

Chapter 1 : Fourth Century Christianity Â» Athanasios

Athanasios is the true Christian theologian, because for him Christianity is not a dead system of doctrine and statements of faith, but living faith in Jesus Christ. The divine-human person of the savior is the central point, toward which everything recurs, and from which light streams out to everything else.

Saint Athanasios of Alexandria c. Athanasios of Alexandria Athanasios was probably born between the years 290 and 320 in Alexandria, the intellectually and geopolitically significant city at the heart of the Greco-Roman world in the third and fourth centuries. His determination and independence is summed up by the phrase Athanasios contra mundum, et mundus contra Athanasium Athanasios against the world and the world against Athanasios. Athanasios affirms this statement in his writing. As has already been noted, Athanasios argues that the Word was fully divine, and that the Word became a man as opposed to entering into a man. However, Athanasios argues that this is not what is happening here. That would have been the heresy of Ebionitism. He states that the Word and Jesus are not two persons but one. Athanasios used the image of the Word dwelling in a temple. I will now go on to examine two implications that follow on from his claim. Implication 1 " Only God can save humanity Athanasios argued that it was only God who could save humanity by breaking the power of sin and restoring humanity to eternal life. Firstly, when a king enters a house in a city, that city is honoured by his presence and any enemies or robbers cease attacking it. The Word of God is the image of the Father and so only he could recreate humanity after the image. Implication 2 " The Word was fully divine This leads us to the second implication of Athanasian Christology, that the Word was fully divine. Christians have worshipped and prayed to Jesus from New Testament times. If Arianism were true then, argued Athanasios, Christians would have been guilty of idolatry for Jesus would be a creature and not divine. There are a number of Christological implications that follow on from this belief. Firstly, what does it mean for monotheism if Christ is God? Secondly, what does this mean for the impassibility God if God died on a cross? Thirdly, what does this mean for the immutability of God, if humanity is now part of the Godhead? Athanasios is a Trinitarian in common with the doctrine that was being developed at this time. In relation to the immutability of God, the incorporation of the humanity of the Word within the Godhead suggests that God changed following the incarnation. Again, Athanasios differentiated between the divine Word and the human Word. The distinction between the human and divine aspects of the Word is related to the question of did Jesus have a human soul discussed earlier. The debate about the paradox suggested by the incarnation to the impassibility and immutability of God was continued later by Cyril, a successor to Athanasios. It is also worth noting that these concepts have been taken from Greek philosophy and were introduced into Christian thought by earlier writers including Philo of Alexandria c. He also played a significant role in shaping classical orthodoxy. I have examined two implications of this claim. Firstly, Athanasios argued that only God could save humanity, restoring the image of God in fallen humanity, by breaking the power of sin through the death and resurrection of Jesus. Secondly, he argued that the Word was fully divine, although it is not clear whether or not that meant that Jesus had a human soul, or whether the divine Word took the place of the soul. His doctrine of the incarnation was influenced by his soteriology. His Christology was in part shaped by the time in which he lived and he was influenced by Greek philosophy in some aspects of his teaching, although he taught against it in others. He was also in agreement with the New Testament writers John, Peter and Paul and this is reflected in De Incarnatione and his other works. Translated by Penelope Lawson. II of The Catholic Encyclopedia. Edited by Charles G. Shahan and John J. London; New York, NY: A History of Defending the Truth. Jesus, Humanity and the Trinity: A Brief Systematic Theology. Robert Appleton, vol. Wiley-Blackwell, , Continuum, , A History of Defending the Truth London: SPCK, ,

Chapter 2 : Athanasius of Alexandria - Wikipedia

The angels worship the Son, Athanasius observes, but not because he is greater than them. "The angels served [the Son] as one who is other than them." If all that was required to be eligible as an object of worship was greatness, then we would all be free to worship other creatures instead of God.

