

st athanasius on the incarnation

St Athanasius on the Incarnation: Understanding the Divine Mystery

St Athanasius on the incarnation stands as one of the most profound and influential theological insights in Christian history. His writings helped shape orthodox Christian doctrine during a time of great controversy, particularly in defending the true nature of Christ against various heresies. Exploring St Athanasius' views on the incarnation not only deepens our understanding of early Church theology but also enriches modern reflections on the mystery of God becoming human.

The Context of St Athanasius and the Incarnation

To appreciate St Athanasius on the incarnation, it's important to understand the historical and theological backdrop. Living in the 4th century, Athanasius was a key figure in the struggle against Arianism, a belief claiming that Jesus Christ was a created being, not fully divine. This controversy threatened the very foundation of Christian belief about who Jesus was.

Athanasius' defense of the incarnation was part of his broader effort to affirm the full divinity and humanity of Christ. His famous work, **On the Incarnation**, written around 318-337 AD, remains a classic exposition on why God became man. The incarnation, for Athanasius, was not just a miraculous event but a necessary divine act for human salvation.

St Athanasius on the Incarnation: Key Theological Insights

Why God Became Man

One of the central questions Athanasius addresses is: why did God become incarnate? His answer is both simple and profound. According to Athanasius, humanity was corrupted by sin and death, and only God Himself could restore it. He writes that "He became what we are so that He might make us what He is." This phrase beautifully captures the transformative purpose of the incarnation.

Rather than sending a mere messenger or a lesser divine being, God took on human flesh to heal humanity from within. This union of divine and human in Jesus Christ is essential because only God can overcome the power of sin and death that humanity could not conquer on its own.

The Victory Over Death

Athanasius saw the incarnation as a cosmic battle against death and corruption. Because death had entered the world through sin, only someone who was truly divine and truly human could defeat it. Christ's resurrection was the ultimate victory, and the incarnation was the necessary first step.

This perspective reframes the incarnation not just as a historical event but as a divine strategy for salvation. By becoming human, God entered into the very reality of human weakness and death, conquering it from the inside.

The Unity of Divine and Human Natures

A crucial aspect of Athanasius' teaching is the affirmation that Jesus Christ is fully God and fully human, two natures united in one person without confusion or separation. This doctrine of the hypostatic union guards against the extremes of both Arianism and Nestorianism (which separated the natures too much).

For Athanasius, this unity is vital for salvation. If Jesus were not truly God, He could not save humanity; if He were not truly human, He could not represent and redeem us. The incarnation bridges this gap perfectly.

How St Athanasius' Views Influence Christian Thought Today

The insights of St Athanasius on the incarnation continue to resonate through centuries of Christian theology and worship. His clear articulation of the reasons and meaning behind God becoming human laid the groundwork for later ecumenical councils, such as the Council of Chalcedon in 451 AD.

Today, understanding Athanasius' perspective helps believers grasp the depth of God's love and the mystery of salvation. It challenges any simplistic notion of Jesus as merely a moral teacher or prophet and invites a deeper appreciation of the divine reality revealed in Christ.

Practical Lessons from Athanasius on the Incarnation

Reflecting on Athanasius' teaching can inspire several practical takeaways:

- **Embrace the humanity of Christ:** Recognize that God entered fully into human experience, including suffering and temptation, offering a model for how to live and trust God in hardship.
- **Celebrate the transformative power of God:** The incarnation reminds us that God desires to transform us from the inside out, making us more like Him.
- **Hold fast to orthodox beliefs:** Athanasius' commitment to the true nature of Christ encourages vigilance against distortions of the gospel message.

St Athanasius on the Incarnation and Its Relevance for Modern Faith

In a world where questions about identity, purpose, and spirituality abound, the doctrine of the incarnation remains deeply relevant. St Athanasius on the incarnation invites believers to a faith that is both deeply theological and profoundly practical.

The incarnation is not just about a past event; it's about a living reality that continues to impact how we understand God, ourselves, and the world. In Christ, divine love took on flesh to dwell among us, showing that God is not distant but intimately involved in human life.

Moreover, Athanasius' insistence on the full divinity and humanity of Jesus challenges contemporary views that might dilute either aspect. This balance helps believers approach Jesus with reverence and trust, knowing that He is both powerful and compassionate.

Engaging with Athanasius' Writings Today

For those interested in exploring St Athanasius on the incarnation further, reading **On the Incarnation** is a rewarding experience. The text is accessible and rich with theological depth, offering insights into early Christian thought and the enduring mystery of God's love.

Additionally, many modern theologians and scholars continue to draw on Athanasius' work to engage with contemporary challenges to Christian doctrine. His clarity and devotion provide a solid foundation for ongoing reflection and dialogue.

