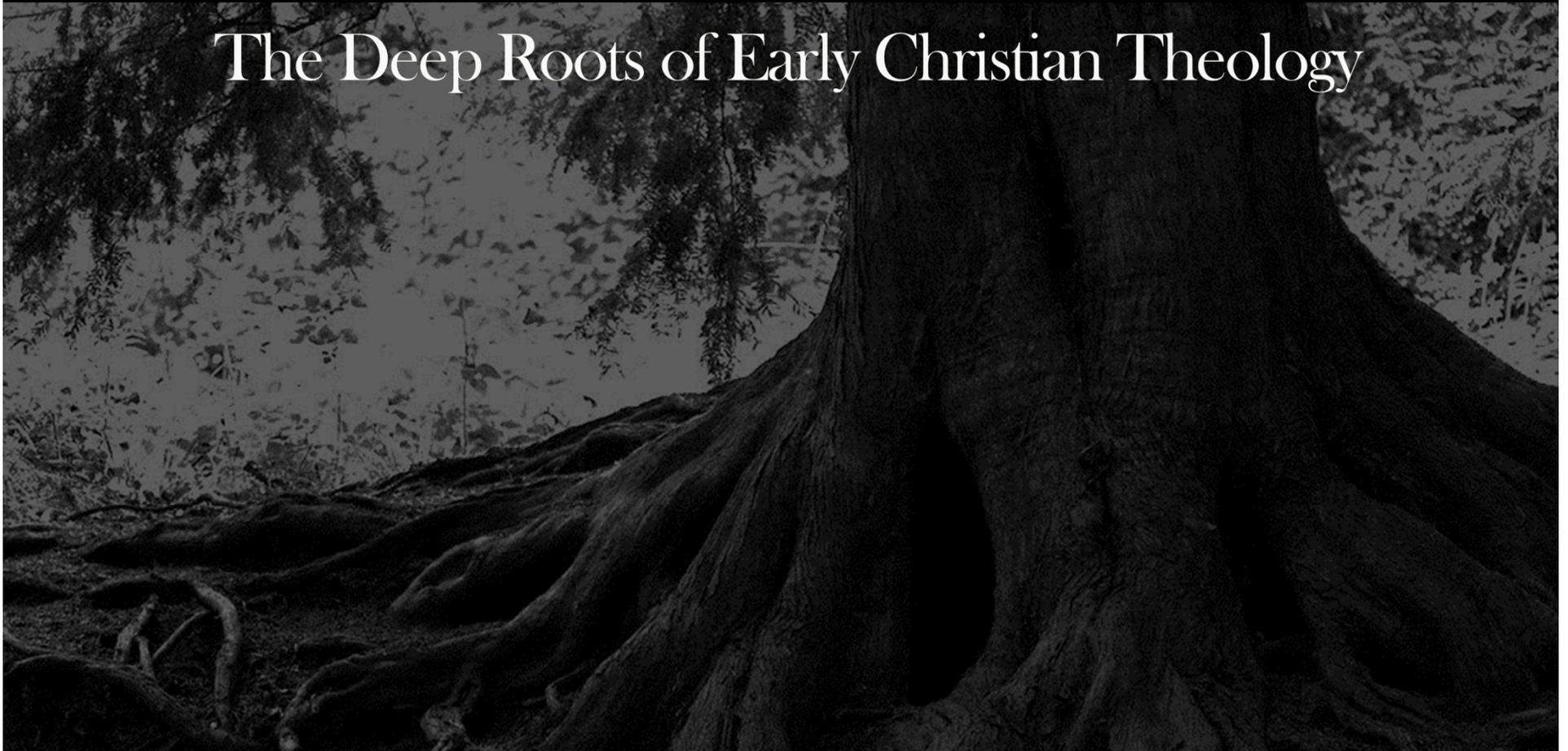




THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Reconstruction

The Deep Roots of Early Christian Theology





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The Deep Roots of Early Christian Theology

- 10/2 Slavery: How the Early Church Got It Right
- 10/9 Women in the Early Church
- 10/16 Children in the Early Church
- 10/23 The Canonization of the New Testament:
Why Not the Gospels of Thomas and Judas?
- 10/30 The Nicene Creed, the Trinity, and the Limitations of Human Language
- 11/6 The Goodness of God and the Healing of Creation
According to Athanasius of Alexandria
- 11/13 Hell as the Love of God
- 11/20 Christian Mysticism and the Shaping of Desire:
Gregory of Nyssa and the Vision of Ecstasy
- 12/4 Qumran: A Proto-Christian Sect and What It Means for
Jewish-Christian Relations Today
- 12/11 Romans 9 – 11, Predestination and Free Will, the Hardening of Hearts, and
Ongoing Outreach to the Jewish Community



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The Nicene Creed, the Origins of “the Trinity,” and the Limitations of Human Language

Mako A. Nagasawa

The Anástasis Center for Christian Education and Ministry

Discuss

- Have you ever had to sign and agree to the Nicene Creed?
- What other uses of the Nicene Creed have you experienced?

Outline

- Part 1: The Problem of Human Language
- Part 2: Arius and 'Arianism'
- Part 3: The Council of Nicea, 325 AD
- Part 4: The Anti-Nicene and Pro-Nicene Factions
- Part 5: Athanasius' Logic and Strategy
- Part 6: The Council of Constantinople, 381 AD

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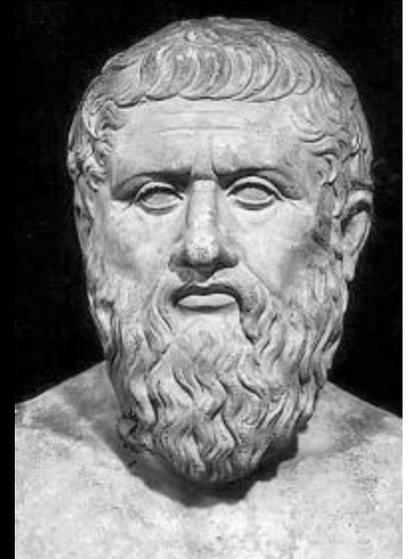
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The Problem of Human Language

- God is Father, Jesus is Son
 - Then: 'There was a time when the Son was not...when God was not a Father' (Arius)
 - Now: Is God male? Why use the male pronouns?
 - Now: Jesus is 'Son of God' but not 'God' (Jehovah's Witnesses)
 - Now: God is Father, Jesus is Son, and ... (LDS)
 - Now: God is Love, Love is God