Rising to the Occasion Athanasius became prominent as the Arian conflict heated up in Alexandria. At Nicaea, Athanasius became the chief spokesman for the anti-Arian, Alexandrian view. Since Arius was an excellent orator, for Athanasius to have been given this task, shows that he must have been greatly respected by Alexander and probably a number of other bishops present. To do this, Athanasius called upon Christian documents for support. But first he had to establish their authority. He did so by citing prior Church Fathers such as Irenaeus. Furthermore, any future doctrine which did this, or implied it, would automatically be considered heretical. He eventually succeeded his mentor, Alexander, as Patriarch of Alexandria. His tenure was punctuated by several resurgences of Arianism, however, and he was driven from office, and from Alexandria itself, several times. At one point he took refuge with a remote ascetic community living in caves along the Nile, one which very likely had Gnostic leanings. Very likely because of the protracted conflict which endured pretty much for the length of his patriarchate, Athanasius dealt with opposing doctrines rather sternly. His partisans harassed, assaulted, and ostracized the opposition. Over the years, Athanasius refined his christology, attempting to reconcile Christ as God with Christ as distinct Being. While Nicaea had decided this must be the case, the Council had not actually developed a christology which explained this. It was up to Athanasius to do so. Thus, each is separate, but each is God, and thus simultaneously the whole. The Athanasian Legacy This set the stage for later Christian heresy-smashing. Prior to Athanasius the worst that a Christian could get away with doing to a heretic, was to shun him or her. Athanasius, though, set a precedent for harassment and violence, one which would be followed much later, for instance during the Inquisitions of the Middle Ages. Another legacy Athanasius left behind was the Trinity doctrine. Ultimately adopted at the First Council of Constantinople and affirmed at subsequent Councils, it has been a core part of Christian doctrine, ever since. To some degree, we owe this to the fierce tactics of Athanasius, who did not hold back when it came to enforcing doctrine which he thought led to salvation and in wiping out doctrine which he thought endangered it.

Chapter 3 : Faith and Theology: The Son is not great: Athanasius on orthodox christology

Kannengiesser, Charles "Athanasius of Alexandria vs. Arius: The Alexandrian Crisis", in The Roots of Egyptian Christianity (Studies in Antiquity and Christianity), ed. Birger A. Pearson and James E. Goehring (),

Recording of the Athanasian Creed in English Problems playing this file? The Athanasian Creed is usually divided into two sections: For the Father is neither made nor begotten; the Son is not made but is begotten from the Father; the Holy Spirit is neither made nor begotten but proceeds from the Father "and the Son" filioque , a concept which Eastern and Oriental Orthodox reject. The text of the Athanasian Creed is as follows: Quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit. Fides autem catholica haec est: Neque confundentes personas, neque substantiam separantes. Alia est enim persona Patris alia Filii, alia Spiritus Sancti: Sed Patris, et Filii, et Spiritus Sancti una est divinitas, aequalis gloria, coeterna maiestas. Qualis Pater, talis Filius, talis [et] Spiritus Sanctus. Increatus Pater, increatus Filius, increatus [et] Spiritus Sanctus. Immensus Pater, immensus Filius, immensus [et] Spiritus Sanctus. Aeternus Pater, aeternus Filius, aeternus [et] Spiritus Sanctus. Et tamen non tres aeterni, sed unus aeternus. Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus. Similiter omnipotens Pater, omnipotens Filius, omnipotens [et] Spiritus Sanctus. Et tamen non tres omnipotentes, sed unus omnipotens. Et tamen non tres dii, sed unus est Deus. Et tamen non tres Domini, sed unus [est] Dominus. Quia, sicut singillatim unamquamque personam Deum ac Dominum confiteri christiana veritate compellimur: Ita tres Deos aut [tres] Dominos dicere catholica religione prohibemur. Pater a nullo est factus: Filius a Patre solo est: Spiritus Sanctus a Patre et Filio: Unus ergo Pater, non tres Patres: Et in hac Trinitate nihil prius aut posterius, nihil maius aut minus: Sed totae tres personae coaeternae sibi sunt et coaequales. Ita, ut per omnia, sicut iam supra dictum est, et unitas in Trinitate, et Trinitas in unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat. Sed necessarium est ad aeternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter credat. Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Iesus Christus, Dei Filius, Deus [pariter] et homo est. Deus [est] ex substantia Patris ante saecula genitus: Perfectus Deus, perfectus homo: Aequalis Patri secundum divinitatem: Qui licet Deus sit et homo, non duo tamen, sed unus est Christus. Unus autem non conversione divinitatis in carnem, sed assumptione humanitatis in Deum. Unus omnino, non confusione substantiae, sed unitate personae. Nam sicut anima rationalis et caro unus est homo: Qui passus est pro salute nostra: Ascendit ad [in] caelos, sedet ad dexteram [Dei] Patris [omnipotentis]. Inde venturus [est] iudicare vivos et mortuos. Ad cuius adventum omnes homines resurgere habent cum corporibus suis; Et redduri sunt de factis propriis rationem. Et qui bona egerunt, ibunt in vitam aeternam: Haec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternal; but one eternal. As also there are not three uncreated; nor three infinite, but one uncreated; and one infinite. And yet they are not three Almighty; but one Almighty. And yet they are not three Gods; but one God. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity. Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as

touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved. The Christology of the second section is more detailed than that of the Nicene Creed, and reflects the teaching of the First Council of Ephesus and the definition of the Council of Chalcedon. The Athanasian Creed uses the term *substantia* a Latin translation of the Nicene *homoousios*: A need for a clear confession against Arianism arose in western Europe when the Ostrogoths and Visigoths, who had Arian beliefs, invaded at the beginning of the 5th century. Uses[edit] Detail of a manuscript illustration depicting a knight carrying the "Shield of the Trinity. The creed itself uses the language of public worship, speaking of the worship of God rather than the language of belief "Now this is the catholic faith: We worship one God". In the Catholic Church in medieval times, this creed was recited following the Sunday sermon or at the Sunday Office of Prime. Early Protestants inherited the late medieval devotion to the Athanasian Creed, and it was considered to be authoritative in many Protestant churches. Among modern Lutheran and Reformed churches adherence to the Athanasian Creed is prescribed by the earlier confessional documents, but the creed does not receive much attention outside of occasional use – especially on Trinity Sunday. However, it is rarely recited in public worship. It remains one of the three Creeds approved in the Thirty-Nine Articles, and is printed in several current Anglican prayer books e. A Prayer Book for Australia As with Roman Catholic practice, its use is now generally only on Trinity Sunday or its octave. The Episcopal Church based in the United States has never provided for its use in worship, but added it to its Book of Common Prayer for the first time in , where it is included in small print in a reference section entitled "Historical Documents of the Church. The reforms reduced this to Sundays after Epiphany and Pentecost, and on Trinity Sunday, except when a commemoration of a Double feast or a day within an Octave occurred. The reforms further reduced its use to once a year, on Trinity Sunday. It has been effectively dropped from the Catholic liturgy since the Second Vatican Council. It is however maintained in the *Forma Extraordinaria*, per the decree *Summorum Pontificum*, and also in the rite of exorcism, both in the *Forma Ordinaria* and the *Forma Extraordinaria* of the Roman Rite. It is still used in the liturgy on Trinity Sunday. A common visualisation of the first half of the Creed is the Shield of the Trinity.

Chapter 4 : The Doctrine of the Trinity at Nicea and Chalcedon | Stand to Reason

Christology of Athanasius and offered the letter of Athanasius to Epictetus as a primary reference the correct Christological teaching of the Church, calling it the.

