


The Nicene Creed 325

The background image shows a vast landscape of ancient ruins. In the center, a large stone archway stands prominently, flanked by other stone structures. The foreground is filled with numerous large, rectangular stone blocks, some of which are partially buried in the ground. The ground is covered with green grass and small yellow flowers. In the distance, rolling green hills are visible under a blue sky with scattered white clouds. The overall scene is one of historical significance and natural beauty.

Presented at the
Institute for the Study of Western Civilization
10060 Bubb Road, Cupertino California
by William Fredlund, Ph.D.
June 10, 2018

The Nicene Creed 325

The Nicene Creed is the definitive statement of Christian orthodoxy.

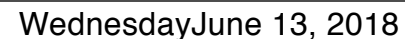
Gaius Octavius, "Augustus"
Sept 23, 63 BC - Aug 19, 14 AD

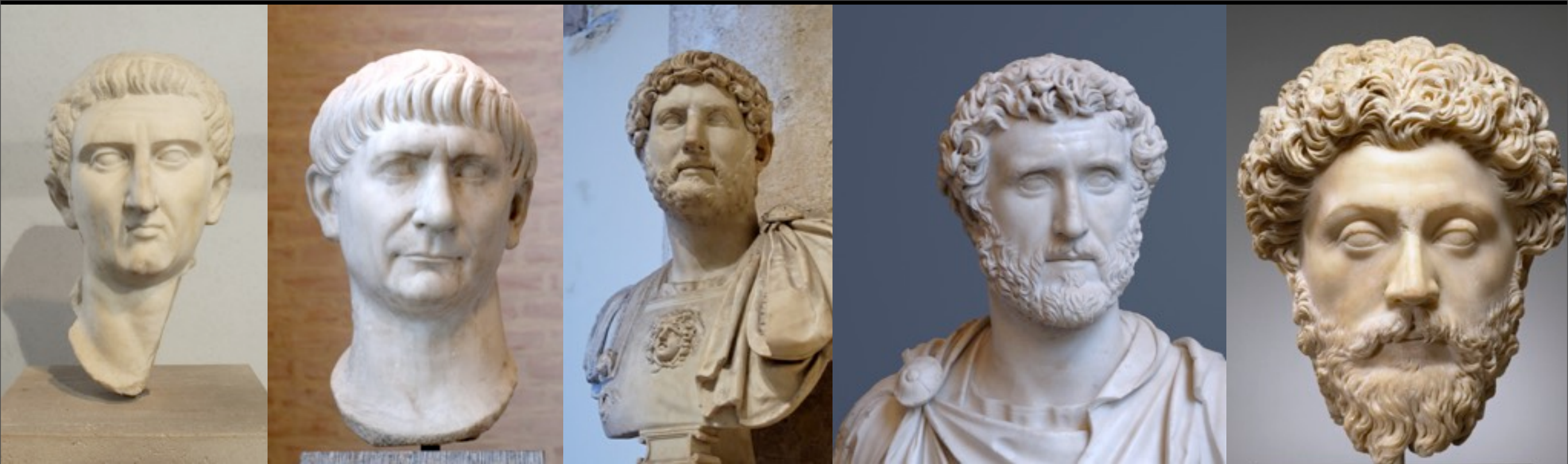


Constantine the Great, 272-337
Emperor: 312-337



| Son/ Daughter
 : Adopted son
 — Marriage
 1, 2... Number of marriage



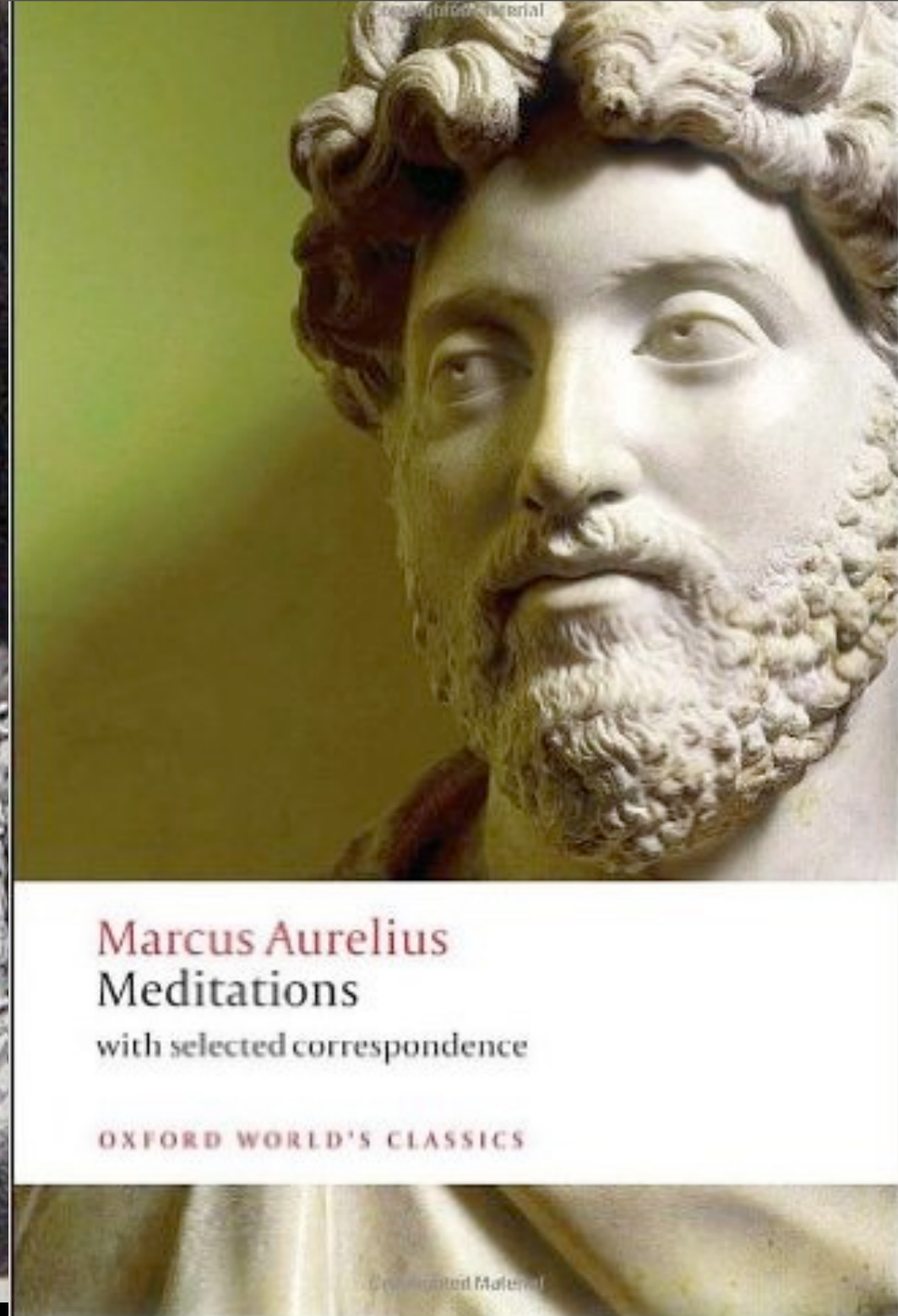


THE AGE OF THE FIVE GOOD EMPERORS

96 - 180 AD



Septimius Severus,
Emperor 193-211



Roman Empire 200 AD: A crisis of belief
If the Gods, Zeus(Jupiter), Hera, Apollo are myths?
Then what can we believe?

SEPTIMIUS SEVERUS 193-211 DIOCLETIAN 284-305 AD



- 200-300 AD 1. Constitutional crisis of succession.
2. Pressure on the borders: Goths, Vandals, Huns.
3. Economic decline: no new territory, no new slaves.
4. Plague, population decline.
5. What to do with the Christians.



Diocletian, 244-311, Emperor: 284-305 AD , Archaeological Museum

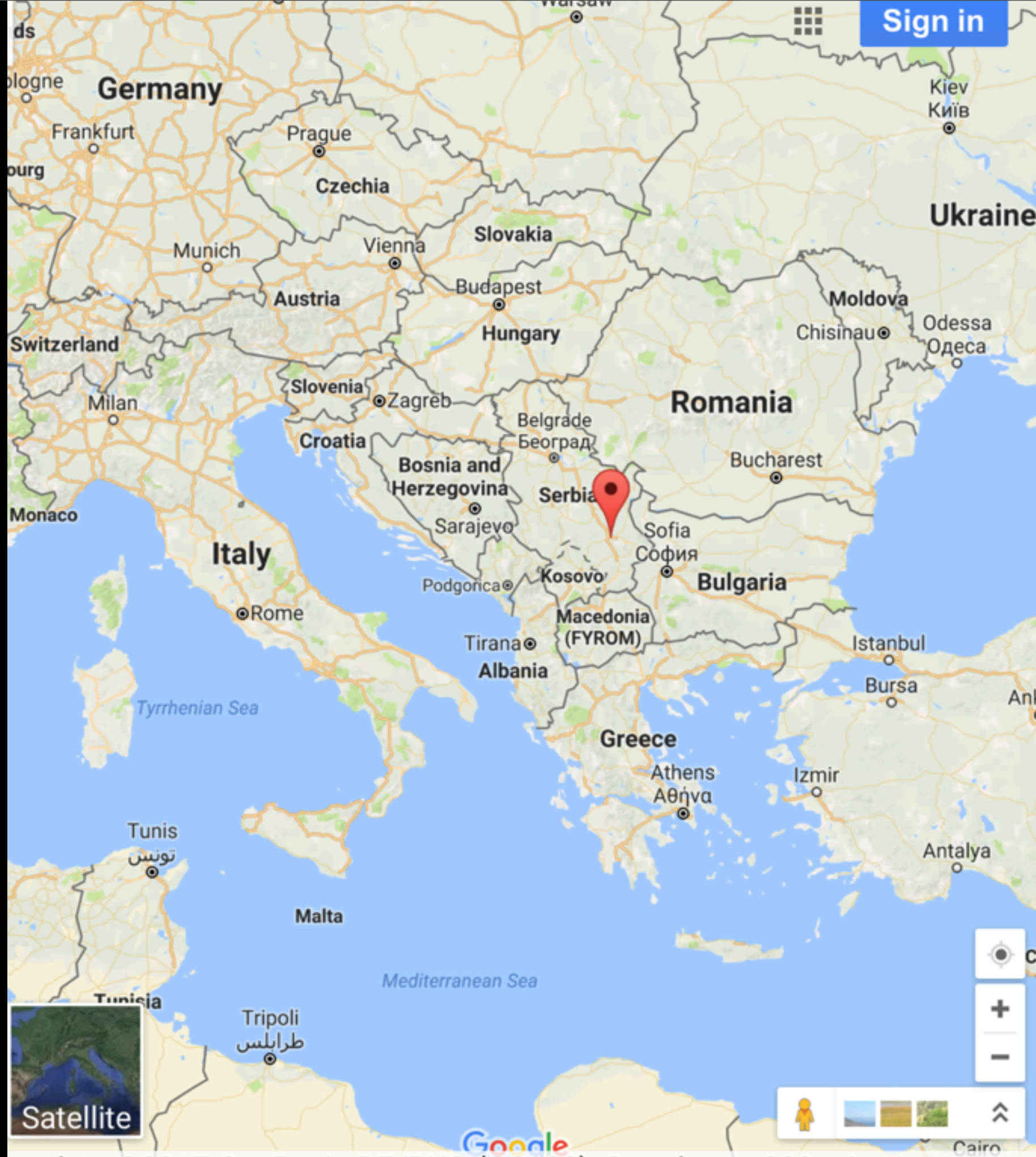




Constantine the Great, 272-337 (65)

Born: Serbia, 272





Constantine a
man of the
EAST.
No
wonder he
thought of
a capital at
Constantinople
Nova Roma.