St Athanasius on the incarnation reveals a profound divine plan: God became human to restore, redeem, and transform creation. His defense of this truth helped shape Christian orthodoxy and continues to inspire believers to encounter the mystery of Christ in new and meaningful ways. Through his writings, Athanasius invites us to see the incarnation not just as a theological concept but as a living reality that speaks to the heart of the Christian faith.

Frequently Asked Questions

Who was St. Athanasius and what is his significance in Christian theology?

St. Athanasius was a 4th-century Christian bishop and theologian known for his defense of Trinitarian doctrine and his influential works, particularly on the Incarnation of Christ. He played a crucial role in combating Arianism and shaping orthodox Christian beliefs.

What is the central theme of St. Athanasius' work 'On the Incarnation'?

The central theme of 'On the Incarnation' is the theological explanation of why God became man in the person of Jesus Christ. Athanasius argues that the Word of God assumed human nature to restore humanity to its original divine likeness and to defeat death and corruption.

How does St. Athanasius explain the purpose of the Incarnation in his writings?

St. Athanasius explains that the Incarnation was necessary for the salvation of humanity. By becoming human, the Word of God overcame sin and death, renewing humanity and enabling humans to partake in divine life and immortality.

What role does the concept of 'deification' or 'theosis' play in Athanasius' theology on the Incarnation?

Athanasius famously stated, 'God became man so that man might become god,' highlighting the concept of deification or theosis. This means that through the Incarnation and Christ's redemptive work, humans are invited to share in the divine nature and be transformed by grace.

How did St. Athanasius' views on the Incarnation influence later Christian thought?

Athanasius' theological insights on the Incarnation laid the foundation for orthodox Christology. His emphasis on the true divinity and humanity of Christ influenced the Nicene Creed and shaped the doctrine of the hypostatic union, which became central to Christian theology.

Why is St. Athanasius' 'On the Incarnation' still relevant in contemporary theological discussions?

'On the Incarnation' remains relevant because it addresses fundamental questions about the nature of Christ, salvation, and the relationship between God and humanity. Its profound exploration of the Incarnation continues to inspire and inform modern Christian theology and spirituality.

Additional Resources

****St Athanasius on the Incarnation: A Theological Exploration****

st athanasius on the incarnation represents one of the cornerstone theological perspectives in Christian doctrine. As a pivotal figure in early Christianity, Athanasius of Alexandria profoundly shaped the understanding of the Incarnation—the doctrine that God became flesh in the person of Jesus Christ. His writings, particularly *On the Incarnation*, remain essential in discussions about Christology and the nature of God's intervention in human history. This article explores Athanasius's views on the Incarnation, analyzing their theological depth, historical context, and ongoing relevance.

The Historical and Theological Context of Athanasius's Thought

To appreciate st athanasius on the incarnation, it is important to situate his work within the broader theological debates of the fourth century. During Athanasius's lifetime, the early Church was embroiled in controversies related to the nature of Christ and his relationship to God the Father. The Arian controversy, which questioned the divinity of Christ, directly challenged the orthodox understanding of the Incarnation. Athanasius emerged as a formidable defender of Nicene orthodoxy, emphatically asserting the full divinity and humanity of Jesus Christ.

His treatise **On the Incarnation** was not merely a response to heretical claims but also a profound meditation on why God became human. Athanasius argued that the Incarnation was necessary for the restoration of humanity, which had fallen into corruption and death because of sin. This perspective frames the Incarnation as a divine act of salvation and renewal.

The Necessity of the Incarnation

One of the most distinctive features of st athanasius on the incarnation is his rationale for why God became man. Unlike some interpretations that focus primarily on the moral example of Jesus, Athanasius emphasized the cosmic and ontological implications. According to him, humanity had been corrupted by sin and was dying, and no mere human effort could restore it.

Athanasius proposed that only God himself could reverse this condition, but to do so, God had to enter into human nature. Through the Incarnation, the Word (Logos) assumed flesh, united divinity with humanity, and thereby renewed the entire human race. This act was not a mere appearance but a genuine union—fully God and fully man—necessary to defeat death and restore life.

Key Features of Athanasius's Christology

Athanasius's articulation of the Incarnation is notable for several theological features:

- **Hypostatic Union:** He affirmed the inseparable union of divine and human natures in the person of Christ, which later became a foundational doctrine in Christian theology.
- **Divine Initiative:** The Incarnation is portrayed as God's proactive intervention rather than a human achievement.
- **Salvific Purpose:** Christ's coming into the world is intrinsically tied to the salvation and deification of humanity.
- **Rejection of Docetism:** Athanasius countered the belief that Christ's humanity was an illusion, insisting on the reality of the flesh.

These points underscore the depth and nuance of his theological insights, which continue to influence contemporary theological discourse.