Athanasius affirms the ubiquity of the incarnate Lord as a part of his overall portrait of Jesus Christ. By following the approach of Athanasius, one may legitimately embrace a Christology that discounts all types of kenotic understanding. This procedure will directly challenge views defended in various evangelical Christologies that distinguish between possession and use of the so-called relative attributes of deity, including omnipresence. Introduction Christology in evangelical circles has always tended to go on the offensive to maintain the deity of Jesus in the face of detractors. This admirable goal is both necessary and welcome. The central question of the New Testament is bound up with the identity of Jesus Christ, and in fact was the very issue the Lord Himself raised among His disciples in Caesarea Philippi while He was on the earth before His death and resurrection see Matthew As we evangelicals maintain a high view of Scripture, our teaching is grounded in the Biblical message. We also seek to be sensitive to the historical context of our faith, and as such, we draw on the very rich tradition that has garnered evidence from the Bible, for the faith once delivered to the saints concerning Jesus, that has stood the test of time. One of the high-water marks concerning Christology is surely the Chalcedonian definition. Walvoord and Roy B. Writing from another perspective, Grillmeier, nevertheless, arrives at the same conclusion. His final words concerning his evaluation of the Patristic achievement at Chalcedon are clear. John Knox, J, The Faith of the Early Church, trans. Andrew Louth Collegeville, MN: Liturgical, , For a critical appraisal seeking to move beyond the Chalcedonian framework, see A. Studies in Christology Presented to Donald Guthrie, ed. InterVarsity, , For a vigorous attack on the coherence of a two-natures model, see Ronald W. The two natures were to be kept distinct but not separated. The two natures must not be confused or collapsed into a hybrid third kind of entity that is neither God nor man. Indeed Christ is the God- man, as the Word made flesh see John 1: There were of course forerunners to the Chalcedonian statement of faith. Others had championed a similar definition, declaring Jesus to be truly and fully a man, while at the same time fully and genuinely God. He refers to this in book 3 of his Orationes Contra Arianos. The position advocated by the Bishop of Alexandria will be examined in this paper. First, a survey of contemporary kenotic thought will set the context for our discussion. Contemporary Christology and Kenosis To begin, a short look at the history of kenotic thought will be followed by an investigation of its main theological affirmations. Briggs and Stewart D. He notes, The Giessen theologians felt that the Biblical portrayal of the man Jesus in His humiliation does not allow for a theology which presents Him as exercising the full divine power in governing the world or as being everywhere present in His human nature during His humiliation. The true human development of Christ, which involved also a lack of knowledge, they insisted, must be taken seriously, so that recognition is given to the fact that as man Christ developed according to the laws of His nature. The possibility of weakness and development was explained by the idea of kenosis. He consistently defines this kenosis idea with the self-emptying of God, or as God limiting himself to live a fully human life. Despite attempts to locate kenotic teaching in the early church, it is securely established that kenotic Christology is a phenomenon of recent origin. Clark, , ; and idem, Divine Immutability: A Critical Reconsideration, trans. Peter Toon Alliance, OH: Bible Scholar Books, , Kok, , Dawe, The Form of a Servant: Historically the text has been understood as a commentary on the incarnation. Hence some kenotic assumption 4 acknowledges a kenotic motif in the New Testament, and therefore believes it was clearly a part of Patristic theology beginning in the second century and beyond throughout church history. Yet, Dawe, himself must admit that a fully developed kenotic Christology was not intended or evident in Patristic writers, there was merely an attempt to argue for the truth of the incarnation. Macquarrie begins his survey with Gottfried Thomasius These particular attributes, argued Thomasius, were maintained by the Logos in the incarnation. The second category, were the so-called relative attributes of omnipotence, omniscience, and omnipresence. Hence, Jesus did not have the omni- attributes since he emptied himself of these in becoming man. Ecumenic and Historical [Nashville: Thomas Nelson,], Ramm speaks for many when

he comments on this famous text of Scripture. He asserts the normative status of a kenotic notion of some kind in the following way: Of course, there are different types of kenotic thought. For by the incarnation the Son did not surrender these divine essential determinations, which as such are inseparable from the essence of God, and no more does he, as the incarnate one, withhold their use. None the less, humiliation is at the same time divesting, continuous divesting of the divine mode of being and activity which he renounced in becoming flesh, and precisely thus a divesting of the so-called relative divine attributes, in which the immanent attributes are outwardly manifested and make their appearance: He waives claim to the possession of these attributes. Claude Welch [New York: Oxford University Press,], , Nevertheless, Gess affirmed that the Logos gave up all divine attributes. Bruce explains the position of Gess: These attributes, therefore, the Logos parted with in His descent from Heaven; nay, not only with these so-called relative attributes, but also with those which Thomasius by way of distinction names the immanent attributes of Deity. Incarnation involved the loss not only of the perfect knowledge of the world, called omniscience, but of the perfect vision of God. For the Logos, in becoming man, suffered the extinction of His eternal self-consciousness, to regain it again after many months, as a human, gradually developing. Of those surveyed by Taylor, he believes D. Forrester, *The Authority of Christ*, P. Mackintosh stand out; and the greatest of these is Mackintosh. *Theology Kenotic Christology* is a theology of the incarnation not merely an interpretation of one passage, namely Philippians 2: It is this verse that gives the kenotic view 11 Bruce, *The Humiliation of Christ*, M Baillie, *God Was in Christ: Creed and William Temple* for his attack on kenotic Christology. Taylor acknowledges these works yet feels that the criticisms are not compelling. Interpreting the Christology of D. One may agree with Baillie on the shortcomings of kenotic thought, yet his own approach is less than fully satisfying. His is a functional kind of Christology, which lacks the substantive element that would provide full rationale for why Jesus is worshiped. Nevertheless, Baillie affirms the uniqueness of Jesus. What is probably the majority view among evangelical theologians and exegetes is a view known as sub-kenotic Christology. *Kenotic Theology* Despite the seeming abandonment of nineteenth-century kenotic Christology, some are attempting to revive it as a viable approach for today. Zondervan Publishing House, , Sub-kenotic Christology claims that Christ had the attributes of deity but rather chose either to not utilize them, or used them sparingly and always in dependence on the Father. Hence, in evangelical sub-kenotic Christology, Christ is said to have given up the independent use of his divine attributes kenosis in the incarnation. In this paper I will challenge both kenotic and sub-kenotic Christology. My focus on the attribute of omnipresence will seek to show that even the sub-kenotic view ends up questioning, albeit unintentionally, the full deity of Christ. The problems of kenotic thought have been spelled out in several places. For example, Wells notes five problems of this theory: Wells, *The Person of Christ*, Gunton, *Christ and Creation* [Carlisle: Hence, evangelicals advocating Chalcedonianism need to abandon kenoticism of any stripe. Berkouwer, on the other hand, states matters differently. At the end of the road, when the reconstruction of Christology was undertaken, arose the danger of the complete humanization of Christ [emphasis supplied]. To these we turn. Feenstra has attempted to explain the incarnation within a kenotic model. Here he explains the concern that Thomasius had to maintain both natures for the incarnate Christ. Some interesting matters come to the fore and issues which Feenstra senses are of paramount importance include the question of whether the kenotic view described can do justice to the deity of Christ during the period of his earthly life. Macquarrie goes on to assert that in the face of radicals such as Strauss and Feuerbach, the kenoticists tried desperately to continue to hold onto a Christology from above. Macquarrie believes this to be incorrect, and partially to blame for the ever present docetism he feels is still evident. He prefers the approach like that of Pannenberg, which starts from below with the man Jesus. Berkouwer, *The Person of Christ*, trans. John Vriend Grand Rapids: Eerdmans, ,