Saint Helen, 250 - 330

British Manuscript c. 800 St Helen in Holy Land



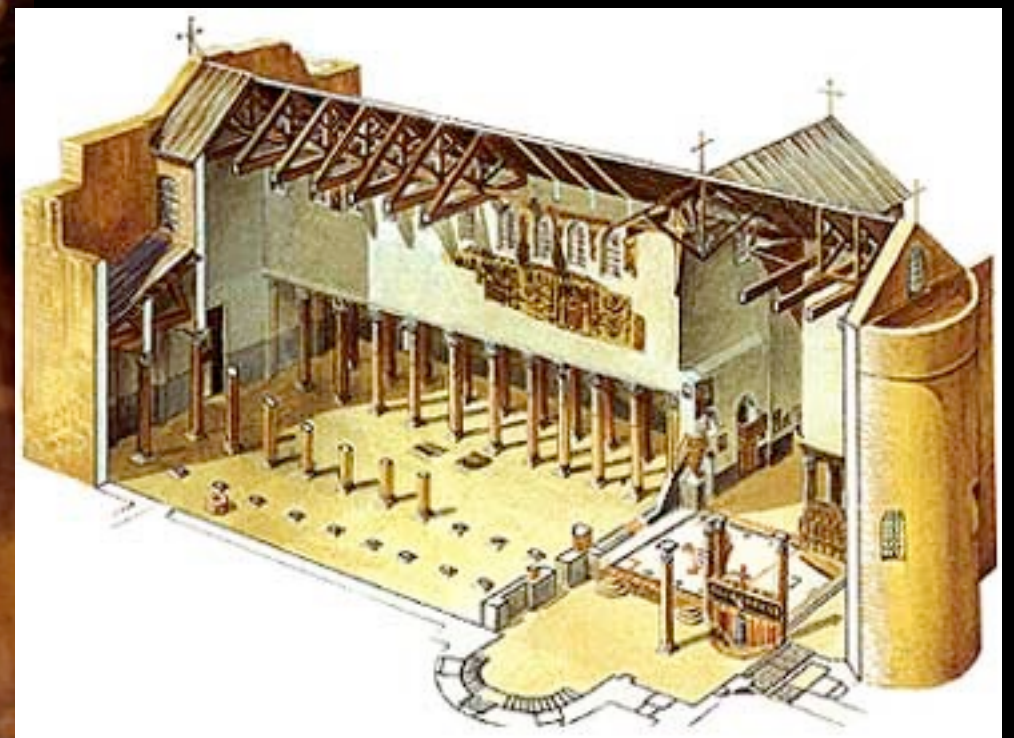


Bethlehem

Wednesday June 13, 2018



Church of the Nativity, Bethlehem, 327







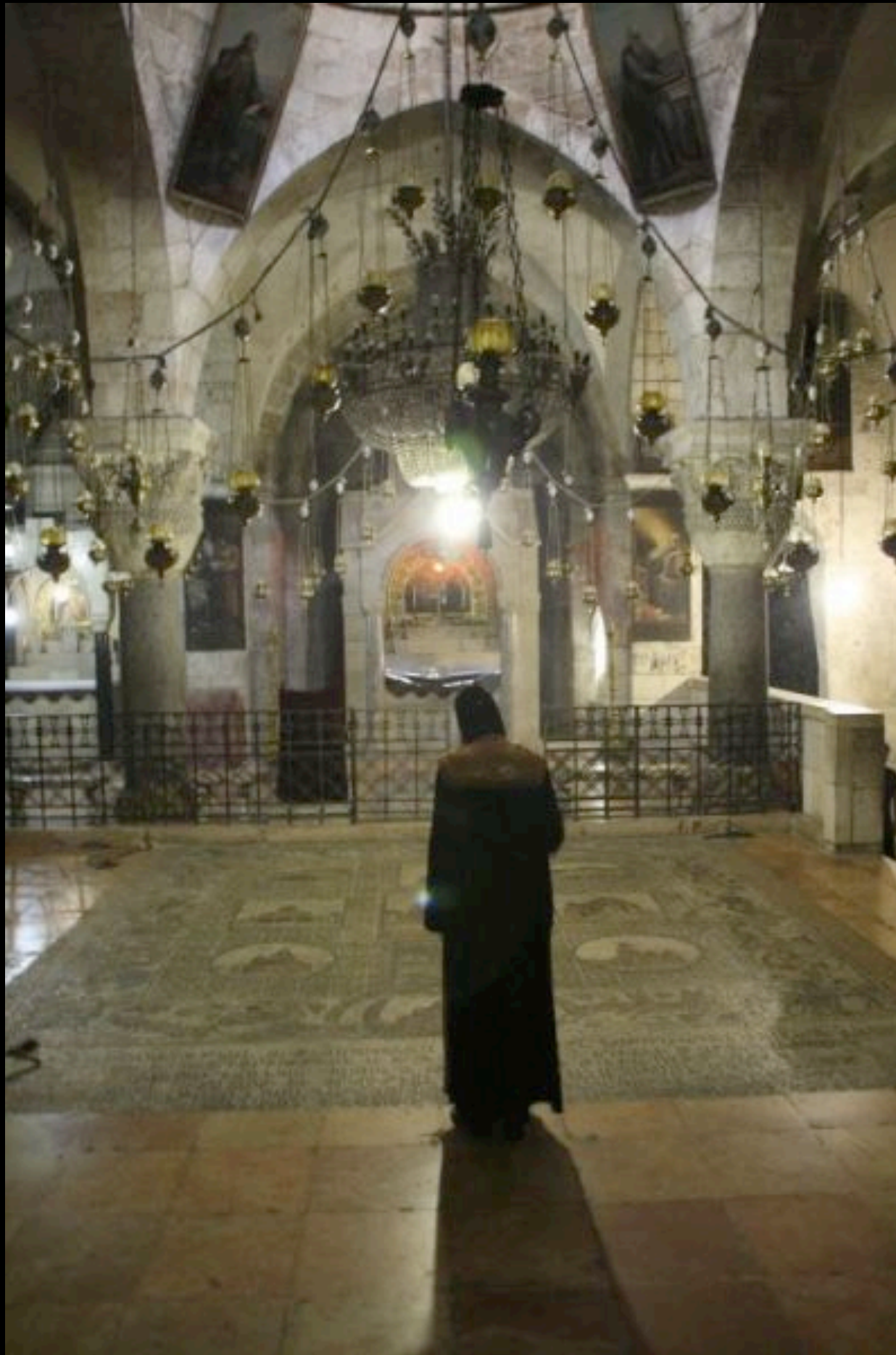
Church of the Holy Sepulchre, Jerusalem







Golgatha Altar,
the traditional
location for
the crucifixion



Chapel of St Helen,
Church of the
Holy Sepulchre



Saint Helen by
Lucas Cranach



Saint Helen by
Cima da Conegliano





Tomb of
Saint Helen
in the
Vatican
Museum
c. 330 AD

Constantius, 250-306



Helena, 250-330
Latin: *Flavia Iulia Helena*

Constantine the Great, 272-337 (65)

Emperor: 312-337 (Met Mus NY)



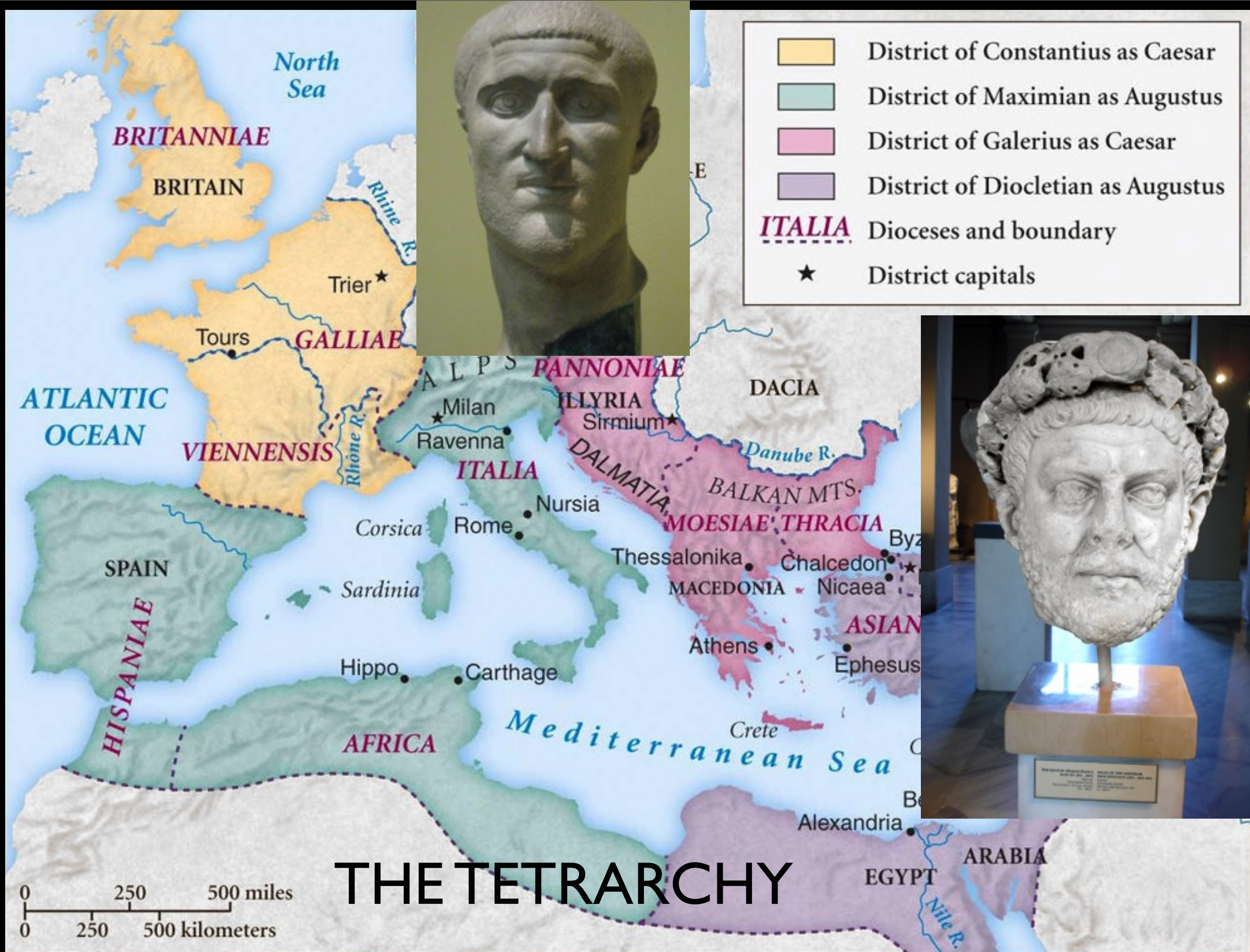
Constantius, 250-306, brilliant general



He was the father of
Constantine the Great.

As *Caesar*, he defeated the usurper
Allectus in Britain and campaigned
extensively along the Rhine frontier,
defeating the Alamanni and Franks.

Upon becoming *Augustus* in 305,
Constantius launched a successful
punitive campaign against the Picts
beyond the Antonine Wall. However,
Constantius died suddenly in York the
following year. His death sparked the
collapse of the tetrarchic system of
government inaugurated by
the Emperor Diocletian.



Young Constantine in Naissus, today Niš, Serbia then called Moesia and Thracia



Early years with Helen,
no Thracian language;
Latin.



Constantine received a formal education at Diocletian's court, where he learned Latin literature, Greek, and philosophy. The cultural environment in Nicomedia was open, fluid and socially mobile, and Constantine could mix with intellectuals both pagan and Christian. He may have attended the lectures of Lactantius, a Christian scholar of Latin in the city. Because Diocletian did not completely trust Constantius—none of the Tetrarchs fully trusted their colleagues—Constantine was held as something of a hostage, a tool to ensure Constantius's best behavior. Constantine was nonetheless a prominent member of the court.



CONVERSION AND CHRISTIAN GROWTH

TABLE 1.1

Christian Growth Projected at 40 Percent per Decade

<i>Year</i>	<i>Number of Christians</i>	<i>Percent of Population^a</i>
40	1,000	0.0017
50	1,400	0.0023
100	7,530	0.0126
150	40,496	0.07
200	217,795	0.36
250	1,171,356	1.9
300	6,299,832	10.5
350	33,882,008	56.5

^a Based on an estimated population of 60 million.

303 Diocletian Decides to Rid the Empire of Christians



On 23 February 303, Diocletian ordered that the newly built church at Nicomedia be razed. He demanded that its scriptures be burned, and seized its precious stores for the treasury. The Christians refused to leave the church. So it was set ablaze with all the Christians inside. The next day, Diocletian's first "Edict against the Christians" was published. The edict ordered the destruction of Christian scriptures and places of worship across the empire, and prohibited Christians from assembling for worship.





303-305 Persecutions continue; total failure



305: Diocletian, ill and exhausted
Announces his retirement to Dalmatia
where he will cultivate his cabbages



THE TETRARCHY
 Constantine joins
 his father in Britain

July 26, 306

Constantius died at York
Roman troops proclaim
his son Constantine
Emperor.



312 The Milvian Bridge (Ponte Milvio), Rome



Battle of the Milvian Bridge

312



Day in History
28 October

After Diocletian stepped down on 1 May 305, his successors began to struggle for control of the Roman Empire. Battle took place between the Roman Emperors Constantine I and Maxentius. According to chroniclers, the battle marked beginning of Constantine's conversion to Christianity.





Battle of Milvian Bridge

- ❖ Constantine commanded his troops to adorn their shields with a Christian symbol (the Chi-Ro), and thereafter they were victorious.



Battle of Milvian Bridge, Oct 28. 312



Maxentius
278-312

Romans view the battle as a test between two religions Christians versus the Old Religion



100,000 men on each side.



The Milvian Bridge (Ponte Milvio), Rome



Oct 29
312
Constantine
Marches into
Rome



313: New Emperor on gold coin
with a Greek Sun God
In first public presentation of self
He is not a Christian





Porta Ticinese, Milano, southwest corner of city



313: Edict of Milan, Christianity legal





WHY WERE PEOPLE JOINING THE CHRISTIAN MOVEMENT IN 300'S?

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1. A new conception of God.
2. An inversion of values:
vengeance is bad, forgiveness good
3. A new conception of the community:
caring vs “honor”
4. A new conception of the good life.
service to poor, sick
5. A new emphasis on the INDIVIDUAL.
The individual now had a personal
connection to a personal God: Jesus.

To a world ruled by fate
and the whims of 100s of capricious gods,
Christianity brought the promise of Order and everlasting life



CHRISTIANITY; LIFE AND DEATH

Once death lost its power over life, life itself took on new meaning for believers. Sociologist Rodney Stark of the University of Washington sees dramatic evidence of this in the high Christian survival rates during the plagues that repeatedly hit the citizens of the ancient Roman Empire. "The Romans threw people out into the street at the first symptoms of disease, because they knew it was contagious and they were afraid of dying," says Stark. "But the Christians stayed and nursed the sick. You could only do that if you thought, 'So what if I die? I have life eternal'



WHY WERE PEOPLE JOINING THE CHRISTIAN MOVEMENT IN 300'S?