Comparing Athanasius with Other Theologians on the Incarnation

St Athanasius's views on the Incarnation can be contrasted with those of other important theologians both in his era and beyond. For instance, theologians like Origen and later Augustine also engaged with the concept of the Incarnation but emphasized different aspects.

Athanasius vs. Origen

While Origen contributed to early Christian thought on the Logos and the pre-existence of souls, his views were sometimes speculative and less dogmatic. Athanasius's approach was more focused on combating heresy and establishing a clear doctrinal foundation. His insistence on the full divinity of Christ was a direct counter to Origen's more allegorical and philosophical interpretations.

Athanasius vs. Augustine

Augustine's theology later expanded on the Incarnation with a focus on grace, original sin, and the inner workings of the Trinity. While Augustine shared Athanasius's view of the necessity of the Incarnation for salvation, his analysis was more systematic and incorporated psychological elements of human nature. Athanasius, by contrast, concentrated on the cosmic battle between death and life, sin and salvation.

The Enduring Relevance of Athanasius's Teaching on the Incarnation

In modern theological studies, St Athanasius on the Incarnation remains a critical reference point for understanding the mystery of God becoming human. His ideas continue to be studied not only in academic institutions but also in ecclesiastical contexts where doctrinal clarity is paramount.

Impact on Contemporary Christology

Athanasius's insistence on the true humanity and divinity of Christ challenges contemporary theologians who might be tempted to downplay one nature in favor of the other. His work serves as a corrective against both Nestorianism (which separates the two natures) and Monophysitism (which conflates them). Modern Christological debates often return to Athanasius's framework as a balanced and historically rooted solution.

Influence on Ecumenical Dialogues

The clarity of Athanasius's position has made his writings instrumental in ecumenical discussions among different Christian traditions. Both Eastern Orthodox and Western churches recognize his contribution to the doctrine of the Incarnation, making him a unifying figure in efforts toward theological reconciliation.

Critical Reflections on Athanasius's Approach

While Athanasius's theology has been lauded for its depth and orthodoxy, it is not without critiques. Some modern scholars question whether his cosmic and ontological emphasis on the Incarnation might overshadow the ethical and social implications of Christ's life. Furthermore, the highly theological language of the fourth century can sometimes seem distant from contemporary believers' lived experiences.

Nevertheless, the theological rigor and spiritual insight of St. Athanasius on the incarnation provide a rich resource for both scholars and practitioners seeking to understand the mystery of Christ's coming.

St. Athanasius on the incarnation remains a vital subject of study for those invested in the heart of Christian theology. His passionate defense of Christ's divine and human natures, coupled with his profound explanation of the salvific purpose of the Incarnation, continue to resonate across centuries. As theological inquiry progresses, Athanasius's legacy endures, inviting ongoing reflection on the profound mystery of God made flesh.

[St Athanasius On The Incarnation](#)

st athanasius on the incarnation: *On the Incarnation* Saint Athanasius of Alexandria, 2016-04-05 Two names stand above all others in the history of the early Christian church: Augustine and Athanasius. The former was from the West and contended for the doctrine of grace against Roman moralism, while the latter came from the East and became a champion of orthodoxy against Arian attacks on the doctrine of the Trinity. *On the Incarnation* was Athanasius' second apologetic work, and in it he defends the Christian faith and tries to convince Jews and Greeks that Jesus was not a prophet or teacher but the Christ, the divine incarnation of God's Word. You may find yourself reading Athanasius and thinking that the divine incarnation of Jesus is an obvious point, only to realize that, at some point, it wasn't so obvious. Three hundred years after Jesus ascended to heaven, the Council of Nicaea was still trying to figure out exactly who Jesus was. Through his presence at the Council of Nicaea as an assistant to Alexander and his work in this writing, Athanasius helped early Christianity—indeed all Christianity—to understand something more of the mystery of our faith: God was manifested in the flesh. All Christians, directly or indirectly, have been influenced by Athanasius because of his foundational insistence of who Jesus is. There is perhaps no other Christian writing in which the coming of our Savior is proclaimed so clearly as the way of victory over death. Thanks to Athanasius, and so many other early Christian thinkers, we have a

firmer footing in our own exploration and understanding of who God is and how He works.