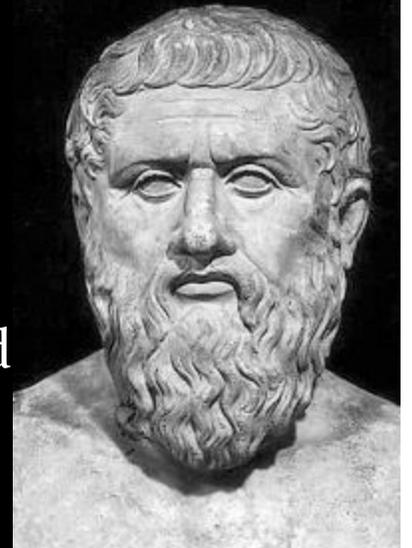
The Problem of Human Language

- Plato's cosmology (*Timaeus*, 360 BC)
 - Dualist
 - *Kosmos noetos*: eternal, unchanging Forms (intelligible)
 - *Kosmos aisethetos*: physical, changing things (sensible)



The Problem of Human Language

- Plato's cosmology (*Timaeus*, 360 BC)
 - The One (true God)
 - Above and apart from creation
 - Beyond all knowledge and being (no *ousia* or *physis*)
 - The Demiurge (craftsman/creator, malevolent)
 - Imposed order on pre-existing material (eternal matter)
 - Made the gods, who made the mortals (*Timaeus* 41d)
 - Humans
 - Souls (eternal, superior)
 - Bodies (temporary, inferior)
 - Life is for the purification of the soul
 - Death is where the soul leaves body, is amalgamated back to the stars, or is reincarnated for another try



The Problem of Human Language

- The Father and the Son: What Word to Use?
 - Ousia (Latin *essentia/substantia*)
 - Essence/Substance/Being of a material substance
 - 'Primary substance' (Aristotle, *Categories* 2b5)
 - Inheritance as 'substance' (*Gospel of Luke* 15:11 – 24)
 - Gnostics used the word *homousios* in a semi-material sense

The Problem of Human Language

- The Father and the Son: What Word to Use?
 - Hypostasis (Latin *substantia*)
 - Substance/Existence of knowable beings
 - Prosopon (Latin *personae*)
 - Mask/Face of actors in the theater
- Don't words deliver content when you use them?
 - *Is God a material substance? Are persons temporary masks?*

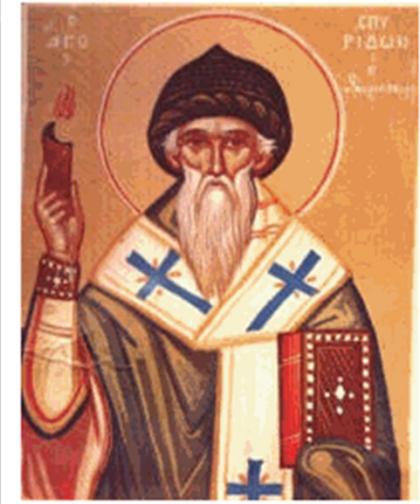


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Arius and 'Arianism'

- Arius, born in Libya (Berber?)
 - Taught by Lucian of Antioch
 - Ordained as a presbyter in Antioch
 - Returned to Alexandria
 - Sided with Meletius, excommunicated by bishop Peter in 311 AD
 - Reinstated by bishop Achillas in 313 AD, made an elder
 - 'Father-Son' relation: temporal origin *and* subordination
 - 'The Father is greater than I' (Jn.14:28)
 - 'The firstborn of all creation' (Col.1:15)
 - 'God brought me forth' (Pr.8:22 – 26)
 - 'There was a time when the Son was not'
 - Fighting Sabellius: Accused bishop Alexander of modalism
 - If you use *prosopon*, you imply F, S, Sp are temporary 'masks'



Arius (c. 250-336 A.D.)

Arius and 'Arianism'

- Arius' Backdrop: Modalism
 - Sabellius
 - Excommunicated by pope Callixtus I, 220 AD
 - God is one substance (*ousia*) with three 'faces/masks' (*prosopa*)
 - FSSp are *perceived* by the believer (Trinity of manifestations), but are *not* God's true nature (Trinity of essence)
 - Implications
 - How are we saved? What is salvation?
 - Do we have true knowledge of God?

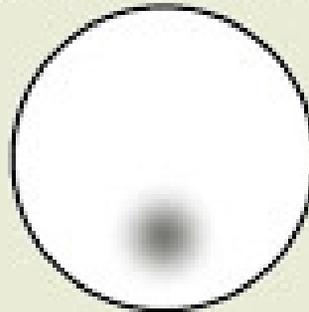
Arius and 'Arianism'

- Arius' Backdrop: Modalism
 - Paul of Samosata (deposed, 269 AD) said the Father and Son are *homoousios* (same substance)
 - Condemned at the Synods of Antioch (264 – 268 AD)
 - Which also condemned the use of 'homoousios' in the context of a semi-material portrayal of Father and Son

Docetism: Christ was a phantasm and was not actually a physical being, thus His death on the cross was an illusion too.



Monophysitism: Christ had only one nature (Divine) which subsumed the human nature



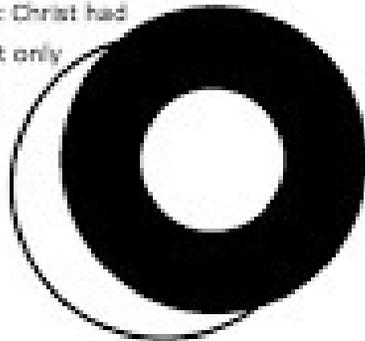
Modal Monarchianism: God is singular and wore the mask of humanity while appearing as Christ, also called Sabellianism



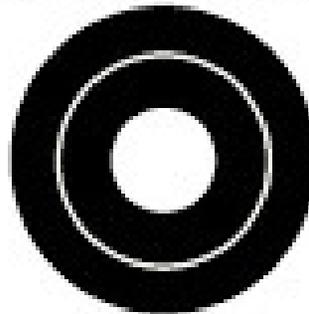
These 3 overemphasize the unity of the God-head



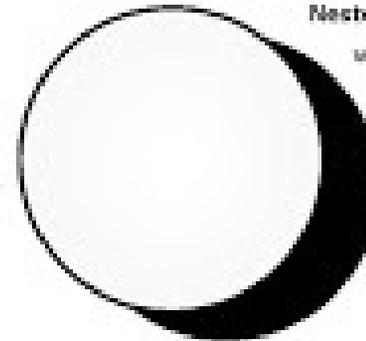
Monothelism: Christ had two natures but only one Divine will.



Apollinarianism: Christ had a human body and human emotions, but he had the nous of God.



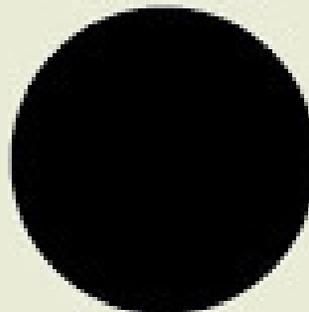
Nestorianism: Christ was two persons combined, not one person with two natures.