Chapter 5 : Athanasius - ReligionFacts

Athanasius's paradigm, perhaps more than most theologians, provides a helpful framework for understanding Christology. This is because a central motif in his theology - New Creation - is also considered by many biblical theologians to be a central motif in scripture.

Most of his writings are ad hoc, responses to provocations in the hectic, decades-long argument with Arianism. Yet his theological vision is undistractable. He seems to be a pastoral satellite orbiting one vast doctrinal planet. What about that planet? And for me, the overall effect of reading these 16 attempts to identify the core of Athanasian theology is that they make me want to read more Athanasius. Athanasius was not a systematic theologian: He had no interest in theological speculation, none of the instincts of a schoolman or philosopher. His theological greatness lies in his firm grasp of soteriological principles, in his resolute subordination of everything else, even the formula homoousion, to the central fact of Redemption, and to what that fact implied as to the Person of the Redeemer. He goes back from the Logos of the philosophers to the Logos of S. John, from the God of the philosophers to God in Christ reconciling the world to Himself. Clark, , lxi. Gustav Fock Verlag, , iii. The divine-human person of the savior is the central point, toward which everything recurs, and from which light streams out to everything else. Lehre, 12 Robert Ottley: The thought of redemption is the keynote of his theology. The Doctrine of the Incarnation, Vol. Macmillan, , W. Athanasius, though an Alexandrian, was not a speculative theologian, but a great Christian pastor. Redemption was the centre of his teaching. Volume 3, E. He immediately proceeds further, to center his doctrine round the supreme theological truth, the dogma of the divinity of the Son and of the Incarnation. This he does in the second part of the Discourse on the Incarnation already referred to. The theme of the discourse is the communication of virtue, power, and sanctity, in a word, of supernatural life, which takes place between the Christians and Christ and manifests the union that exists between the Head and the members; in other words, it is the unity of the Mystical Body. The Whole Christ London: Dennis Dobson Ltd, , Louis Bouyer: The center of the theology of Athanasius: Editions du Cerf, , 47 Dominic Unger: Athanasius was on fire with the love of Christ. Christ, the Word incarnate, occupies the central position in the doctrinal system of this celebrated Doctor of the Church, as all writers on Athanasius observe. It is true, he did not write a Summa of Christology or of theology; however, from his writings we can build up a rather complete system of religious thought in his day. In that system Christ, under one aspect or another, is always in the central place. Athanasius sets out the central theme of the Alexandrian Christology at its best. His chief concern is with the power of the new life in Christ which we share; his divinity makes his life might and his humanity makes it ours. Westminster Press, , 18 Georges Florovsky: He never had time or opportunity for a dispassionate and systematic exposition. Moreover, the time for systems had probably not yet come. But there was a perfect consistency and coherence in his theological views. His theological vision was sharp and well focused. His grasp of the problems was unusually sure and firm. In the turmoil of a heated debate he was able to discern clearly the real crux of the conflict. Athanasius inherited the catholic faith in the Divinity of the Logos. This faith was the true pivot of his theological thought. It was not enough to correct exegesis, to improve terminology, to remove misunderstandings. What needed correction in the age of St. Athanasius was the total theological perspective. Collected Works of Georges Florovsky, Vol. Buchervertriebsanstalt, , For Athanasius the origination of the world and its impression by the Word are not separated in time. He wants to stress the duality of creation, which has its own fluctuating and created nature, and also bears the preserving stamp of the Word through whom it exists. Buchervertriebsanstalt, , 44 Charles Kannengiesser: In any case, the fundamental intuition of Athanasius over which no doubt could be entertained and which motivates his entire refutation of Arianism is essentially Christological. More than anything else, through all sorts of arguments whose weaknesses are sometimes evident and whose development may appear quite clumsy, Athanasius insists that the Arians are mistake in their concept of theology, because they believe they are able to form a Christian idea of God by first developing in isolation the theory of the divinity of the Father and the Son, without taking into consideration right from the start the mystery of the incarnation of the Son. Although