300's THE EMPIRE MOVES EAST



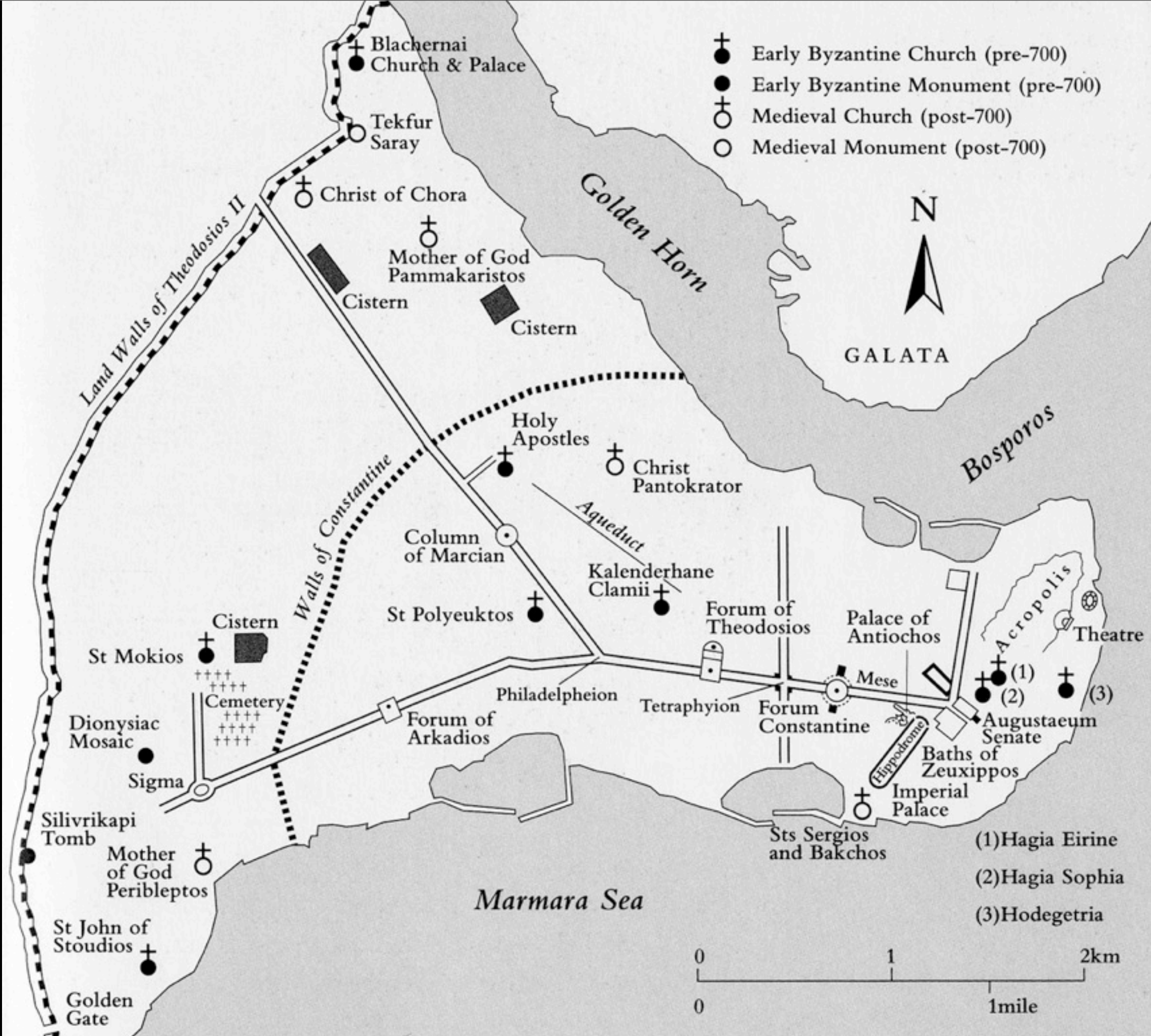
Nova Roma













The Christian Emperor



Gradually, as his power grew more secure, he favored Christianity more openly.

After 317 his coins dropped one by one their pagan effigies, until by 323 they bore only neutral inscriptions.

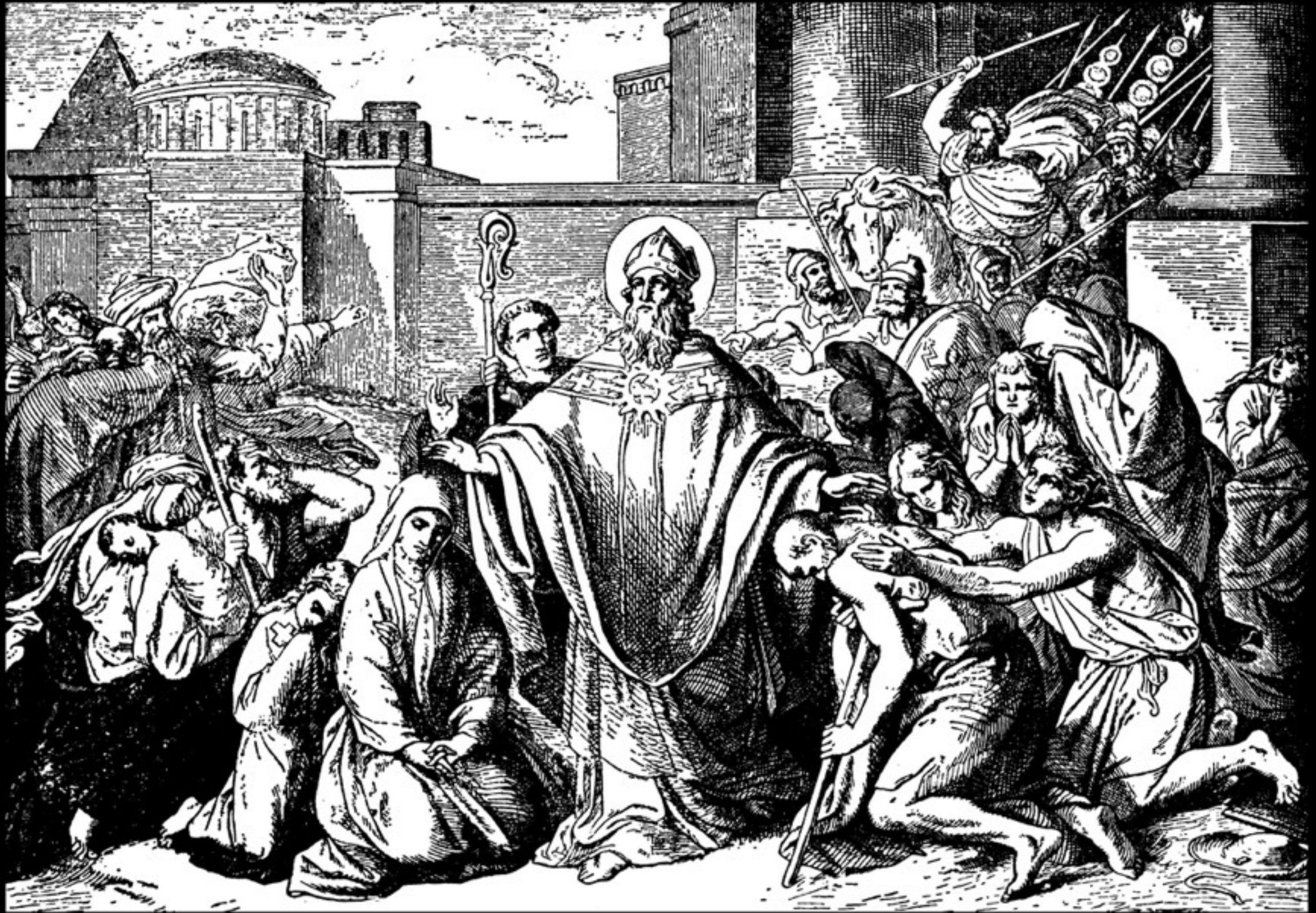
A legal text of his reign, gave Christian bishops the authority of judges in their dioceses; other laws exempted Church realty from taxation, made Christian associations juridical persons, allowed them to own land and receive bequests, and assigned the property of intestate martyrs to the Church.



Constantine gave money to needy congregations, built several churches in Constantinople and elsewhere, and forbade the worship of images in the new capital. He gave his sons an orthodox Christian education, and financed his mother's Christian philanthropies. The Church rejoiced in blessings beyond any expectation.



By the 320's there was trouble in the church.
Now that it was Legal, it was public.
Therefore it had to say publicly what it believed.

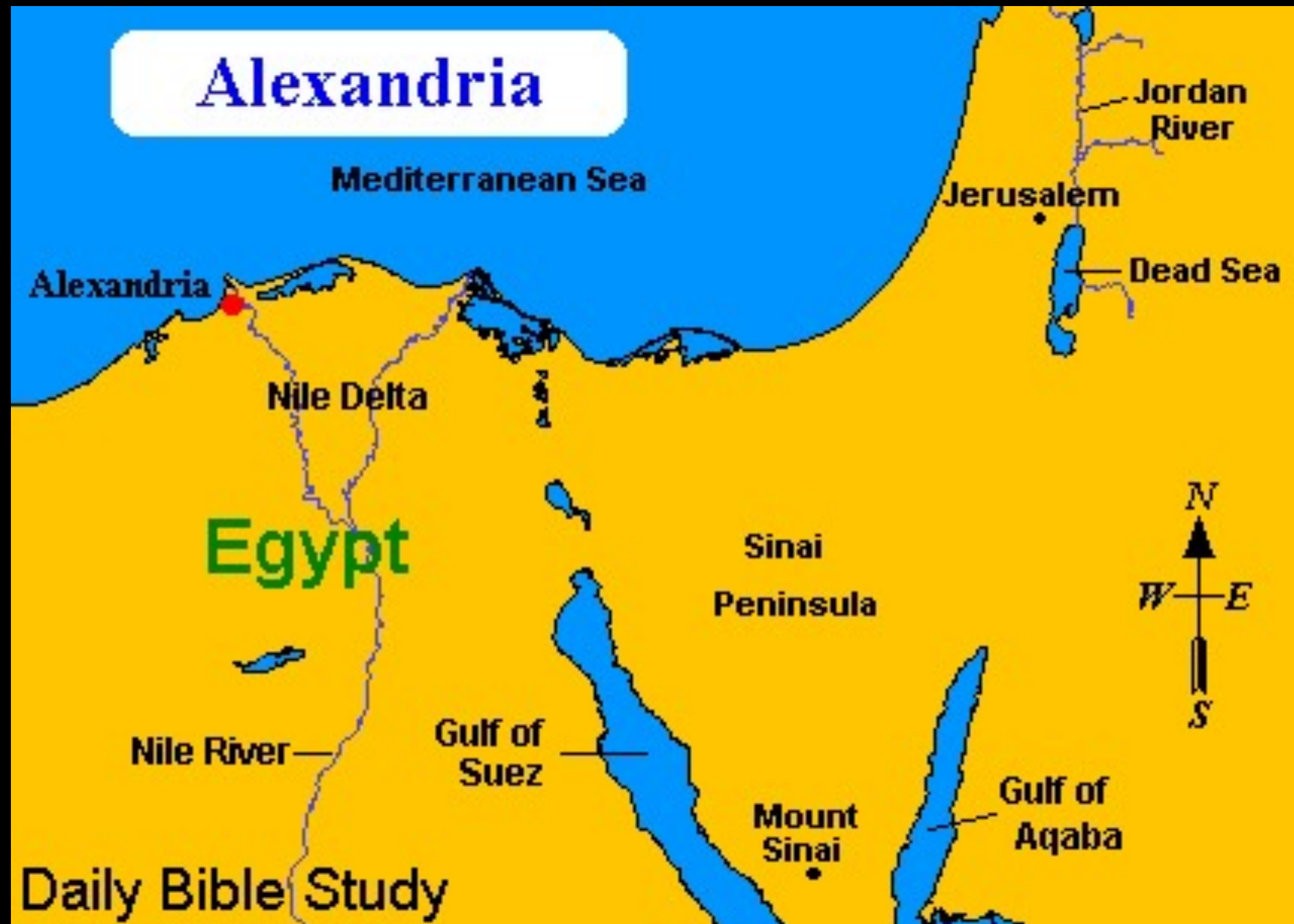


320's trouble in Alexandria: Athanasius VS Arius





Alexandria



Daily Bible Study

www.keyway.ca

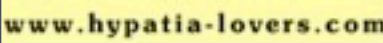


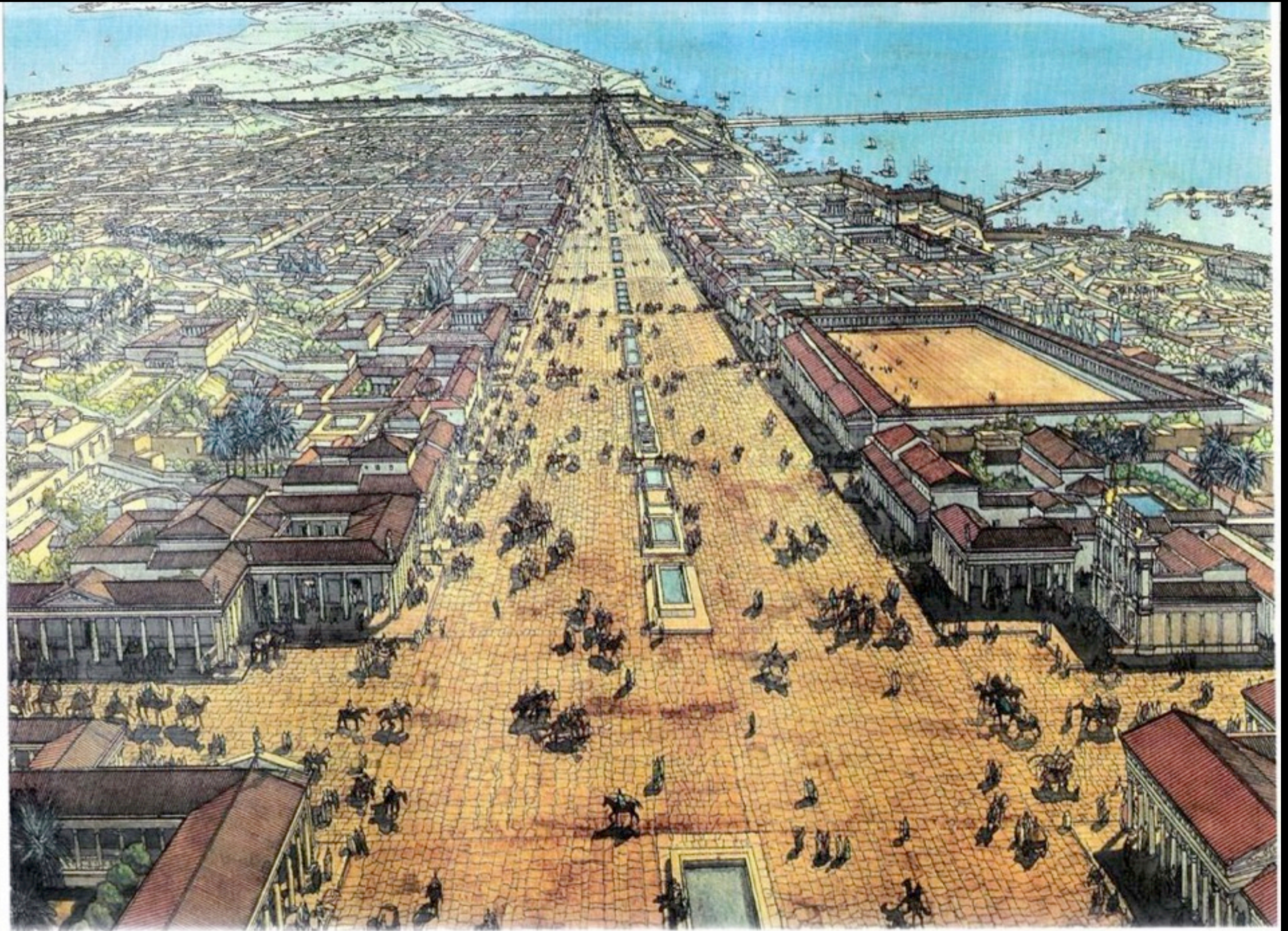
Alexander the Great, July 20, 356 to June 10, 323 BC