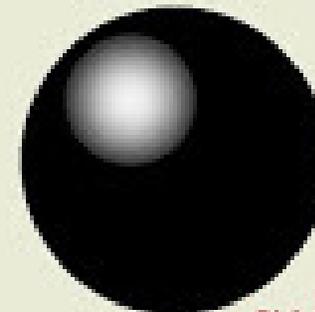
Adoptionism: Christ was human and chosen by God to become God at some point during his physical existence. Also known as Dynamic-Monarchianism



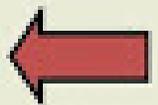
Pelagianism: Christ was merely a man, never divine.



Arianism: Christ was a created being, not of equal divinity with God the Father.



These 3 deny the true Divinity of Christ and are thus Subordinationist



Arius and 'Arianism'

- Arius' cosmology (*Thalia*, 3 Letters, quotations)
 - Creator
 - The Father, unbegotten
 - The Son, begotten from the Father's will, from nothing, made the world
 - Humans
 - Salvation
 - Union with the Son?
 - Moral exemplar atonement?
 - Implied Results
 - Protecting monotheism?
 - Salvation?
 - True knowledge of God?

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The Council of Nicaea, 325 AD

- Emperor Constantine's role
 - Motivations
 - Funded travel
 - Attended but had no vote
 - Invited 1800 bishops (1000 'Eastern' and 800 'Western')
 - Later attempted to enforce by deposing bishops from office, but largely ineffective, and flipflopped

The Council of Nicaea, 325 AD

- Attendees: May 20 – June 19, 325 AD
 - 318 bishops (majority of sources)
 - ‘Western’ church: only 5
 - Outside the Roman Empire:
 - John from Persia/India
 - Theophilus from the Goths
 - Stratophilus of Georgia



The Council of Nicaea, 325 AD

- “Some 22 of the bishops at the council, led by Eusebius of Nicomedia, came as supporters of Arius. But when some of the more shocking passages from his writings were read, they were almost universally seen as blasphemous.”
 - Warren Carroll, *The Building of Christendom*, p.11



- Structured on Baptismal creeds (Mt.28:18 – 20; 1 Cor.12:4 – 6, 13) and ‘the Apostles’ Creed’
- Result: All but 2 bishops signed the Nicene Creed



HERETICS

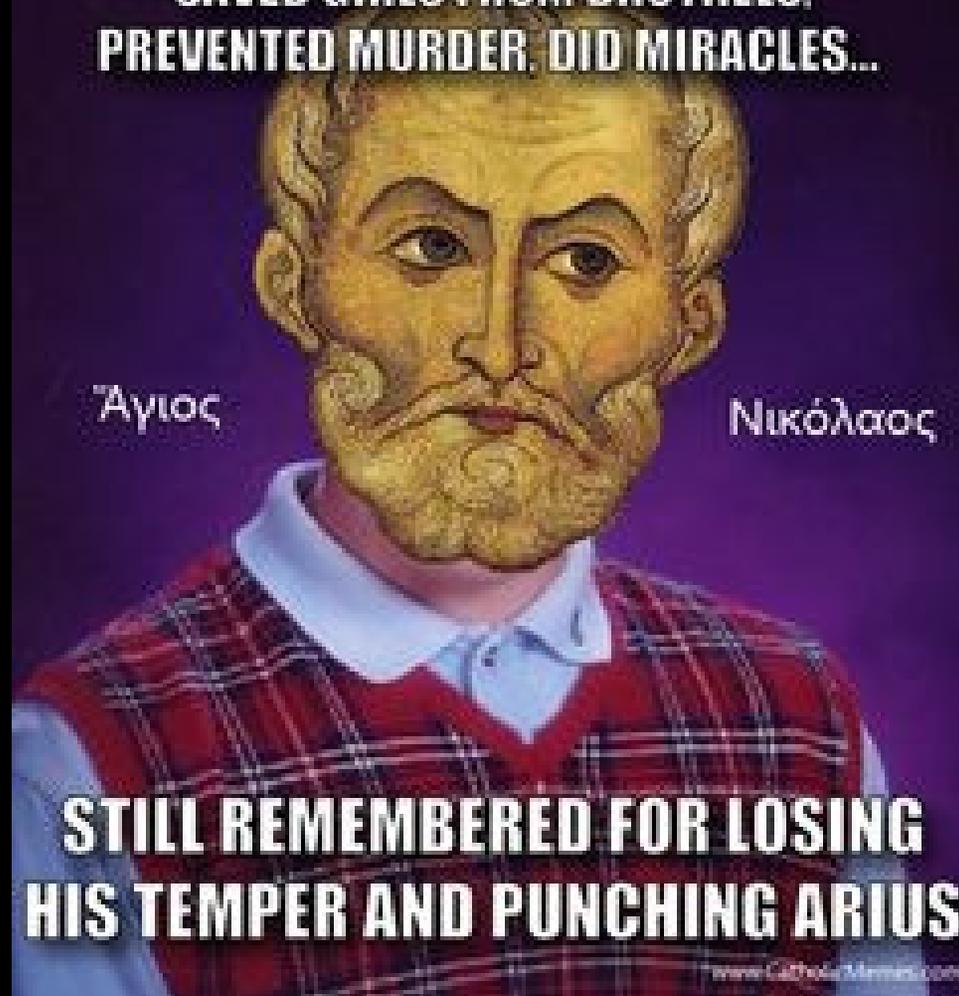
PUNCHING THEM WON'T STOP PEOPLE FROM BELIEVING THEIR LIES, BUT IT FEELS SO GOOD.

**HE SEES YOU WHEN YOU'RE SLEEPING,
HE KNOWS WHEN YOU'RE AWAKE**

**HE KNOWS IF YOU PROFESS THE
CONSUBSTANTIALITY OF THE SON WITH THE
FATHER**

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**GAVE TO THE POOR, SUFFERED FOR FAITH,
SAVED GIRLS FROM BROTHELS,
PREVENTED MURDER, DID MIRACLES...**



Άγιος

Νικόλαος

**STILL REMEMBERED FOR LOSING
HIS TEMPER AND PUNCHING ARIUS**

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The Council of Nicaea, 325 AD

- We believe in one God, the Father Almighty,
 - Maker of all things visible and invisible.
- And in one Lord Jesus Christ, the Son of God,
 - begotten of the Father [the only-begotten; that is, of the essence [*ek tis ousia*] of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance [*homousious*] with the Father;
 - By whom all things were made [both in heaven and on earth];
 - Who for us men, and **for our salvation**, came down and was incarnate and was made man;
 - He suffered, and the third day he rose again, ascended into heaven;
 - From thence he shall come to judge the quick and the dead.
- And in the Holy Ghost.
- [But those who say: ‘There was a time when he was not;’ and ‘He was not before he was made;’ and ‘He was made out of nothing,’ or ‘He is of another substance [*hypostasis*]’ or ‘essence [*ousia*],’ or ‘The Son of God is created,’ or ‘changeable,’ or ‘alterable’— they are condemned by the holy catholic and apostolic Church.]