Athanasius changed his technical terminology several times, he remained faithful throughout his life to this fundamental intuition: The teaching of deification constitutes the primary and central idea of the whole theology of St. Press, , 34 George Bebawi: His method is first to trace a circle of ideas in reply to a question or in defence of a particular point of doctrine. Then he enlarges the circle, possibly repeating what he has already said, but adding new points, and he may go on to construct a third circle where the early ideas recur once more. To discover his essential meaning we need to study the circles, not to search for the centre, and this is true above all in *De Incarnatione Verbi*. In the light of that mystery, he could discuss creation, the fall, the saving work of Christ in the passion, death, and resurrection. In addition to the pre-Arian *De Incarnatione Dei Verbi*, the Athanasian corpus reveals a perduring interest and reflection on the mystery of the Word of God. In the Father we have the Son: Clark, , Trevor Hart:

Chapter 6 : St. Athanasius the Great the Patriarch of Alexandria - Orthodox Church in America

Over the years, Athanasius refined his christology, attempting to reconcile Christ as God with Christ as distinct Being. While Nicaea had decided this must be the case, the Council had not actually developed a christology which explained this.

A few years later, Arius of Alexandria, a presbyter, began to teach that, since God begat Jesus, then there was a time when the Son did not exist. In other words, Arius said Jesus was a created being—the first thing created—not the eternal Son of God; Jesus was god-like, but He was not God. As Arius began promulgating his heresy, Athanasius was a newly ordained deacon and secretary to Bishop Alexander of Alexandria. Athanasius had already written two apologetical works, *Against the Gentiles* and *On the Incarnation of the Word*. Arianism was condemned by most of the bishops of Egypt, the country where Arius lived, and he moved to Nicomedia in Asia Minor. From there Arius promoted his position by writing letters to church bishops throughout the world. Arius seems to have been a likable person with a gift for persuasion, for he attracted many bishops to share his viewpoint. Emperor Constantine sought to resolve the dispute over Arianism by calling a council of bishops, which met in Nicaea in Bithynia in Asia Minor, in the year 325. Athanasius attended the council with his bishop, and there Athanasius was recognized as a lead spokesman for the view that the Son is fully God and is co-equal and co-eternal with the Father. All that was needed was to formulate a creedal statement to express the consensus. Initially, the council sought to formulate from Scripture a statement that would express the full deity and eternal nature of the Son. All sorts of compromises and variations of Nicaea were put forward. Athanasius succeeded Alexander as bishop of Alexandria. Athanasius refused to participate in negotiations with the Arians, wary of compromise on such an important issue. Once the search for common ground took priority over sound doctrine, Athanasius feared, the truth would be lost. More and more of the other bishops accepted Arianism. Emperor Constantine himself sided with the Arians. But Athanasius continued to vigorously defend the full deity of Christ against the leaders and theologians of his day, refusing to allow Arians into his church. For this, he was regarded as a troublemaker by various emperors, and he was banished several times from his city and his church. The careful wording of the Nicene Creed was a proper expression of biblical truth. The Nicene Creed was later confirmed at the Council of Constantinople in 381, a final triumph that Athanasius did not live to see he died in 373. Beyond defending the faith, Athanasius also helped identify the canon of Scripture. It was the duty of the bishop of Alexandria to write to the other bishops every year and tell them the correct date for Easter. Alexandria had the best astronomers in that time. One Easter letter of Athanasius is well-known for listing the books that ought to be considered part of the canon of Scripture, along with other books suitable for devotional reading. For the New Testament, Athanasius lists the 27 books that are recognized today. For the Old Testament, his list is identical to that used by most Protestants, except that he omits Esther and includes Baruch. Athanasius lived in a troubled time in the history of the church, and we owe him a debt of gratitude for his insight, courage, and steadfastness. By the grace of God, Athanasius won.