Alexander Crowned Pharoah 332 BC



Mediterranean Sea



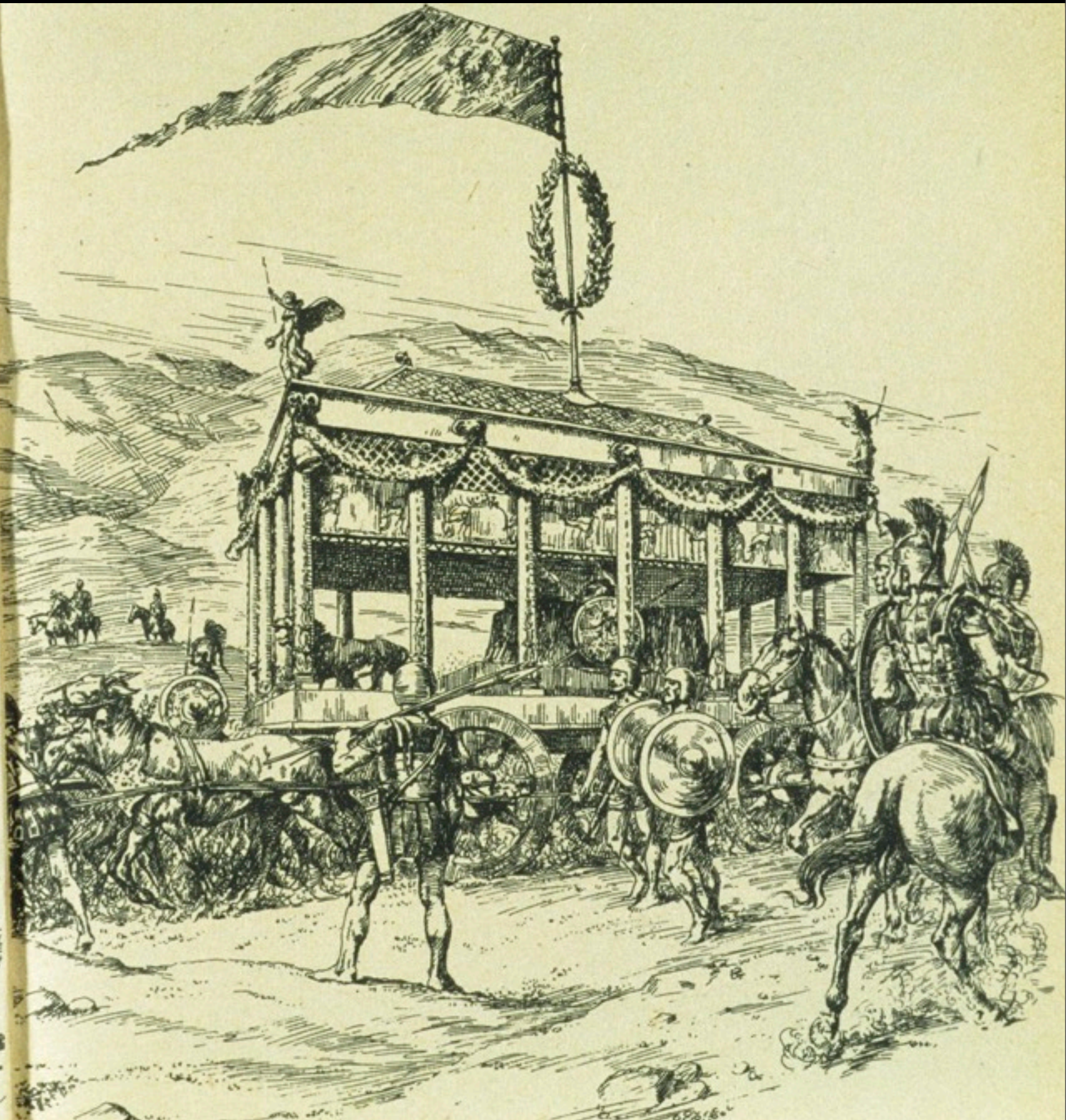




Death of Alexander,
June 10, 323 BC
in Babylon



Hephaestion, 354 BC to 323 BC	Alexander the Great, 356 to June 10, 323 BC	Ptolemy I, 367-283
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The world famous lighthouse: several hundred feet high.







Euclid in Alexandria: 300 BC Aristotle & Plato come to Egypt



THE WHOLE GREEK PHILOSOPHICAL TRADITION



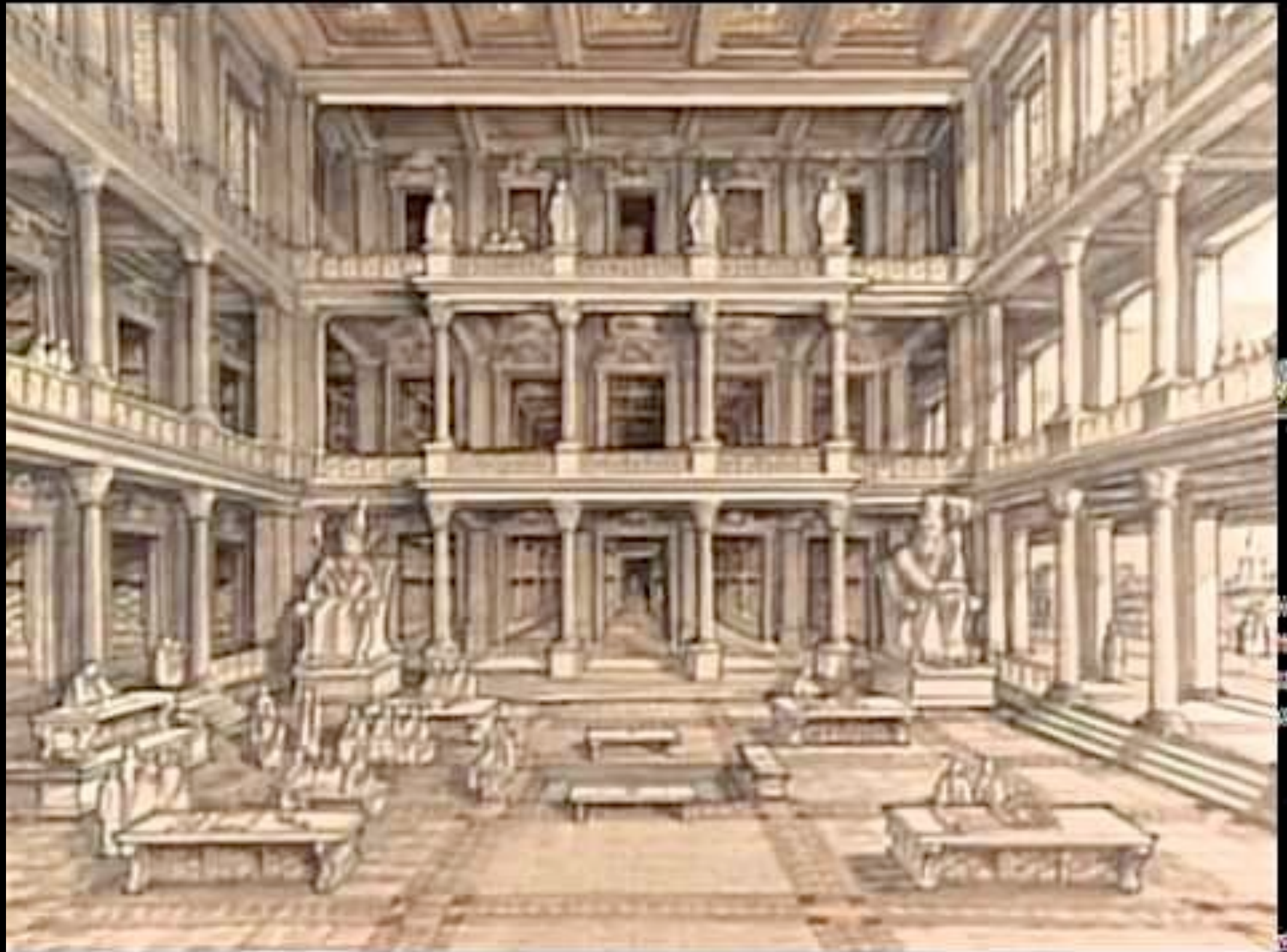
Alexandria
and
the
Jews

The
Septuagint
Bible
The
Greek
Hebrew Bible

The **Septuagint** (from the Latin *septuaginta*, "seventy") is a translation of the Hebrew Bible and some related texts into Greek. As the primary Greek translation of the Old Testament, it is also called the **Greek Old Testament**. This translation is quoted a number of times in the New Testament, particularly in Pauline epistles. The title "The Translation of the Seventy" and its Roman numeral acronym **LXX** refer to the legendary seventy Jewish scholars who solely translated the Five Books of Moses into Greek as early as the 3rd century BC. The traditional story is that Ptolemy II sponsored the translation of the Torah (Pentateuch, Five Books of Moses). Subsequently, the Greek translation was in circulation among the Alexandrian Jews who were fluent in Greek but not in Hebrew, the former being the *lingua franca* of Alexandria, Egypt and the Eastern Mediterranean at the time.



Greatest Library in the world: 500,000 Scrolls



Alexandria in 320's the most sophisticated
brilliant city in the world.



320's trouble in Alexandria: Athanasius VS Arius



What was the trouble about?

Bishop Gregory of Constantinople deplored the contentiousness of the Alexandrians.

"If in this city you ask a shopkeeper for change," he complained, "he will argue with you about whether the Son is begotten or unbegotten.

If you inquire about the quality of bread, the baker will answer, 'The Father is greater, the Son is less.'

And if you ask the bath attendant to draw your bath, he will tell you that the Son was created ex nihilo [out of nothing]."

Gregory's shopkeeper questions whether Jesus Christ is "begotten or unbegotten"—that is, whether he is a creation of God or the Creator Himself.

The bath attendant says that he was created "from nothing," meaning that he was brought into existence like the rest of God's creatures.

And the baker asserts that Christ is separate from and lesser than God. **All these are Arian positions**, so called because they were developed in sharpest form by an Alexandrian priest named Arius.



Gregory's witty comment is fascinating both for what it says and what it implies. Gregory suggests that ordinary tradespeople and workers felt perfectly competent—perhaps even driven—to debate abstract theological issues and to arrive at their own conclusions. It reveals that disputes among Christians, specifically arguments about the relationship between God the Father and his Son.

In other words: within 10 years of the Church becoming legal and public, its members were arguing about the most basic ideas: Who was Jesus? Who was God?



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THE TRINITY WAS NOT CLEARLY UNDERSTOOD



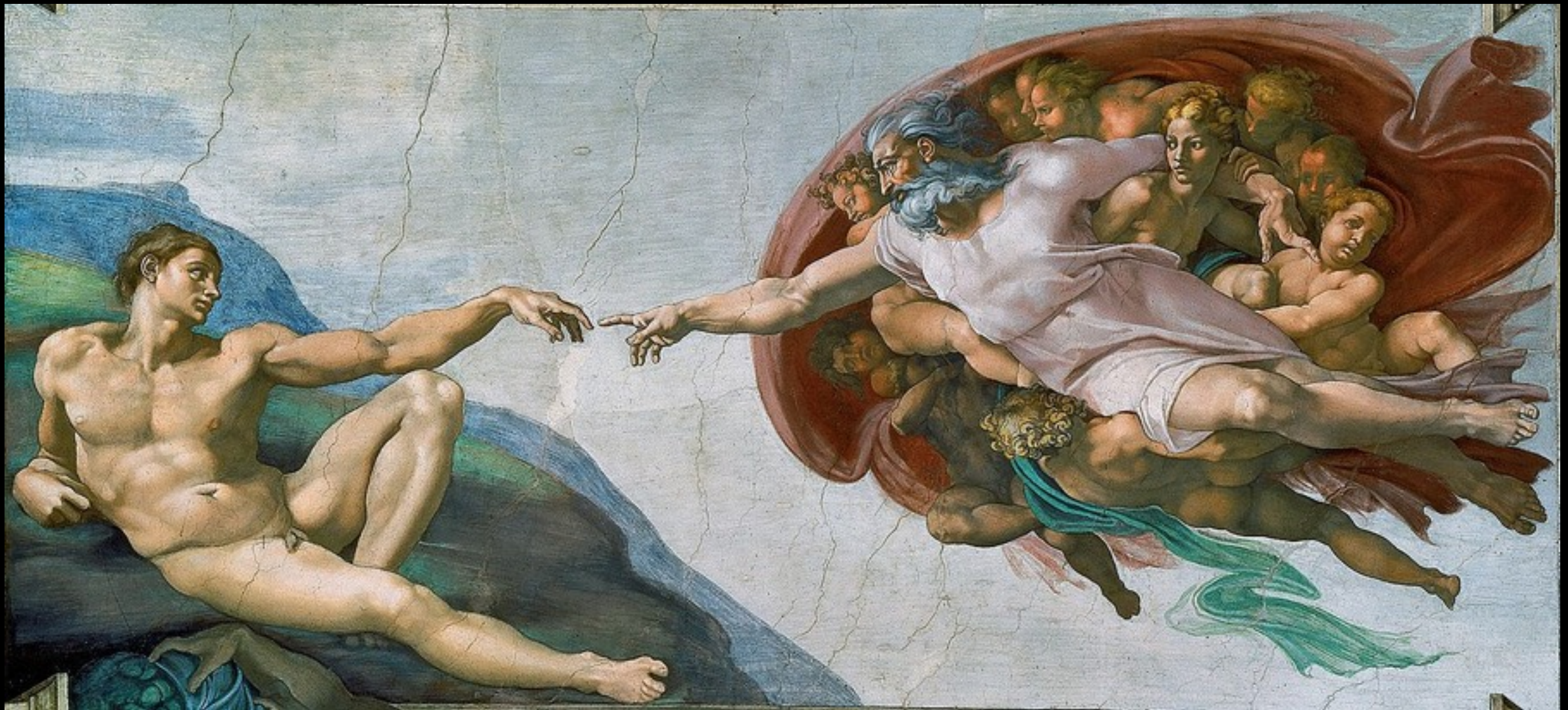
3 | 3-323

This should not surprise us. For almost 300 years the Christians had hidden, met secretly, been hounded and killed, rarely been able to meet in groups larger than a few dozen. During all these years of persecution, it was impossible for any large Christian group to meet and discuss a creed.