The Council of Nicaea, 325 AD

- Orthodox Motivation: Salvation as *theosis* or *theopoiesis* (divinization), God recovering human nature
 - “That which is not assumed is not healed”
 - Athanasius of Alexandria, the Cappadocians, etc.
 - “God became man that man might become God”
 - Irenaeus of Lyons, *Against Heresies*, ~180 AD



The Council of Nicaea, 325 AD

- Orthodox Motivation: Salvation as *theosis* or *theopoiesis* (divinization), God recovering human nature
 - Movement of God to Human in Christ: He became...
 - Flesh (Jn.1:14)
 - Man, Servant (Phil.2:6 – 8)
 - Sin (2 Cor.5:21)
 - Poor (2 Cor 8:9)
 - Curse (Gal.3:13)
 - Movement of Human to God in Christ: We become
 - “Partakers of his humanity” through baptism and communion
 - “Partakers of the divine nature” (2 Peter 1:4) through his humanity (1:16 – 18) and our growth in his character (1:5 – 11)
 - Atonement: Incarnational, Medical
 - Person of Christ = Work of Christ

The Council of Nicaea, 325 AD

- Orthodox Motivation: Real Knowledge of God
 - ‘Through the Inhomination of the Word the universal Providence has been made known, and the Leader and Maker of all things, the Word of God himself. For he was made man that we might be made divine (*theopoiethemen*) and he manifested himself through a body, that we might receive a conception of the invisible Father.’ (Athanasius, *On the Incarnation* 54)

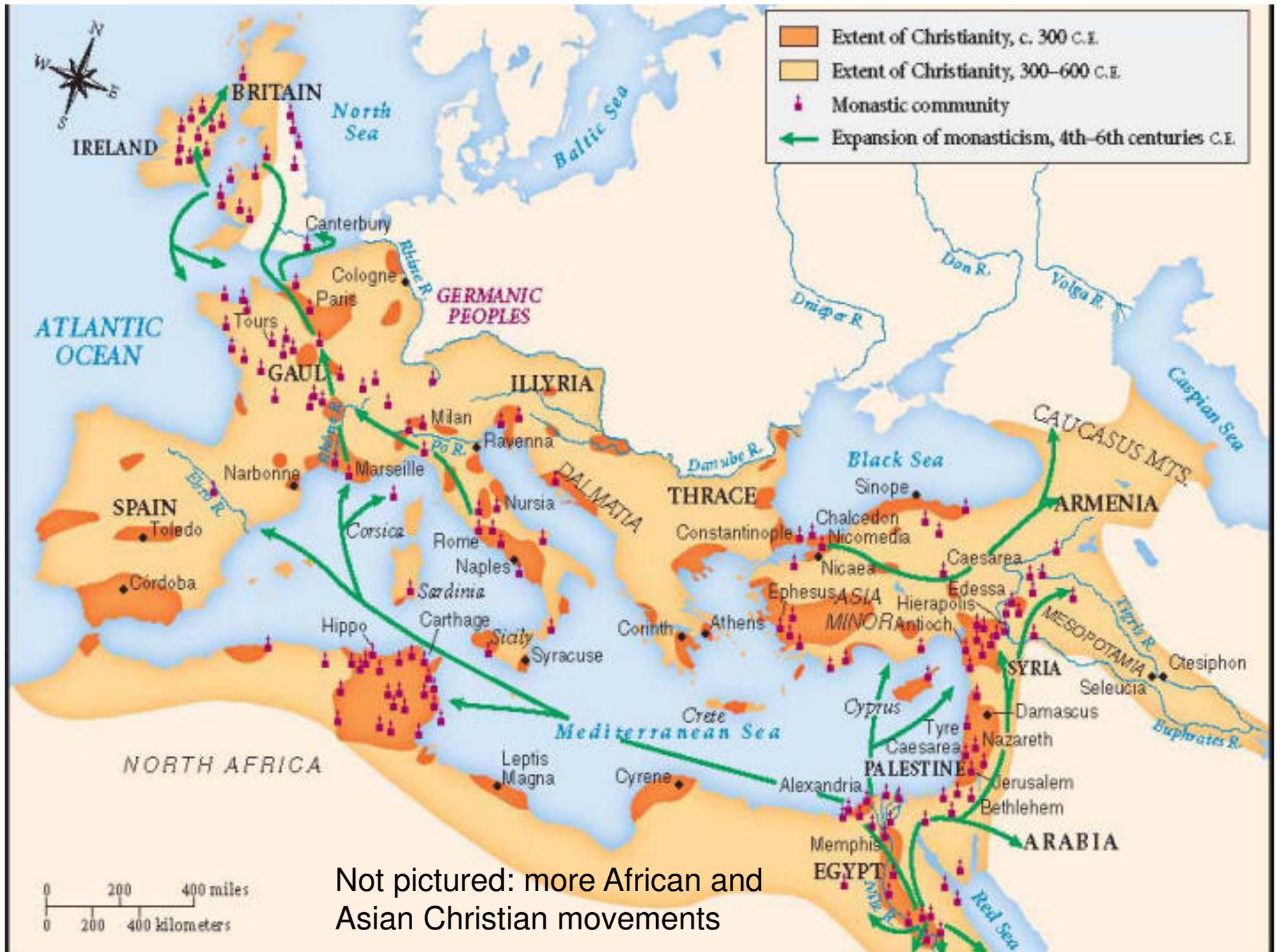
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Anti-Nicene and Pro-Nicene Factions

- Challenges to Nicaea
 - The First Ever 'Creed': So what?
 - Church: Fairly decentralized, though emerging Pentarchy
 - Leadership: No 'jurisdictions'
 - Multiple 'Schools'