Chapter 7 : Who was Athanasius?

To Athanasius, the logic of New Testament doctrine of salvation assumed the dual nature of Christ. "Those who maintain 'There was a time when the Son was not' rob God of his Word, like plunderers."

The most important Church leader of the fourth century, Saint Athanasius was a strong and vocal opponent of the popular minister Arius and his heretical views of the Incarnation. His exegetical skills and brash manner involved him in constant controversy on matters involving the Trinity and the nature of the relationship between God the Father and the Son of God. His contentious, lifelong battles led to his exile from Alexandria on five separate occasions. He is believed to have been born in Alexandria, Egypt, and possibly to have been educated in grammar, rhetoric, and philosophy. He reached the status of deacon by , and it is probably about this date that two of his most famous works were written: The early years of Christianity were rife with contentiousness: Arius preached that the Son of God was distinct from and subordinate to God the Father; Alexander, the Bishop of Alexandria, believed that the Arian views were essentially pagan. The emperor of Rome, Constantine, ordered a council composed of hundreds of bishops to meet in in Nicaea with the directive that the leaders come to some agreement regarding the nature of Christ and the Trinity, so that the Church could show a united front. Although at times Euthanasias appeals to reason, his ultimate position is that the nature of the Trinity is beyond the ability of mortals to comprehend and thus must simply be accepted on faith. Arius refused to sign the creed of the council and was expelled from the Church. Euthanasias became Bishop of Alexandria in , a post he would hold for the rest of his life. He was in the midst of controversy throughout his life and suffered many exiles. Athanasius steadfastly defied Arianism in spite of its sometimes tremendous endorsement by other church leaders, rejected cooperation, and ultimately prevailed in his battle for Orthodox doctrine. His major arguments against Arianism constitute the *Orationes contra Arianos circa* ; Orations against the Arians. *Vita Antonii* Life of Anthony , the date of which is unknown, greatly affected St. Augustine, exerted a strong influence on the style of later hagiographies, and helped to spread the ideals of Christian religious practice. Additionally, Athanasius wrote numerous letters on particular doctrinal matters, the majority of which have not been translated into English. There are also some works which survive only in a very fragmentary state. In modern times there has been much debate over the dating of *Oratio contra Gentes* and *Oratio de incarnatione Verbi*. Though the works have long been thought to date to the year , Charles Kannengiesser and other scholars contend that they were written considerably later; their arguments have not been generally accepted. Because Athanasius was popular, numerous contemporaneous writers attempted to popularize their own ideas under his name. Scholars have assessed many works assigned to Athanasius in the past and have declared them fakes or of doubtful authenticity. Interest in Athanasius eventually subsided as the doctrine that he himself advocated became accepted. Frederick Kershner offers a typical expression of the high regard in which Athanasius is now held: Along with Augustine and Aquinas, he helps to constitute the great trinity of dogmatic thinkers down to the period of the Reformation.

The Athanasian Creed, also known as Pseudo-Athanasian Creed or Quicumque Vult (also Quicumque Vult), is a Christian statement of belief focused on Trinitarian doctrine and Christology. The Latin name of the creed, Quicumque vult, is taken from the opening words, "Whosoever wishes".