Then all of a sudden in 313 the doors open, everyone can discuss and argue about anything.

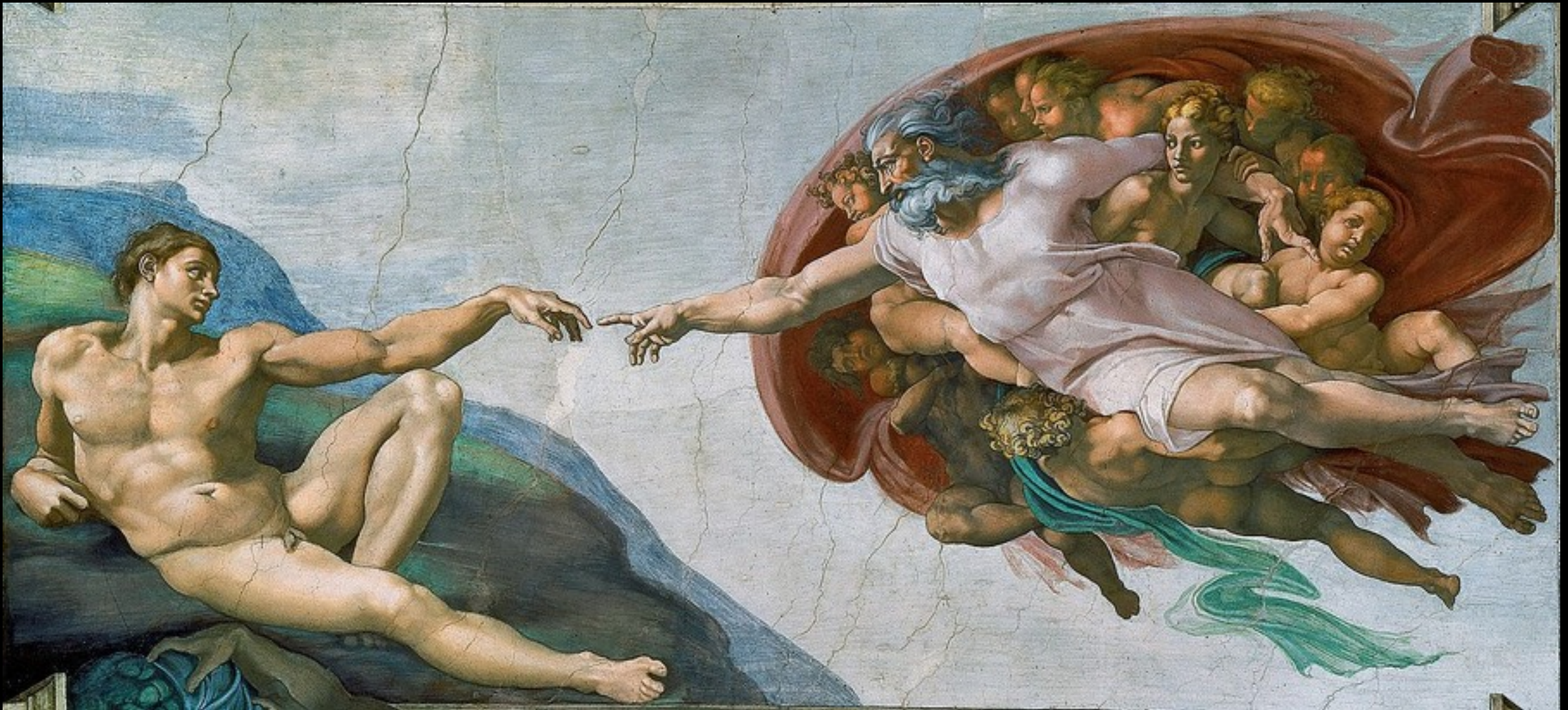


God the Father the God of Abraham, Isaac, Jacob



In general, the title *Father* signifies God's role as the life-giver, the authority, and powerful protector, often viewed as immense, omnipotent, omniscient, omnipresent with infinite power and charity that goes beyond human understanding.

God the Father the God of Abraham, Isaac, Jacob



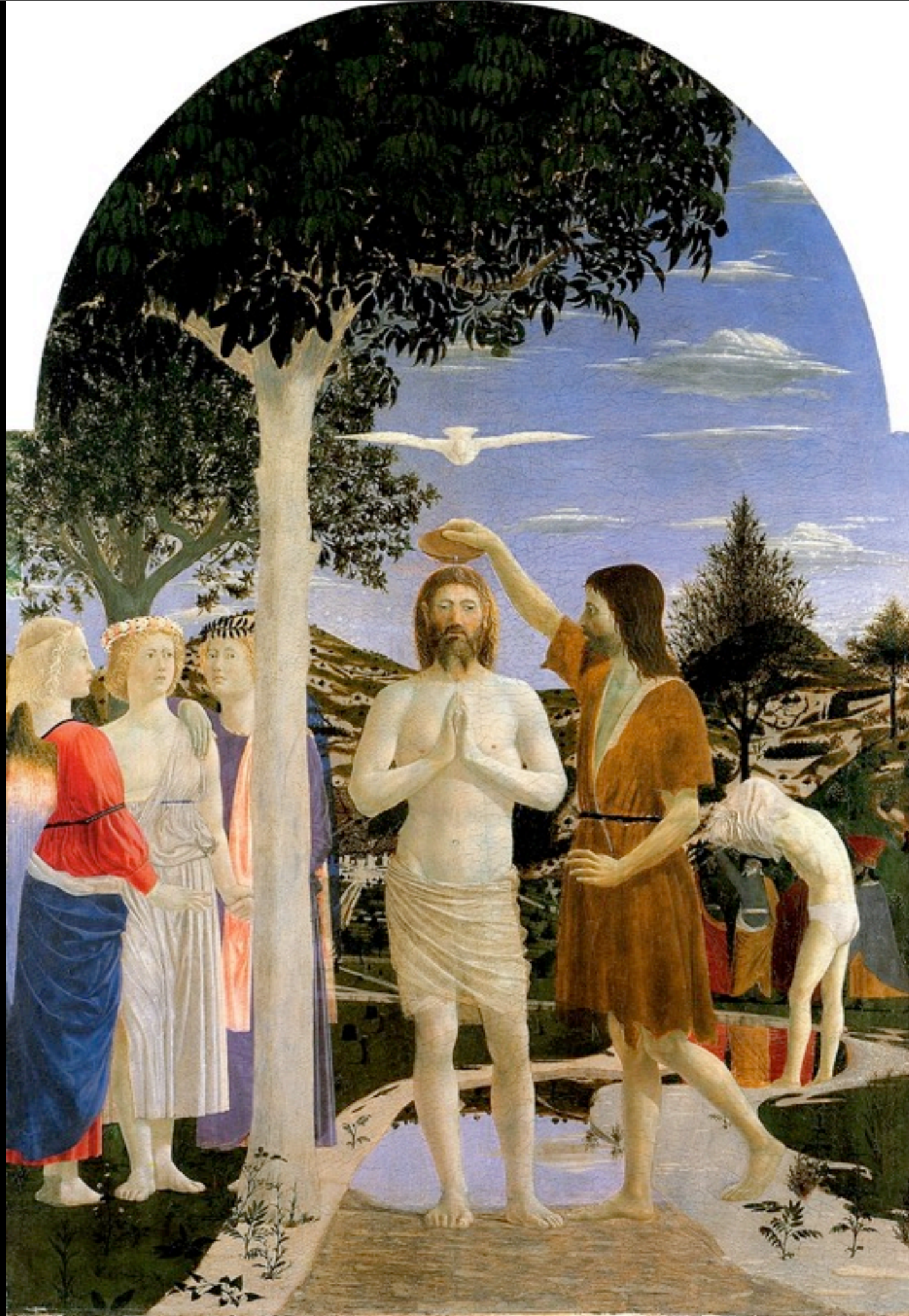
We believe in one God, the Father, the Almighty,
Maker of heaven and earth,
and of all things visible and invisible.

The Holy Spirit

For the majority of Christian denominations, the Holy Spirit or Holy Ghost is the third person of the Trinity: the Triune God manifested as God the Father, God the Son, and the Holy Spirit.

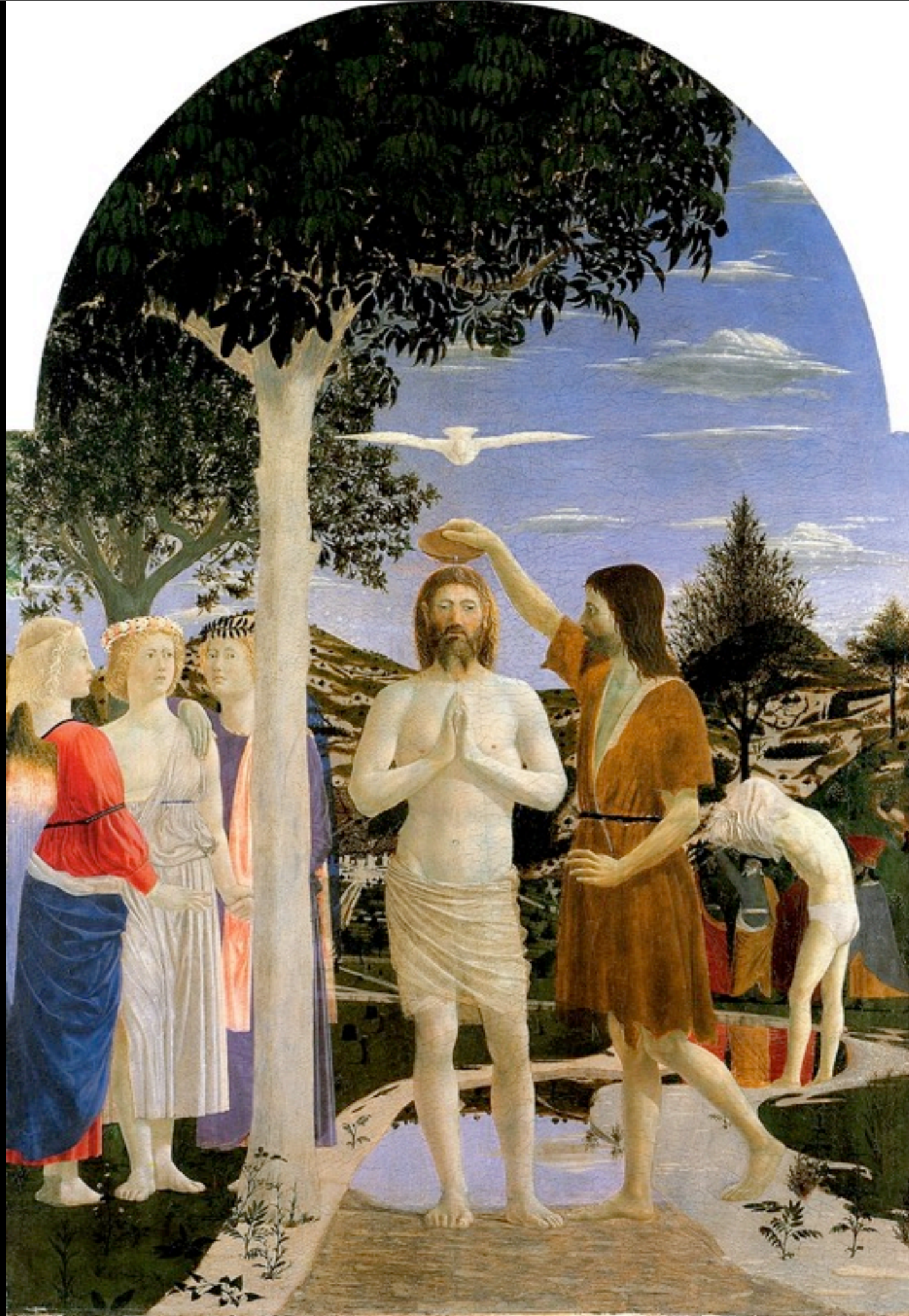
Some Christian theologians identify the Holy Spirit with the *Ruach Hakodesh* in Jewish scripture, and with many similar names including the *Ruach Elohim* (Spirit of God), *Ruach YHWH* (Spirit of Yahweh), and the *Ruach Hakmah* (Spirit of Wisdom). In the New Testament it is identified with the Spirit of Christ, the Spirit of Truth, and the Holy Spirit.