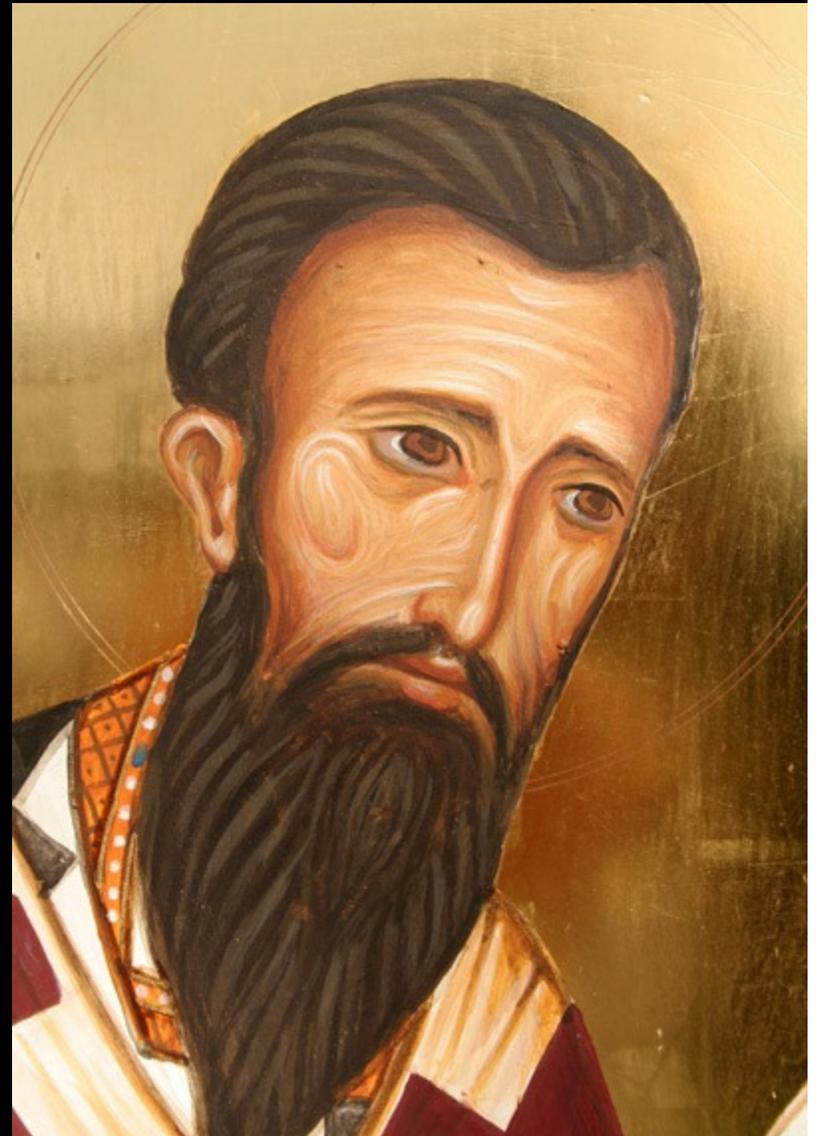
Anti-Nicene and Pro-Nicene Factions

- The 'Arian' Camp: Asterius the Sophist (d.341), Eusebius of Caesarea (d.340), Eusebius of Nicomedia (d.341)
 - Eusebius of Nicomedia
 - Student of Lucian of Antioch with Arius
 - 328: Persuaded Constantine to readmit Arius, rethink Nicea
 - Allied w Meletians in Egypt
 - 330, 335, 336: Gets opponents exiled (Eustathius, Athanasius, Marcellus)
 - 335/6: Patriarch of Constantinople
 - 337: Baptized Constantine



Anti-Nicene and Pro-Nicene Factions

- The Homoiousian Camp: Basil of Caesarea (d.379), Cyril of Jerusalem (d. 386), etc.
 - Basil of Caesarea, initially
 - The Son is of a similar substance as the Father, in essence
 - ‘...regarding *homoousios* itself, because of which I think they are getting up their affair, slandering *ousia* deeply, in order to leave no room for *homoousios*...’ (Basil of Caesarea, *Epistle 361* to Apollinaris of Laodicea)



Anti-Nicene and Pro-Nicene Factions

- The Homoean (Acacian) Camp: Acacius of Caesarea (d.366), etc.
 - Avoid all use of *ousia* words
 - *ousia* is not in Scripture
 - *homoousious* was condemned at the synods of Antioch
 - It confuses people!
 - Perhaps the Son is *like* the Father (*homoiousios*) *in will* but not *in nature*, because the Father's essence is inexpressible and unknowable
 - Ultimately, using 'ousia' is impertinent speculation



Anti-Nicene and Pro-Nicene Factions

- The Marcellans: Marcellus of Ancyra (d. 374), Photinus of Sirmium (d. 376)
 - God was originally one *hypostasis* (?)
 - Creation: Logos and Spirit went forth from God the Father
 - Christ: 'a mere man' combined with the Logos in some way
 - Eschaton: Jesus and Spirit will merge back (?) with the Father
 - After being deposed, he appealed to Julius of Rome
 - Council of Serdica (343 AD) defends him
 - Condemned later

Anti-Nicene and Pro-Nicene Factions

- The Homoian (Anomean and Eunomian) Camp: Aetius (fl. 350) and Eunomius (d.393), etc.
 - The Son is *not* like the Father in nature (not *homoiousios*)
 - Eunomius
 - Studied under Aetius in Alexandria
 - Became bishop of Cyzicus, 360 AD
 - Was deposed by the populace for his extreme Arianism 361 AD
 - Pushed the Homoiousians to embrace Nicaea
 - Basil of Caesarea's *Against the Eunomians*
 - Gregory of Nazianzus' *First Theological Oration: Against the Eunomians*

Anti-Nicene and Pro-Nicene Factions

- The Macedonians, or Pneumatomachians (Spirit fighters)
Camp: Macedonius (d. after 360)
 - The Son is *homousious* with the Father
 - The Spirit is a created angel
 - Subscribed to the Nicene Creed of 325 because of its sparse description of the Holy Spirit

