቅዱስም ታምናለን**

Saint Irenaeus

- “I have also largely demonstrated, that the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to (before) all creation” (Against Heresies, Book 4, Chap 20:3)
- እኔም በሰፊው አሳይቻለሁ፣ ቃል እርሱም ወልድ ሁልጊዜ ከአብ ጋር ነበረ እና ያ ጥበብ ደግሞ እርሱም መንፈስ ቅዱስ ከፍጥረት ሁሉ በፊት በእርሱ (በአብ) ዘንድ ነበረ።

Saint Irenaeus

- For the Maker of all things, the Word of God, who did also from the beginning form man, when He found His handiwork impaired by wickedness, performed upon it all kinds of healing. (Against Heresies, Book 5, Chap 12:6)
- ሁሉን የፈጠረ የእግዚአብሔር ቃል ከመጀመሪያውም ሰውን የፈጠረ፡ የእጆቹ ሥራ በክፉት ተጎድቶ ባገኘው ጊዜ ፈውስም ሁሉ አደረገለት፡፡
- Christ Himself, therefore, together with the Father, is the God of the living, who spoke to Moses, and who was also manifested to the fathers. (Against Heresies, Book 4, Chap 5:2)
- ሙሴን የተናገረው እና ለአባቶችም የተገለጠው ክርስቶስ ራሱ፣ ከአብ ጋር የሕያዋን አምላክ ነው፡፡

Saint Irenaeus

- This Being, therefore, also made spiritual things, of which, as far as to the third heaven, the apostle was made a spectator, and heard unspeakable words which it is not possible for a man to utter, inasmuch as they are spiritual; and He Himself bestows [gifts] on the worthy as inclination prompts Him, for paradise is His; and He is truly the Spirit of God, and not an animal Demiurge, otherwise He should never have created spiritual things. (Against Heresies, Book 2, Chap 30:8)
- ስለዚህ ይህ አካል መንፈሳዊ ነገሮችንም ፈጥሯል፡ ከእነዚህም ውስጥ እስከ ሦስተኛው ሰማይ ድረስ ሐዋርያው ተመልካች ሆኖ ነበር፣ እናም ሰው ሊናገር የማይችለውን የማይነገር ቃል ሰማ፣ መንፈሳውያን እስከ ሆኑ ድረስ ፡ እርሱ ራሱ ለሚገባው (ጸጋን) ይሰጣል ገነት የርሱ ናትና እና እርሱ በእውነት የእግዚአብሔር መንፈስ ነው፣ አለበለዚያ መንፈሳዊ ነገሮችን ፈጽሞ መፍጠር አልነበረበትም፡፡

Saint Gregory Thaumaturgus (ቅዱስ ጎርጎርዮስ ገባሬ ተዓምራት)

- St. Gregory Thaumaturgus, also known as the Wonder Worker, lived between 213 and 275 AD. He was a significant figure in early Christianity, renowned for his miraculous deeds and influential theological writings.
- በ213 እና 275 ዓ.ም መካከል የኖረው ቅዱስ ጎርጎርዮስ ገባሬ ተዓምራት : በጥንታዊ ክርስትና ውስጥ ትልቅ ሰው ነበር፤ በተአምራዊ ተግባሮቹ እና በሥነ-መለኮታዊ ጽሑፎቹ ታዋቂ ነበር።

Saint Gregory Thaumaturgus

- There is one God, the Father of the living Word, who is His subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect Begotten, Father of the only-begotten Son. There is one Lord, Only of the Only, God of God, Image and Likeness of Deity, Efficient Word..... And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son. There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged. Wherefore there is nothing either created or in servitude in the Trinity.
(A Declaration of Faith)
- አንድ አምላክ አለ፡ የሕያው ቃል አባት፡ አንድ ጌታ አለ፡ ከእውነተኛ አምላክ የተገኘ እውነተኛ አምላክ፡ አንድ መንፈስ ቅዱስም አለ፤ ሕያው ከእግዚአብሔር ዘንድ ያለው በወልድም የተገለጠው። በክብር እና በዘላለማዊነት እና ሉዓላዊነት ፣ ያልተከፋፈለ እና ያልተገለለ ፍጹም ሥላሴ አለ ። ስለዚህ በሥላሴ ውስጥ የተፈጠረም ሆነ የሚገዛ ምንም ነገር የለም።