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st athanasius on the incarnation: *On the Incarnation of the Word of God* Saint Athanasius (Patriarch of Alexandria), 2011-05-11 On the Incarnation of the Word of God By: St. Athanasius Forward by Dr. Tom Morris Nothing except the Resurrection of Jesus Christ is a greater miracle or wonder in human history. God becoming flesh in human history is the greatest marvel. Avatar is what this is called in Hindu religious tradition. Jesus of Nazareth was foretold in the Torah and the Prophets centuries before his appearance and he was proved to be real and not a pretender due to his death and Resurrection. The early church grappled with all of this intellectually. Many heresies were confronted, answered, and dismissed. Throughout the 2000 plus years of church history, many of the early church heresies have reappeared over and over again. Whether you are Catholic or Protestant the answers are from the Word of God.

st athanasius on the incarnation: *Athanasius de Incarnatione. St. Athanasius on the Incarnation*, Tr. by A. Robertson Athanasius, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1885 edition. Excerpt: ... this is no small proof, or rather an evident warrant, that it is despised by all Christ's disciples, and that they all take the aggressive against it and no longer fear it; but by the sign of the Cross and by faith in Christ tread it down as dead. 2. For of old, before the divine sojourn of the Saviour took place, even to the saints death was terrible,¹ and all wept for the dead as though they perished. But now that the Saviour has raised his body death is no longer terrible; for all who believe in Christ tread him under as nought, and choose rather to die than to deny their faith in Christ. For they verily know that when they die they are not destroyed, but actually begin to live, and become incorruptible through the Resurrection. 3. And that devil that once maliciously exulted in death, now that its¹ pains were loosed, remained the only one truly dead. And a proof of this is, that before men believe Christ, they see in death an object of terror and play the coward before him. But when they are gone over to Christ's faith and teaching, their contempt for death is so great that they even eagerly rush upon it, and become witnesses for the Resurrection the Saviour has accomplished against it. For while still tender in years they make haste to die, and not men only, but women also, exercise themselves by bodily discipline against it. So weak has he become, that even women who were formerly deceived by him, now mock at him as dead and paralyzed. 4. For as when a tyrant has been defeated by a real king, and bound hand and foot, then all that pass by laugh him to scorn, buffeting and reviling him, no longer fearing his fury and barbarity, because of the king who has conquered him; so also, death having been conquered and exposed by the Saviour...

st athanasius on the incarnation: On the Incarnation of the Word of God (Hardcover) St Athanasius, 2018-07-25 On the Incarnation of the Word of God is an ancient text by Saint Athanasius, who expounds upon the divine and eternal wisdom offered by Lord. First penned during the early 4th century AD, this early book of Christian wisdom is both an inspiring reflection upon the spiritual tenets of the faith, and a stern rebuke to the ideas of Arianism which at the time were opposed widely by the early Christian church. For following his beliefs, St. Athanasius also suffered condemnation from an antagonistic Roman Empire, which at the time had not converted to

Christianity under the guidance of Emperor Constantine. Athanasius thought that believers of Christianity had the power to unite themselves and devote their collective praise to Jesus Christ, whose pureness of virtue is beyond any other Earthly being. By so devoting themselves to the Son of God, believers in the tenets and doctrine of Christian lore could ascend to immortality in the next life.

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st athanasius on the incarnation: The Incarnation of the Word of God St. Athanasius, 2013-06-08 Athanasius was born in the later half of AD 299 and died in AD 373. During this time, in 325, one of the most important Church meetings in history took place (second probably only to the Jerusalem Council). Convened by Constantine, the Council of Nicaea's primary task was seeking unity in all Christendom on the nature of the person of Jesus and his relation to the Father. While we mostly take it for granted today, most of what is now considered orthodox Christian doctrine were once items up for debate. At the council of Nicaea there were two views on the person of Christ being debated. The first was that of Arius, who believed that the Son was a created creature, albeit the first created, and not God. This makes sense if Jesus is "the Son" he must then come after the father. Colossians calls him the "firstborn of all creation." Arius argued that the Son was created from nothing and then he was the creator of all other things. This made him a finite being as well as a being capable of wrong. The second view, and the one the council decided on, was that of St. Alexander, Bishop of Alexandria. Alexander argued that the Father's attributes are eternal, even his fatherhood and so he has always had the Son with him. Technically, he said the son was "begotten" and not created. Begotten of the same substance as the Father. This meant he was God and equal with the Father. Alexander had assistants at the council, the most notable of which was a 26 year old deacon by the name of Athanasius. Athanasius would spend the rest of his life fighting the Arian heresy. He did this most notably through his work *On the Incarnation*. *On the Incarnation* is the second half of a two part treatise and in it Athanasius covers creation, the fall, and the incarnation and resurrection as well as some refutations to common objections from Jews and Greeks regarding the Son, or as he calls him, the "God Word."

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(Patriarch of Alexandria), 1893

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st athanasius on the incarnation: Athanasius Athanasius, 2013-01-21 Athanasius stood contra mundum (against the world) in defense of the biblical doctrine of Christ. He opposed Arius when it seemed all the world would follow Arius's heresy. Athanasius's work remains even today one of the definitive statements of orthodox Trinitarianism.

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