Anti-Nicene and Pro-Nicene Factions

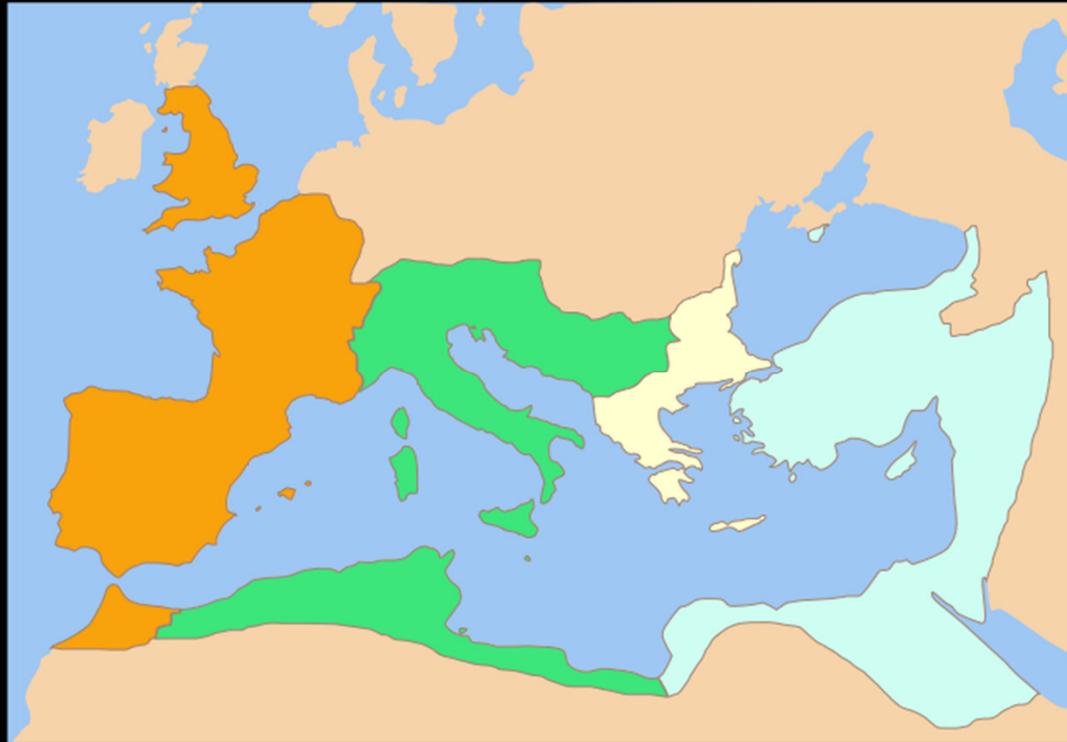
- The Meletians: Meletius of Antioch (d. 381)
 - Precise beliefs unknown
 - Pro-Nicene
 - Firm opponent of Arianism
 - But strangely opposed to other bishops known to be Nicene, including the bishop of Antioch

Anti-Nicene and Pro-Nicene Factions

- The Apollinarians: Apollinarius of Laodicea (d. 390)
 - Jesus did not have a human mind
 - Pro-Nicene
 - Jesus only had a divine mind
 - But then did Jesus save the human mind?
 - Considered an over-reaction to Arian teaching
 - His teaching condemned by a synod in Alexandria under Athanasius in 362
 - Declared a heresy at the Council of Constantinople in 381

Anti-Nicene and Pro-Nicene Factions

- The Emperors: Territories of Constantine II, Constans I, Dalmatius and Constantius II (L to R)



- Dalmatius killed by his own soldiers (Sep 337)
- Constans and Constantius divided his territory

Anti-Nicene and Pro-Nicene Factions

Western Emperors

- Constantine II (337 – 340): Nicene
- Julian ‘the Apostate’ (360 – 363): not Christian
- Jovian (363 – 364): Either?
- Valentinian (364 – 375): Nicene
- Gratian (367 – 383): Nicene
- Valentinian II (375 – 392): Arian
- Honorius (393 – 423): Nicene

Eastern Emperors

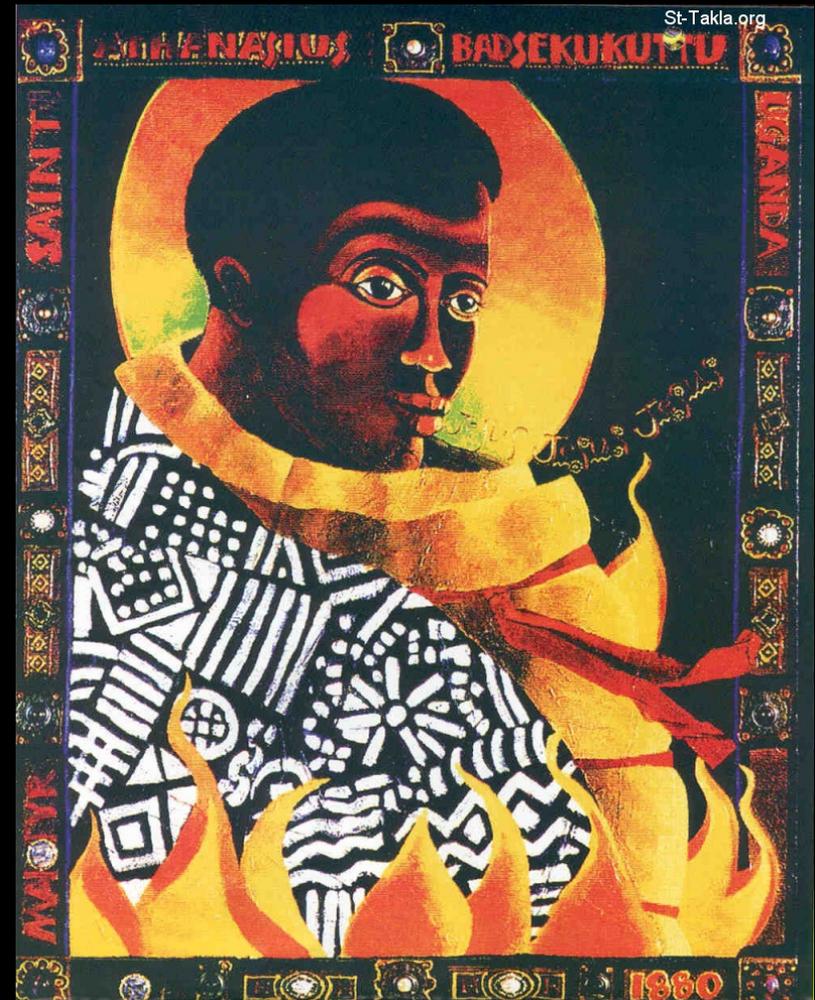
- Constans (337 – 350): Nicene
- Constantius (337 – 361): Arian
- Jovian (363 – 364): Either?
- Valens (364 – 378): Arian
- Theodosius (379 – 395): Nicene

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Athanasius' Logic and Strategy

- Athanasius of Alexandria (298 – 373 AD)



Athanasius' Logic

- Athanasius' theology of atonement

‘Had it been a case of a trespass only, and not of a subsequent **corruption**, repentance would have been well enough; but when once transgression had begun men came under the power of the **corruption** proper to their nature and were bereft of the grace which belonged to them as creatures in the Image of God. No, repentance could not meet the case. What – or rather Who – was it that was needed for such grace and such recall as we required? Who, save the Word of God Himself, Who also in the beginning had made all things out of nothing? Thus, taking a body like our own, because all our bodies were liable to the **corruption** of death, He surrendered His body to death instead of all, and offered it to the Father... This He did that He might turn again to incorruption men who had turned to **corruption**, and make them alive through death by the appropriation of His body and by the grace of His resurrection. Thus He would make death to disappear from them as utterly as straw from fire.’ (Athanasius, *On the Incarnation*, 2:8 – 9; on the nature of corruption see 1:5)

- Nicaea was safeguarding ‘salvation’ and ‘atonement’