Jesus of Nazareth
5 BC-30 AD

And in one Lord
Jesus Christ,
the only-begotten
Son of God,
begotten of the
Father before all
worlds,
Light of Light, very
God of very God,
begotten, not made,



Jesus of Nazareth
5 BC-30 AD

And in one Lord
Jesus Christ,
the only-begotten
Son of God,
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Who is he?
Is he Divine?

Mark 14:61-62

But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven."

Matthew 26:63-64

The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.” “You have said so,” Jesus replied.

(There is a certain amount of dispute over the last item. Many interpreters take Jesus statement as a colloquial affirmative, though some take it as meaning "so you say").

Matthew 16:13-17,

Jesus says my father, meaning that He is the Son of God:
Now when Jesus came into the district of Caesarea
Philippi, he asked his disciples, "Who do people say that
the Son of Man is?"

And they said, "Some say John the Baptist, others say
Elijah, and others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?" Simon
Peter replied, "You are the Christ, the Son of the living
God."

And Jesus answered him, "Blessed are you, Simon! For
flesh and blood has not revealed this to you, but my
Father who is in heaven.

John 8:51-59

"Before Abraham was, I am"

In these verses Jesus declares it:

John 8:58 Jesus said to them, "I tell you the solemn truth, before Abraham came into existence, I am!" Jews who heard this statement responded by taking up stones to kill Him for blasphemy, as the Mosaic Law commanded (Leviticus 24:16).

This is a clear reference to the name of God. Even if there were any doubt that this is the reference, the reaction of the Pharisees clearly indicates that (in their eyes) this is a blasphemous claim.

John 10:33.

Jesus' words in John 10:30,
“I and the Father are one.”

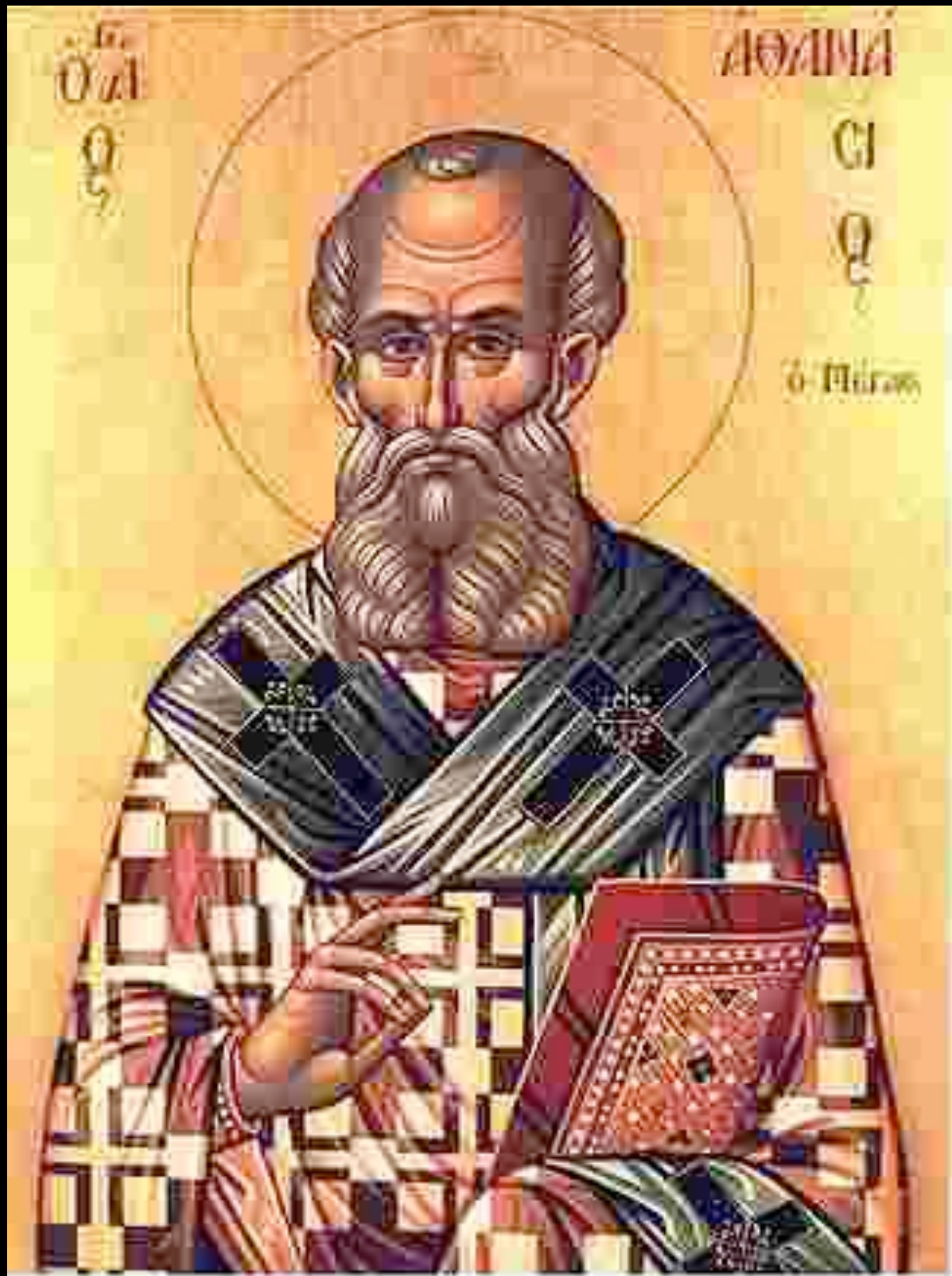
We need only to look at the Jews' reaction to His statement to know He was claiming to be God. They tried to stone Him for this very reason:

“You, a mere man, claim to be God” (John 10:33).

The Jews understood exactly what Jesus was claiming—deity. When Jesus declared, “I and the Father are one,” He was saying that He and the Father are of one nature and essence.

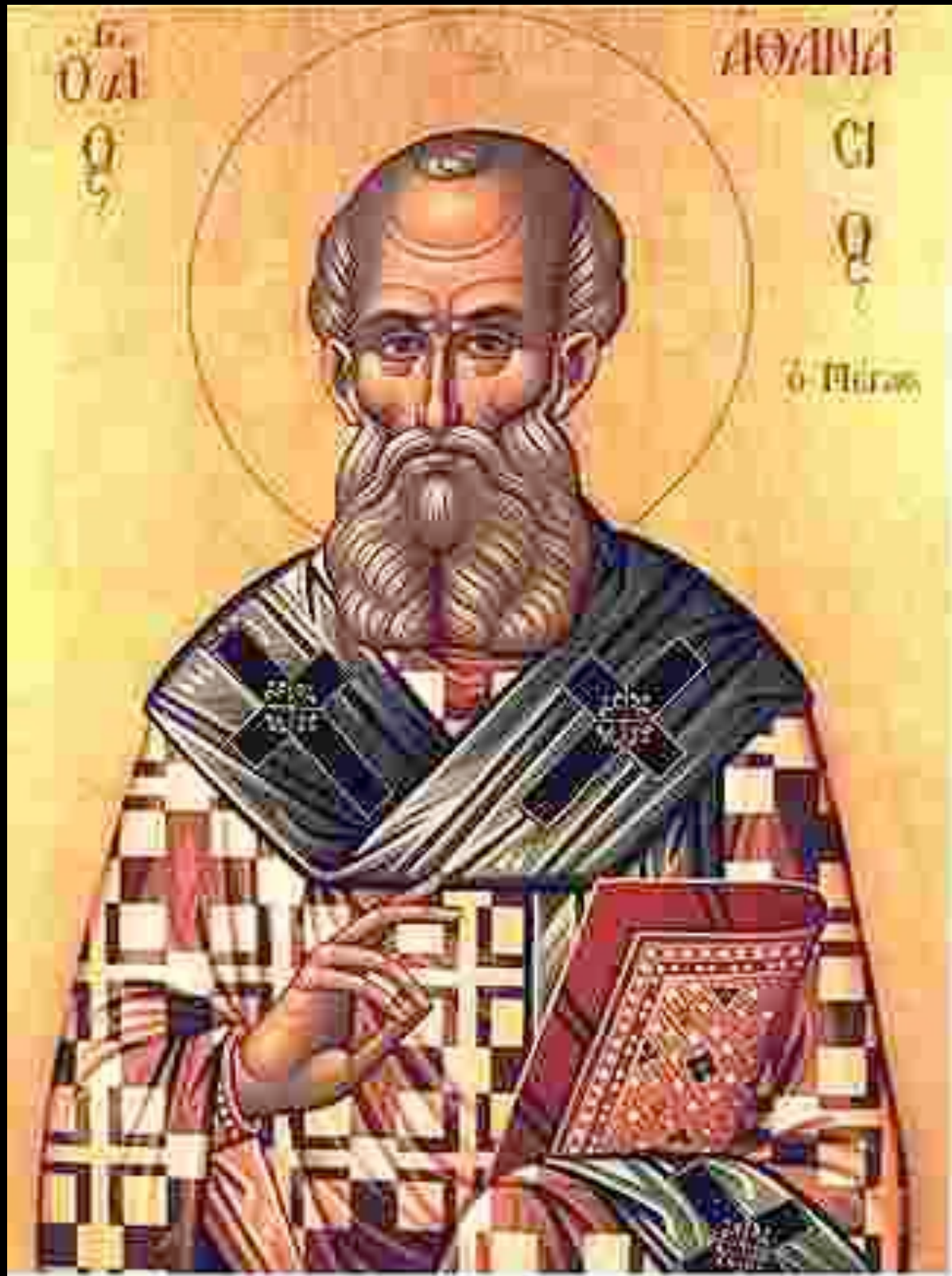
John 14:9b, 10a (NIV)
... Anyone who has seen me has
seen the Father... Don't you
believe that I am in the Father, and
that the Father is in me?

Athanasius vs Arius



Athanasius 296-373 AD

Arius: 250-336 AD



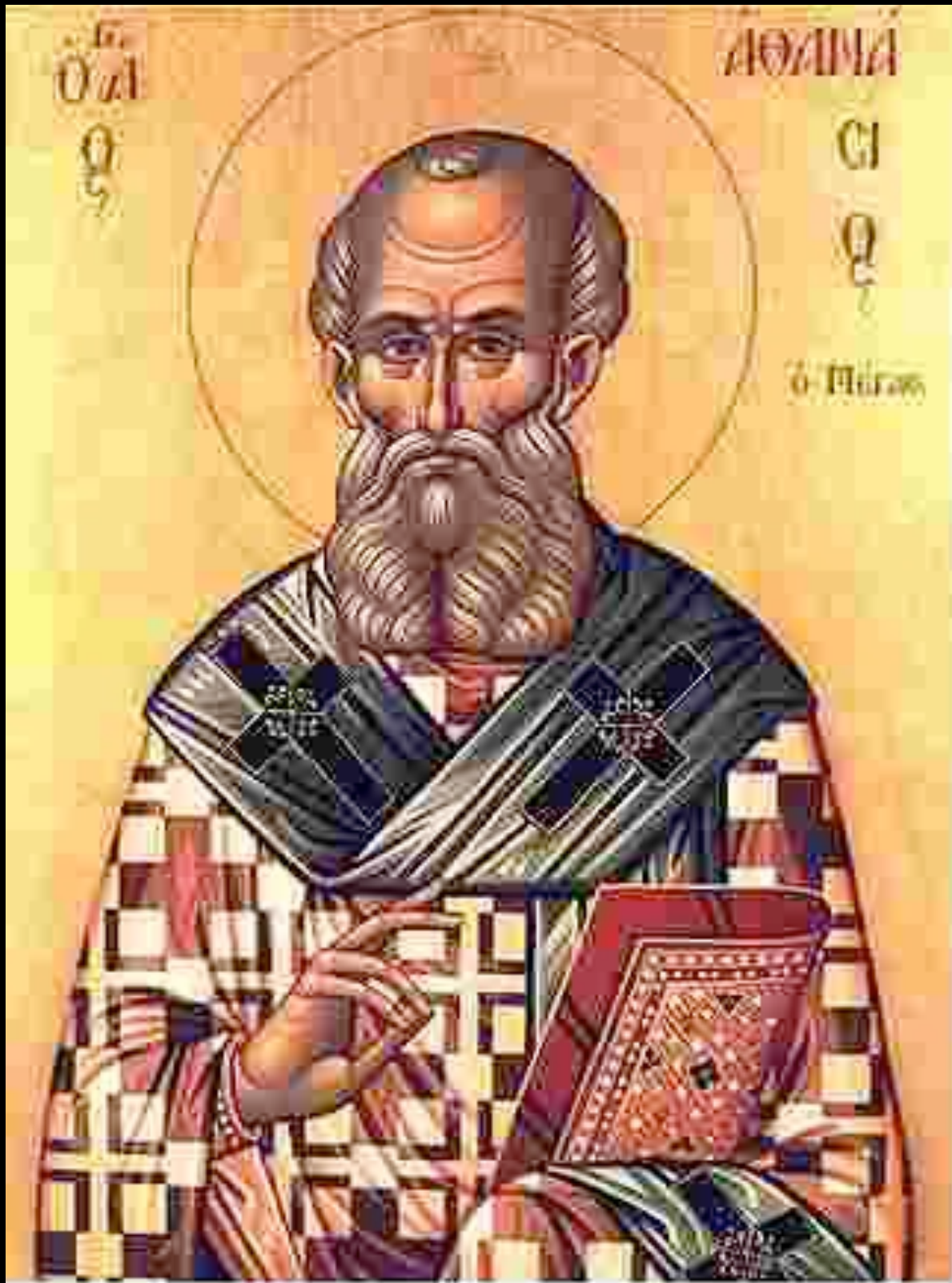
Athanasius 296-373 AD

In 325, at the age of 29, Athanasius began his leading role against the Arians as a deacon and assistant to Bishop Alexander of Alexandria during the First Council of Nicaea. At age 30 he will become Bishop of Alexandria.