His blessed Bishop Peter had been slain by the sword, killed for his confession of Christ. That the church was threatened with violence was nothing new for Athanasius. His childhood was spent under the storm of Dioclecianic persecution, a storm which hovered while he lost his baby teeth, found hair growing on his face, and heard his voice crackle with teenage pubescence. Simmering in his soul, under these manifold threats, was the person of Jesus Christ, the one who continually assisted his church, cradling the martyrs in his bosom. Athanasius wrote about Christ in a way few have since. And the desire of this post is to detail two aspects of his Christology, aspects which are still of profit for the Church of God. In order to justify this assertion, this post will compare Athanasius with some prominent ideas from contemporary theologians. Some scholars, such as William Dumbrell, G. Beale, and perhaps N. Wright, believe that New Creation is the central motif of scripture, the umbrella under which all of the other truths reside. When we compare this with Athanasius, we are struck that Athanasius, in the fourth century A. For Athanasius, the Son of God, who is the Word of the Father, dwelt amongst us so that creation, withering in sin, might be renewed into the embrace of God. Christology as Bodily Yet Athanasius, in many ways, is careful to observe the bodily aspect of this work. This is where Athanasius is quite distant from contemporary biblical theologians, who write very little about the body, the flesh, or matter. Many philosophers preferred, instead, to think in terms of history and meaning. But what God has joined together let no man separate. The Son of God, having compassion for his people, clothed himself with our humanity, in order that he might abolish our death by his life. Nevertheless, there are a number of topics to which Athanasius gives minute attention, predestination being one such topic. The reason why I recommend Athanasius is this: The reason for this is simple: This point has plenty of biblical evidence John 1: This is because a central motif in his theology "New Creation" is also considered by many biblical theologians to be a central motif in scripture.

Christology, Christian reflection, teaching, and doctrine concerning Jesus of Nazareth. Christology is the part of theology that is concerned with the nature and work of Jesus, including such matters as the Incarnation, the Resurrection, and his human and divine natures and their relationship.

He was born around the year in the city of Alexandria into a family of pious Christians. He received a fine secular education, but he acquired more knowledge by diligent study of the Holy Scripture. A group of children, which included Athanasius, were playing at the seashore. The Christian children decided to baptize their pagan playmates. Patriarch Alexander observed all this from a window. He then commanded that the children and their parents be brought to him. He conversed with them for a long while, and determined that the Baptism performed by the children was done according to the Church order. He acknowledged the Baptism as real and sealed it with the sacrament of Chrismation. From this moment, the Patriarch looked after the spiritual upbringing of Athanasius and in time brought him into the clergy, at first as a reader, and then he ordained him as a deacon. At the Council, Saint Athanasius refuted of the heresy of Arius. His speech met with the approval of the Orthodox Fathers of the Council, but the Arians, those openly and those secretly so, came to hate Athanasius and persecuted him for the rest of his life. After the death of holy Patriarch Alexander, Saint Athanasius was unanimously chosen as his successor in the See of Alexandria. He refused, accounting himself unworthy, but at the insistence of all the Orthodox populace that it was in agreement, he was consecrated bishop when he was twenty-eight, and installed as the archpastor of the Alexandrian Church. Saint Athanasius guided the Church for forty-seven years, and during this time he endured persecution and grief from his antagonists. Several times he was expelled from Alexandria and hid himself from the Arians in desolate places, since they repeatedly tried to kill him. Saint Athanasius spent more than twenty years in exile, returned to his flock, and then was banished again. There was a time when he remained as the only Orthodox bishop in the area, a moment when all the other bishops had fallen into heresy. At the false councils of Arian bishops he was deposed as bishop. Despite being persecuted for many years, the saint continued to defend the purity of the Orthodox Faith, and he wrote countless letters and tracts against the Arian heresy. When Julian the Apostate began a persecution against Christians, his wrath first fell upon Saint Athanasius, whom he considered a great pillar of Orthodoxy. Julian intended to kill the saint in order to strike Christianity a grievous blow, but he soon perished himself. Mortally wounded by an arrow during a battle, he cried out with despair: Numerous works of Saint Athanasius have been preserved; four Orations against the Arian heresy; also an Epistle to Epictetus, bishop of the Church of Corinth, on the divine and human natures in Jesus Christ; four Epistles to Serapion, Bishop of Thmuis, about the Holy Spirit and His equality with the Father and the Son, directed against the heresy of Macedonius. Other apologetic works of the Saint in defense of Orthodoxy have been preserved, among which is the Letter to the Emperor Constantius. Saint Athanasius wrote commentaries on Holy Scripture, and books of a moral and didactic character, as well as a biography of Saint Anthony the Great January 17 , with whom Saint Athanasius was very close.