Athanasius' Logic

- Athanasius' use of language for the Father-Son relation
 - Human language as applied to God:
 - Univocal
 - Equivocal
 - Analogical
 - It is more proper to name God 'Father' after the Son than to name Him 'Creator' after His works
 - Use of 'ousia' and 'homoousios' *depends on context*
 - 'Substance' of an avocado (material)
 - 'Substance' of an argument (immaterial)



Athanasius' Logic

- Athanasius' use of language for the Father-Son relation
 - 'Theologia' as 'Scientia'
 - Scientific thought in Alexandria
 - At its highest point during Athanasius' lifetime
 - Anatolius: proper deployment of terms in a scientific and technical frame (T.F. Torrance, *Divine Meaning*, p.180 – 1)
 - To Arius: neither godly, nor scientific
 - 'You are thinking out of a center in yourself'
 - 'When our ordinary terms are applied to God they must be *stretched* beyond their natural sense and reference and must be employed in such a way that they indicate more than the actual terms can naturally specify.' (T.F. Torrance, *Divine Meaning*, p.204; quoting Athanasius *Contra Arianos* 1.23; 4.27; *De synodis* 42; *De decretis* 12; *Ad Marcellinum* 11 – 13; *Ad Serapionem* 1.8 – 9, 16 – 20). See also Michael Polanyi, *Personal Knowledge*

Athanasius' Logic

- Athanasius' arrangement of theological principles
 - Rooted in Hebraic concerns
 - Alexandria received Jewish Christian migrants since 70 and 135 AD (Torrance, *Divine Meaning*, p.179 – 180)
 - Concern for real history, reasoning from God's activities
 - Perceived the inner structure linking redemption and revelation
 - Son reveals the Father (Mt.11:25 – 27; Lk.10:21 – 22)
 - Contra Hellenistic mind in Philo and the Catechetical School

Athanasius' Logic

- Athanasius' arrangement of theological principles
 - Safeguard the true divinity of the Son
 - Believed that 'essence' (*ousia*) language is the best way
 - Placed the Triune relations (Father, Son, Spirit) *within* the principle of divine simplicity
 - Condemned both Sabellian *and* Arian thought
 - The persons (*prosopa* / *hypostases*) are eternal
 - The Son is from the Father's essence (*ek tis ousia*) and is of the same essence (*homoousious*) as the Father

Athanasius' Strategy

- Athanasius' manner of influence
 - Educated the Church
 - Foresaw the cultural pull to Hellenism, like John's Gospel
 - Deployed the term 'Arian' against all opponents

Athanasius' Strategy

- Athanasius' manner of influence
 - Did not rely on Emperors
 - Was exiled five times by various emperors
 - Antony, in *Life of Antony*
 - Delays replying to Emperor Constantine and his sons
 - Calls the Emperor (81) and judges (84) to do justice

Athanasius' Strategy

- Athanasius' manner of influence
 - Built or strengthened Latin agreement with Nicaea, conceptually and terminologically
 - Hosius of Cordoba
 - Julius of Rome
 - Hilary of Poitiers (Lewis Ayres, *Nicaea and its Legacy*, p.182)
 - The Latin West had struggled against the combination of Monarchianism and Adoptionist Christology

Athanasius' Strategy

- Athanasius' manner of influence
 - Recognized conceptual (though not terminological) agreement in the Greek East
 - *On the Councils* 12 (Seleucia) written 360 AD (Ayres, p.171 – 172)
 - Basil of Caesarea (Ayres, p.172 – 173)
 - Collaboration (?)
 - Marcellus of Ancyra
 - Egyptian Desert Monks, e.g. Antony of the Desert

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The Council of Constantinople, 381 AD

- Called by Emperor Theodosius, May 381
- Attended by 150 Nicene bishops and 36 Arian bishops



The Council of Constantinople, 381 AD

- We believe in one God, the Father Almighty,
 - Maker of heaven and earth, and of all things visible and invisible.
- And in one Lord Jesus Christ, the only-begotten Son of God,
 - begotten of the Father before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance [*homoousios*] with the Father;
 - by whom all things were made;
 - who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;
 - he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father;
 - from thence he shall come again, with glory, to judge the quick and the dead;
 - whose kingdom shall have no end.
- And in the Holy Ghost, the Lord and Giver of life,
 - who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.
 - In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Comparing 325 and 381

- We believe in one God, the Father Almighty,
 - Maker of all things visible and invisible.
- We believe in one God, the Father Almighty,
 - Maker of heaven and earth, and of all things visible and invisible.

Comparing 325 and 381

- And in one Lord Jesus Christ, the Son of God,
 - Begotten of the Father, the only-begotten; that is, of the essence [*ousia*] of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance [*homoousious*] with the Father;
 - By whom all things were made, both in heaven and on earth;
- And in one Lord Jesus Christ, the only-begotten Son of God,
 - Begotten of the Father before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance [*homoousious*] with the Father;
 - By whom all things were made;

Comparing 325 and 381

- Who for us men, and for our salvation, came down and was incarnate and was made man;
- He suffered, and the third day he rose again, ascended into heaven;
- From thence he shall come to judge the quick and the dead.
- Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;
- He was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father;
- From there he shall come again, with glory, to judge the quick and the dead;
- Whose kingdom shall have no end.

Comparing 325 and 381

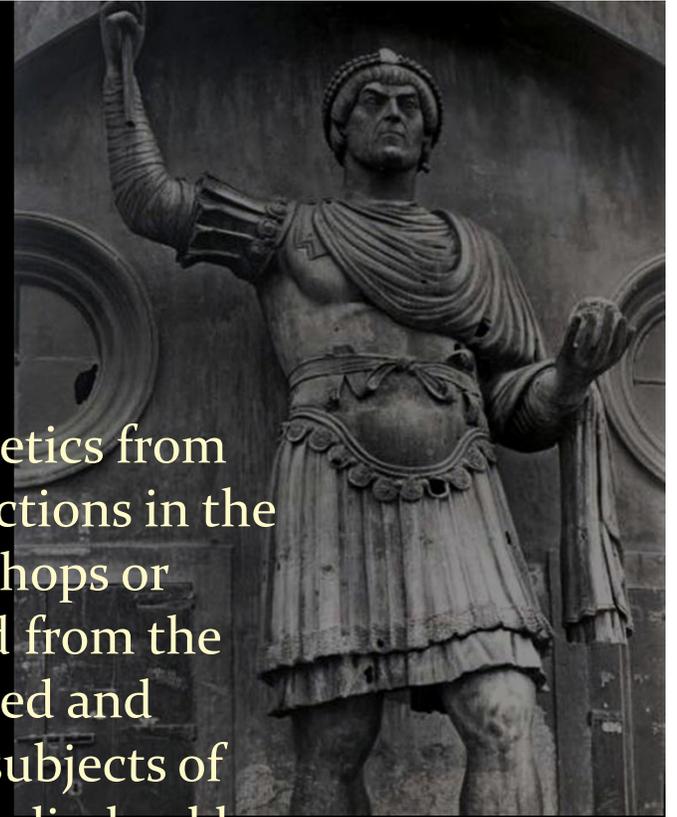
- And in the Holy Ghost.
- [But those who say: ‘There was a time when he was not;’ and ‘He was not before he was made;’ and ‘He was made out of nothing,’ or ‘He is of another substance [*hypostasis*]’ or ‘essence [*ousia*],’ or ‘The Son of God is created,’ or ‘changeable,’ or ‘alterable’— they are condemned by the holy catholic and apostolic Church.]
- And in the Holy Ghost, the Lord and Giver of life,
 - Who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.
 - In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Comparing 325 and 381