Roman emperor Constantine the Great had convened the council in May–August 325 to address the Arian position that the Son of God, Jesus of Nazareth, is of a distinct separate being from the Father.

Athanasius at the Council of Nicaea

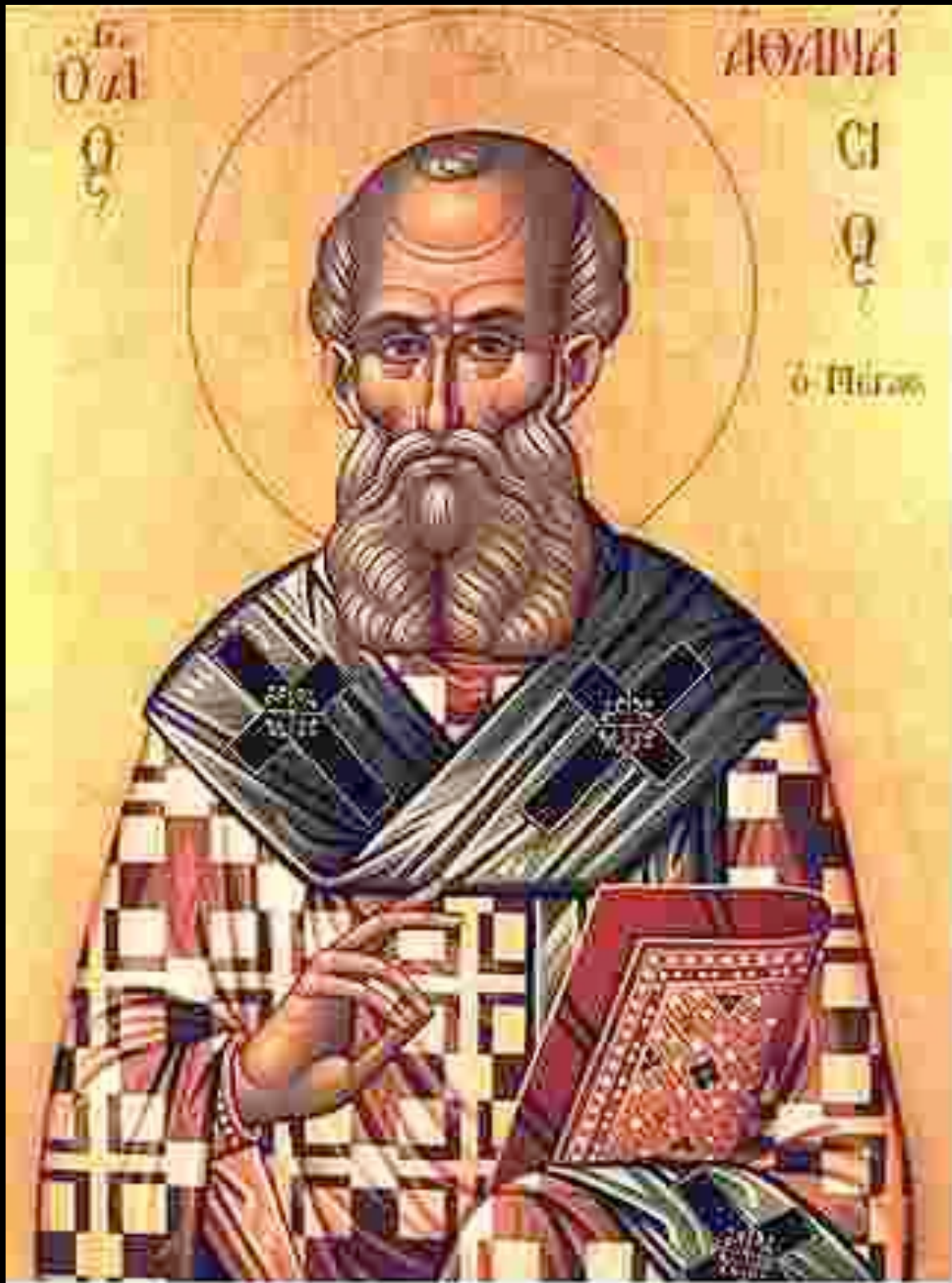




328 Arch. of Alex.
Three years after that council, Athanasius succeeded his mentor as archbishop of Alexandria. In addition to the conflict with the Arians (including powerful and influential Arian churchmen led by Eusebius of Nicomedia), he struggled against the Emperors Constantine, Constantius II, Julian the Apostate and Valens.

375 AD

Nonetheless, within a few years after his death, Gregory of Nazianzus called him the "**Pillar of the Church**". His writings were well regarded by all following Church fathers in the West and the East, who noted their rich devotion to the Word-become-man. Athanasius is counted as one of the four great Eastern Doctors of the Church in the Catholic Church



AGAINST — THE — WORLD



LEARNING FROM
ST. ATHANASIUS

Athanasius
Contra
Mundum



Arius: 250-336 AD

His father's name is given as Ammonius. Arius is believed to have been a student at the exegetical school in Antioch, where he studied under Saint Lucian. Having returned to Alexandria, Arius, according to a single source, sided with Meletius of Lycopolis in his dispute over the re-admission of those who had denied Christianity under fear of Roman torture, and was ordained a deacon under the latter's auspices. He was excommunicated by Bishop Peter of Alexandria in 311 for supporting Meletius¹ but under Peter's successor Achillas, Arius was re-admitted to Christian communion and in 313 made presbyter of the Baucalis district in Alexandria. Although his character has been severely assailed by his opponents, Arius appears to have been a man of personal ascetic achievement, pure morals, and decided convictions.



Arius (256-336) of Alexandria

His challenge about the nature of Jesus

Christ, said Arius, was not one with the Creator, he was rather the first and highest of all created beings. If, he argued, the Son had been begotten of the Father, it must have been **in time**;

the Son therefore could not be coeternal with the Father. Furthermore, if Christ was created, it must have been from nothing, not from the Father's substance; Christ was not “consubstantial” with the Father.

WHAT ARIANS BELIEVED

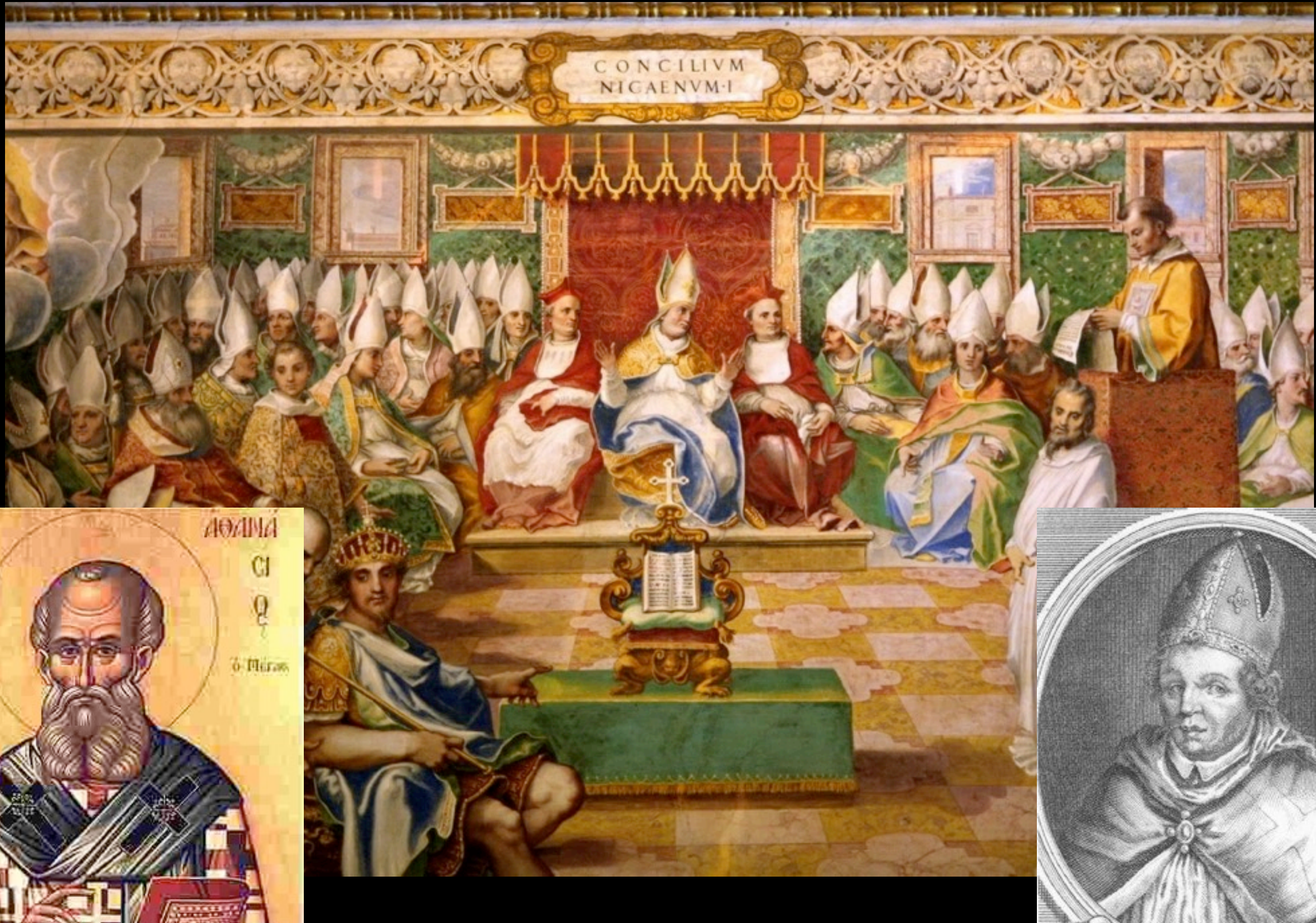
To them, Jesus was a person of such sublime moral accomplishments that God adopted him as His Son, sacrificed him to redeem humanity from sin, raised him from the dead, and granted him divine status. Because of his excellence, he became a model of righteous behavior for us. And because his merit earned the prize of immortality, the same reward was made available to other human beings, provided that they model themselves after him.

From the Arian perspective, it was essential that Jesus not be God, since God, being perfect by nature, eternal, is inimitable.



Arius' position was LOGICAL.
It satisfied human reason, logic.

After First Council of Nicaea, May 20 to June 19, 325



Council of Nicaea, May 20 to June 19, 325

THE ANTI ARIUS PARTY SEEMED TO HAVE WON



Nicene Creed written at Council of Nicaea, 325

We believe in one God, the Father, the 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,
Light of Light, very God of very God, begotten, not
made, being of one substance with the Father;
by whom all things were made.

After First Council of Nicaea, May 20 to June 19, 325

THE BATTLE WAS NOT OVER



Family Crisis 326



Constantine

Fausta

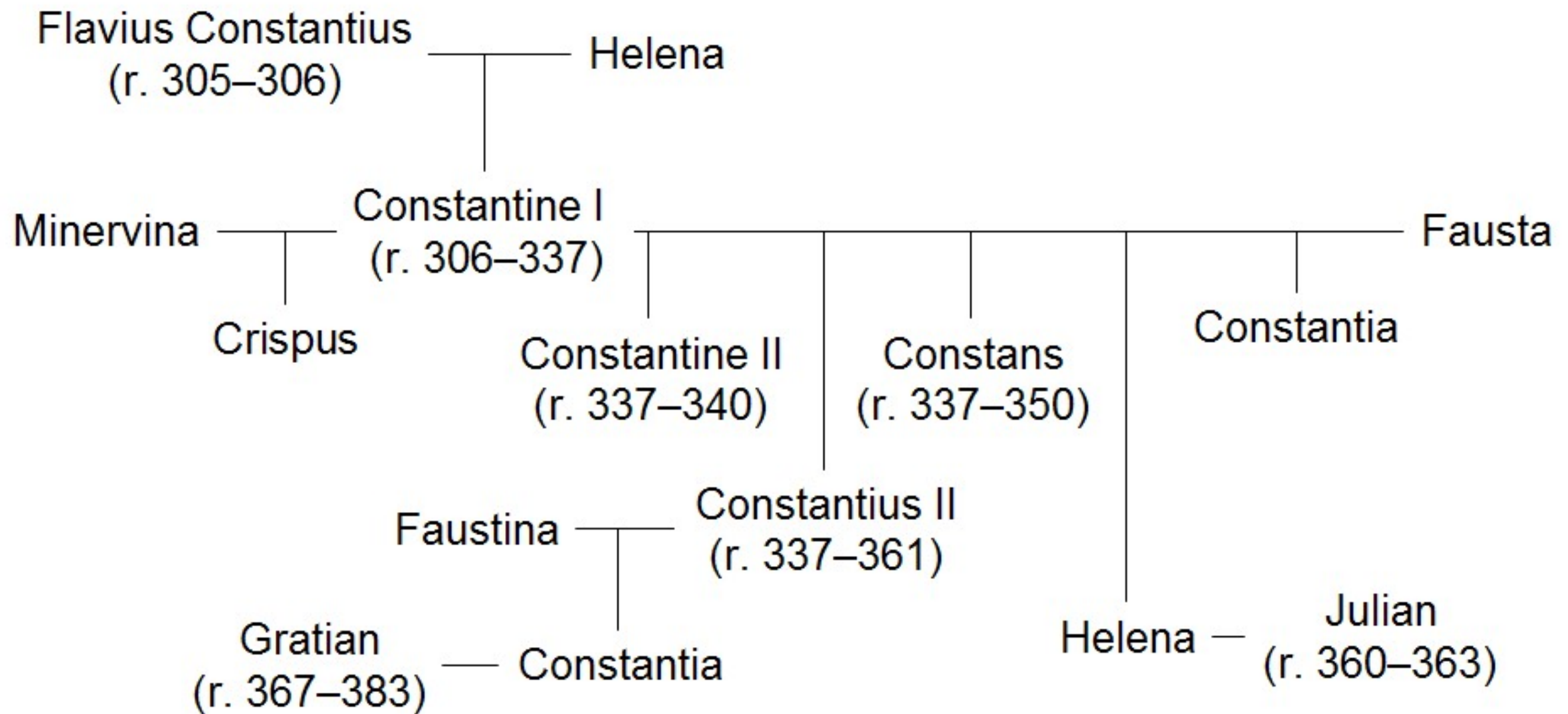
Crispus

Arians Increase Throughout Empire



Death of Constantine, May 22, 337, in ancient Greek Ms.