Saint Gregory Thaumaturgus

- All (the persons) are one nature, one essence, one will, and are called the Holy Trinity; and one nature in three persons. ...The Word Himself is before every creature — eternal from the Eternal, like spring from spring, and light from light.... Neither were there two natures, but only one nature of the Holy Trinity before the incarnation of the Word, the Son; and the nature of the Trinity remained one also after the incarnation of the Son. But if any one, moreover, believes that any increment has been given to the Trinity by reason of the assumption of humanity by the Word, he is an alien from us, and from the ministry of the Catholic and Apostolic Church. This is the perfect, holy, Apostolic faith of the holy God. Praise to the Holy Trinity for ever through the ages of the ages. Amen (On the Trinity)

Saint Gregory Thaumaturgus

- ሁሉም (አካላት) አንድ መለኮት አንድ ባሕርይ አንድ ፈቃድ ናቸው እና ቅድስት ሥላሴ ይባላሉ; እና አንድ ባሕርይ በሦስት አካላት። ቃል ራሱ ከፍጥረት ሁሉ በፊት ነበረ፡ ከዘላለም የተገኘ ዘላለማዊ፡ ከእውነተኛ ምንጭ የተገኘ እውነተኛ ምንጭ፡ ከብርሃን የተገኘ ብርሃን። ቃል በሥጋ ከመገለጡ በፊት የሥላሴ አንድ ባሕርይ እንጂ ሁለት ባሕርይ አልነበሩም። የሥላሴም ባሕርይ ወልድ በሥጋ ከተገለጠ በኋላ አንድ ሆኖ ጸንቷል። ነገር ግን ማንም ሰው ቃል ስጋን ገንዘብ በማድረግ ምክንያት ሥላሴ ላይ ጭማሪ አለ ብሎ ቢያምን፡ ከሐዋርያዊት ቤ/ክ የተለየ ነው። ይህ ከእግዚአብሔር የተሰጠን ፍጹም እና ቅዱስ የሆነ ሐዋርያዊ እምነት ነው። በዘመናት ሁሉ ለዘላለሙ ለቅድስት ሥላሴ ክብር ምስጋና ይሁን። አሜን

Origen (ክርጌንስ)

- Origen of Alexandria lived between 185 and 254 AD. He was an early Christian scholar, ascetic and theologian.
- በ185 እና 254 ዓ.ም መካከል የኖረው ክርጌንስ፡ እሱ የጥንት ክርስቲያን ምሁር፣ መናጁ እና የሃይማኖት ምሁር ነበር።

Origen

- Moreover, nothing in the Trinity can be called greater or less, since the fountain of divinity alone contains all things by His word and reason, and by the Spirit of His mouth sanctifies all things which are worthy of sanctification, as it is written in the Psalm: By the word of the Lord were the heavens strengthened, and all their power by the Spirit of His mouth. This is most clearly pointed out by the Apostle Paul, when demonstrating that the power of the Trinity is one and the same, in the words, There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God who works all in all. But the manifestation of the Spirit is given to every man to profit withal. From which it most clearly follows that there is no difference in the Trinity. (On the first principle, Chapter 3, Number 7)

Origen

- ከዚህም በላይ በሥላሴ ውስጥ ትልቅ ወይም ትንሽ ተብሎ የሚጠራ ነገር የለም.... ይህም በሐዋርያው ጳውሎስ የሥላሴ ኃይል አንድና አንድ መሆኑን ሲያሳይ፣ በቃሉ በግልጽ አሳይቷል እንዲህ በማለት “የጸጋም ስጦታ ልዩ ልዩ ነው መንፈስ ግን አንድ ነው፤ አገልግሎትም ልዩ ልዩ ነው ጌታም አንድ ነው፤ አሠራርም ልዩ ልዩ ነው፤ ሁሉን በሁሉ የሚያደርግ እግዚአብሔር ግን አንድ ነው”። ከዚህም በሥላሴ ውስጥ ምንም ልዩነት እንደሌለ በግልጽ ማየት ይቻላል።

Origen

- We worship, therefore, the Father of truth, and the Son, who is the truth; and these, while they are two, considered as persons or subsistences, are one in unity of thought, in harmony and in identity of will. (Contra Celsum, Book 8, Chapter 12)
- ስለዚህ የእውነትን አባት እና እውነት የሆነውን ወልድን እና መልካለን፡ እና እነዚህ በአካል ሁለት ቢሆኑም፣ በሀሳብ ፣ በመስማማት እና በፈቃድ ማንነት አንድ ናቸው።

The End

- Glory and Praise be to The Father and to The Son
and to the Holy Spirit
- ክብርና ምስጋና ለከብ ለወልድ ለመንፈስ ቅዱስ ይሆን