- The Limits of Human Language
 - The Son is begotten, the Spirit proceeds
 - What's the difference?
- Words and Experience
 - What does chocolate taste like? Cinnamon?
 - Some words only invite you into an experience
 - Some words can take you no further
 - The Nicene Creed reflects the *experience* of the Church

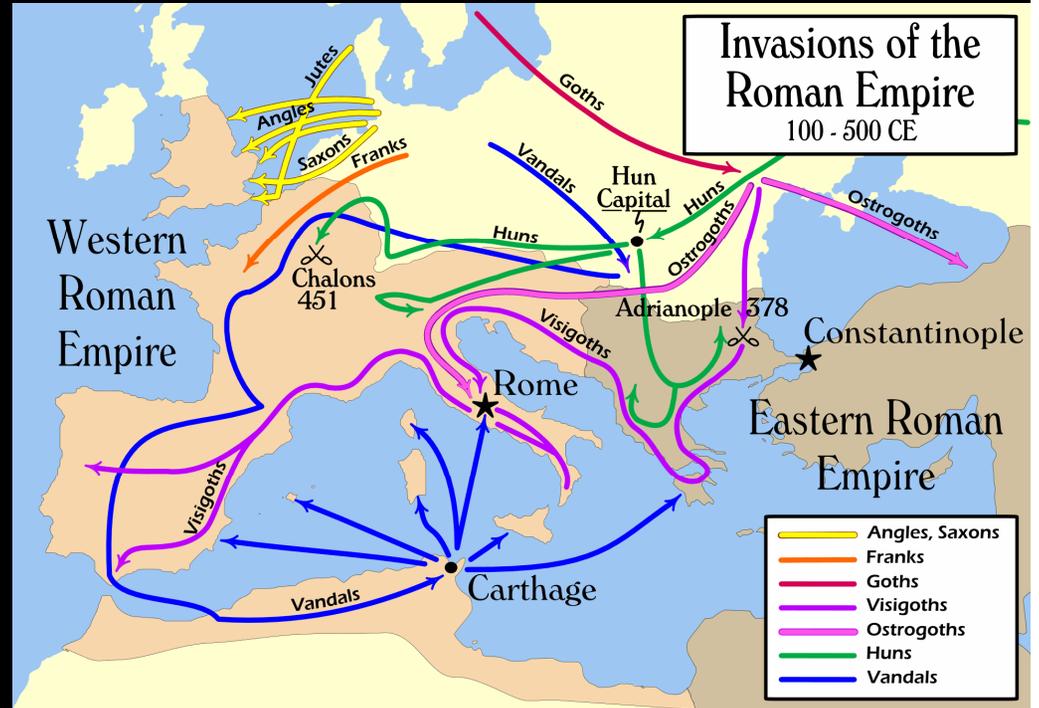
Arianism After 381 AD

- Dangerous Political Precedents:
 - ‘The emperor enacted a law, prohibiting heretics from holding churches, from giving public instructions in the faith, and from conferring ordination on bishops or others. Some of the heterodox were expelled from the cities and villages, while others were disgraced and deprived of the privileges enjoyed by other subjects of the empire. Great as were the punishments adjudged by the laws against heretics, they were not always carried into execution, for the emperor had no desire to persecute his subjects; he only desired to enforce uniformity of view about God through the medium of intimidation.’ (Sozomen, *Histories*, Book 7, chapter 7)
 - On July 30, 381, Theodosius gave all the confiscated Arian property to Gregory of Nazianzus, a Nicene theologian at the time bishop of Constantinople



Arianism After 381 AD

- Arianism among the Goths
 - Ulfilas (311 – 383 AD) ordained a bishop to the Goths by Eusebius of Nicomedia
 - Devised Gothic alphabet, translated Bible from Greek into Gothic
 - Arian Christianity lasted among the Visigoths until ~600 AD
 - Goths as migrants, soldiers



Arianism After 381 AD

- Arianism lasted in Roman North Africa, Hispania, and Italy
 - Until converted or suppressed in the 700 – 800's AD
 - 671 AD: Last Arian kings in Europe
 - Grimwald, King of the Lombards (662 – 671) and his son Garibald (671)



Nicene Legacy



- Motivation: Salvation as *Theosis*
 - Incarnational Atonement or ‘Medical Substitution’
 - The Person of Christ is the Work of Christ, and vice versa
 - God’s nature is relational, personal love – source of all divine acts
 - Unity of operations by F, S, Sp (Athanasius onward)
 - No ‘Broken Trinity’ view (Thomas McCall, *Forsaken*)
 - Penal substitutionary atonement? Father against Son?
 - Divine justice is restorative, not retributive
 - A coherent answer to the problem of human evil

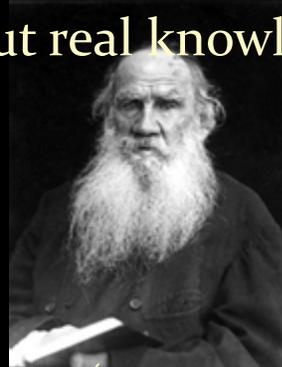
Nicene Legacy



- Effects
 - 'Persons' (*hypostasis, prosopa*)
 - Persons are eternal
 - Persons are relational (not atomistic, as in Aristotle)
 - A *relational* human rights ethic to correct Western individualism
 - Great example of cultural and linguistic contextualization

Nicene Legacy

- Motivation: Real Knowledge of God
 - We really do *apprehend* God as *He is and knows Himself*
 - Human language gives limited but real knowledge



Knowledge is real knowledge only when it is acquired by the efforts of your intellect, not by memory.

(Leo Tolstoy)

- Effects:
 - Cataphatic (positive) and apophatic (negative) theology
 - Apprehension, not comprehension, and worship
 - Foundation for empirical science
 - Unitary (not dualist) and relational universe
 - Realist mode: We can perceive things as they really are
 - John Philoponus (490 – 570 AD) of Alexandria
 - James Clerk Maxwell, Michael Polanyi