Constantine
the
Great



Constantine II
337-340 AD



Constantius II
340-361

The Family of Constantine Favors Arius



Constantine
the
Great



Constantine II
337-340 AD



Constantius II
340-361



Arius (256-336) of Alexandria
the nature of Jesus
“The Arians”

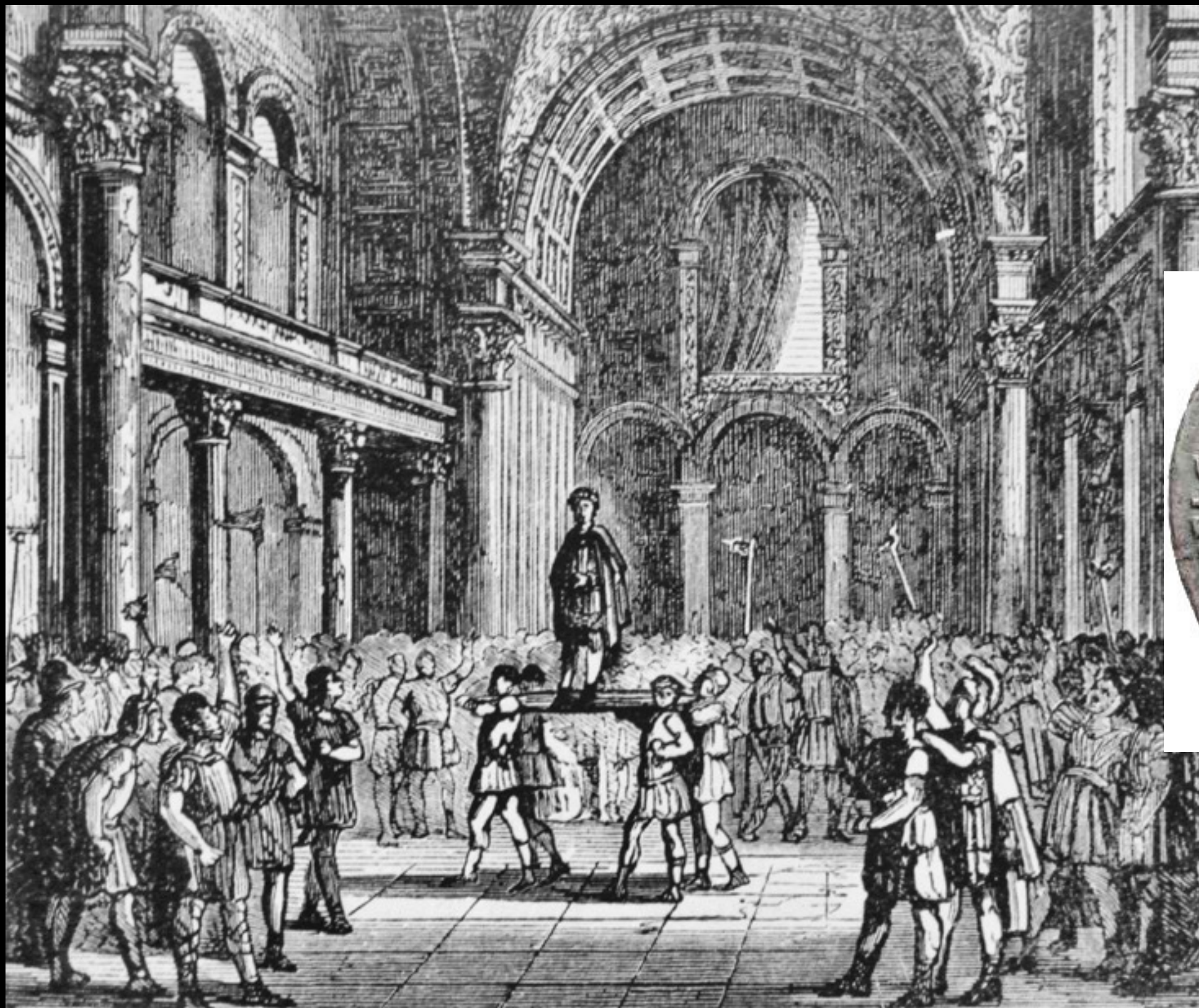
Arian Heresy not defeated
After Nicaea it goes on.
Visigothic Spain 440-700 Arian

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Julian the Apostate 331-363



19th century depiction of Julian being proclaimed Emperor in Paris at the Thermes de Cluny, standing on a shield in the Frankish manner, in February 360.



400 AD

Arians in the Empire After Constantine Constantius II, who succeeded Constantine, was an Arian sympathizer. Following the abortive effort by Julian the Apostate to restore paganism in the empire, the emperor Valens—himself an Arian—renewed the persecution of Nicene hierarchs.

However, Valens' successor **Theodosius I** effectively wiped out Arianism once and for all among the elites of the Eastern Empire by calling of the Second Ecumenical Council in 381, which condemned Arius anew while reaffirming and expanding the Nicene Creed. This generally ended the influence of Arianism within the areas of the old Roman Empire. But new provinces like Spain would continue to be Arian for several hundred years.

Constantine (272-337), Edict of Milan, 313

Martin of Tours (316-397) cloak: 334

Ambrose (330-397) Milan (Aug 387)

Jerome (347-420)

Augustine (354-430)

Patrick (387-461) England and Ireland

Theodoric (454-526) buried Theodoric Tomb, Ravenna.

Clovis (466-511) baptized 496, Reims, buried St Denis, Par

Boethius (480-525) born Rome, buried Pavia.

Benedict (480-547) buried Monte Cassino, Italy.

Justinian (482-565) and Theodora (500-548)

King Arthur (500?-537)

St Columba (521-597) Ireland, and Iona (Scotland)

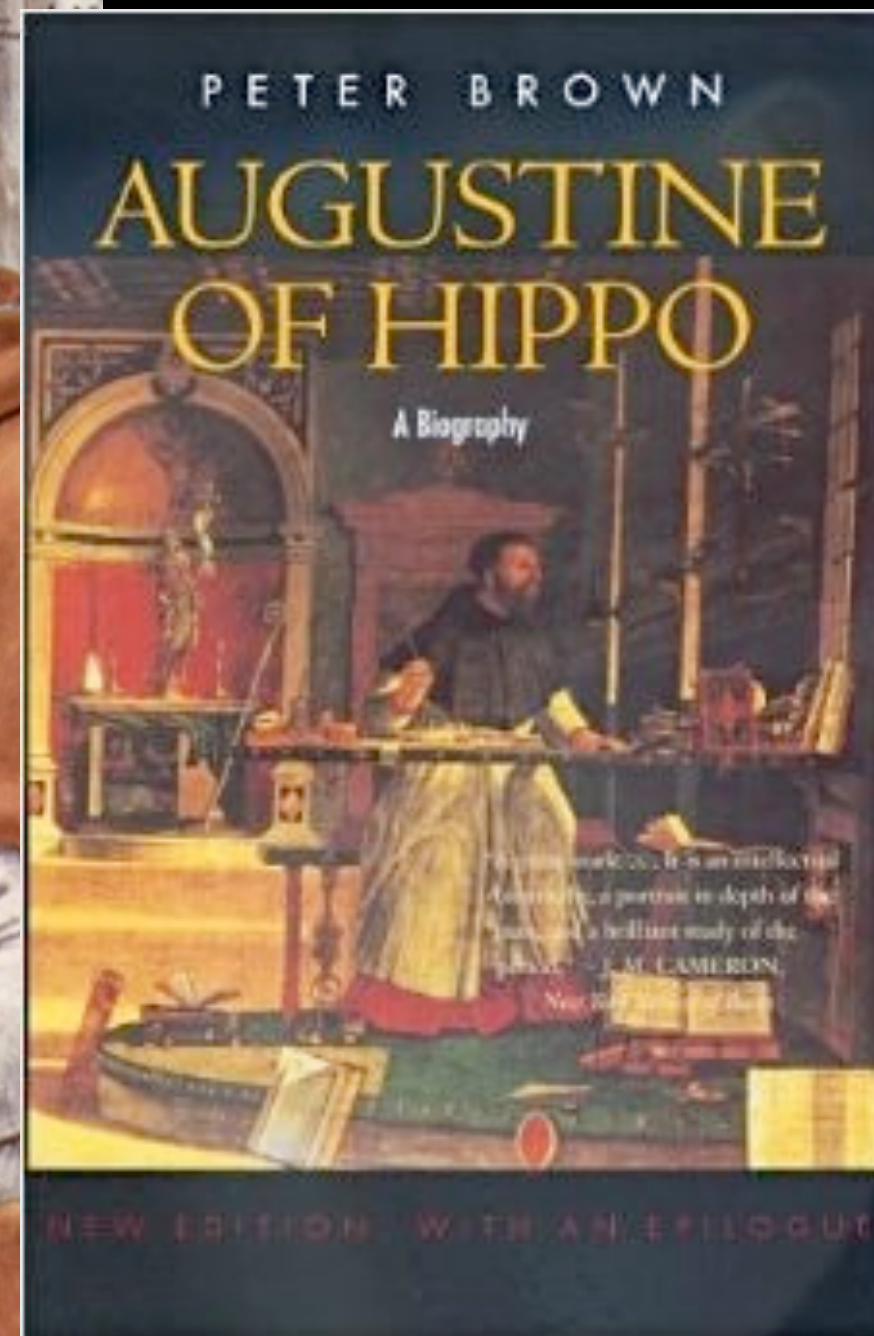
Pope Gregory the Great (540-604)

Saint Ambrose of Milan, 340-397 AD

Emperor Theodosius I (347-395)



Final Triumph of Christians
Over Arians in the Imperial
Family



Augustine of Hippo, 354 - 430 (76)



Jerome
347-420. AD (73)
The Latin Bible
(Jerusalem)

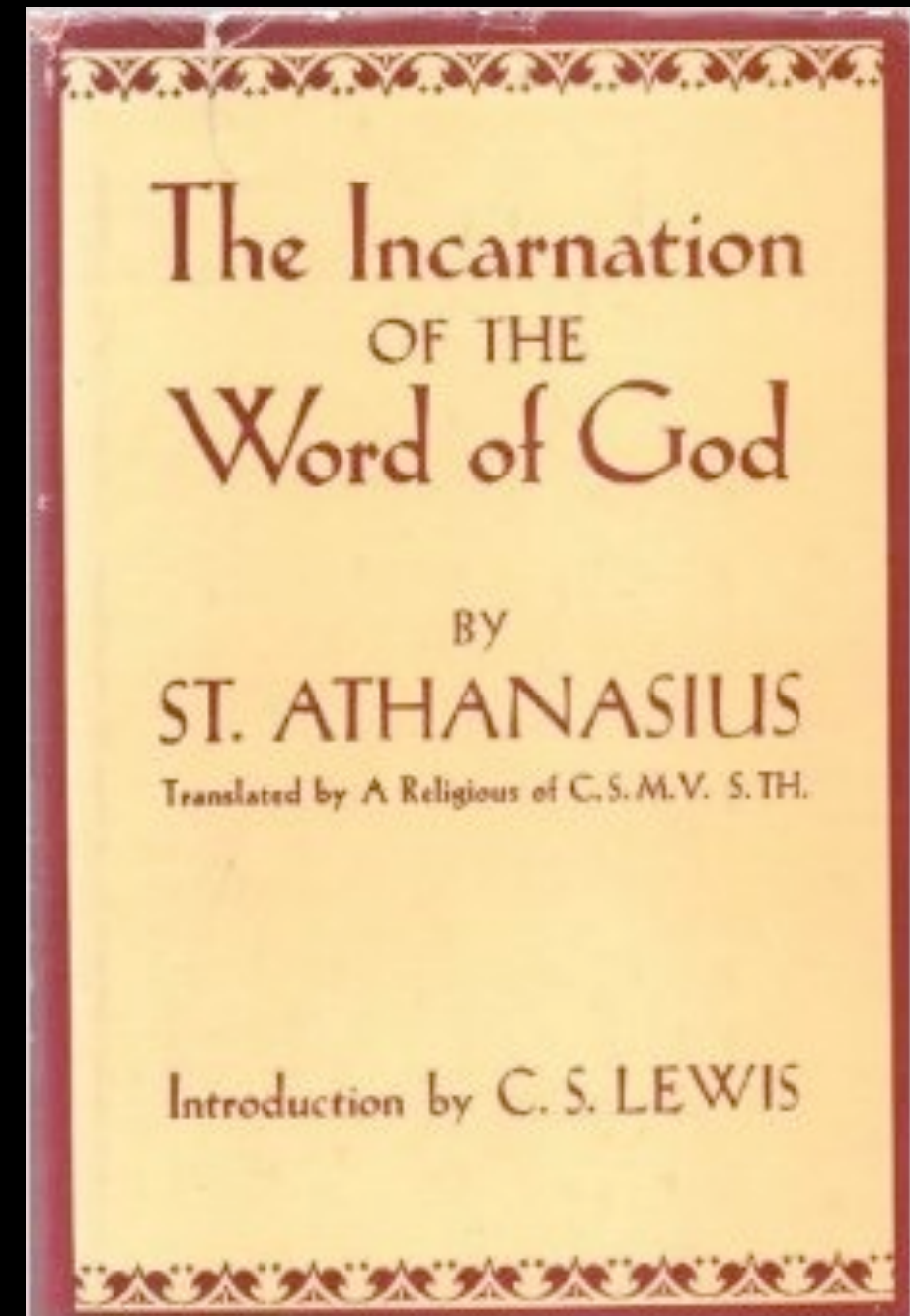
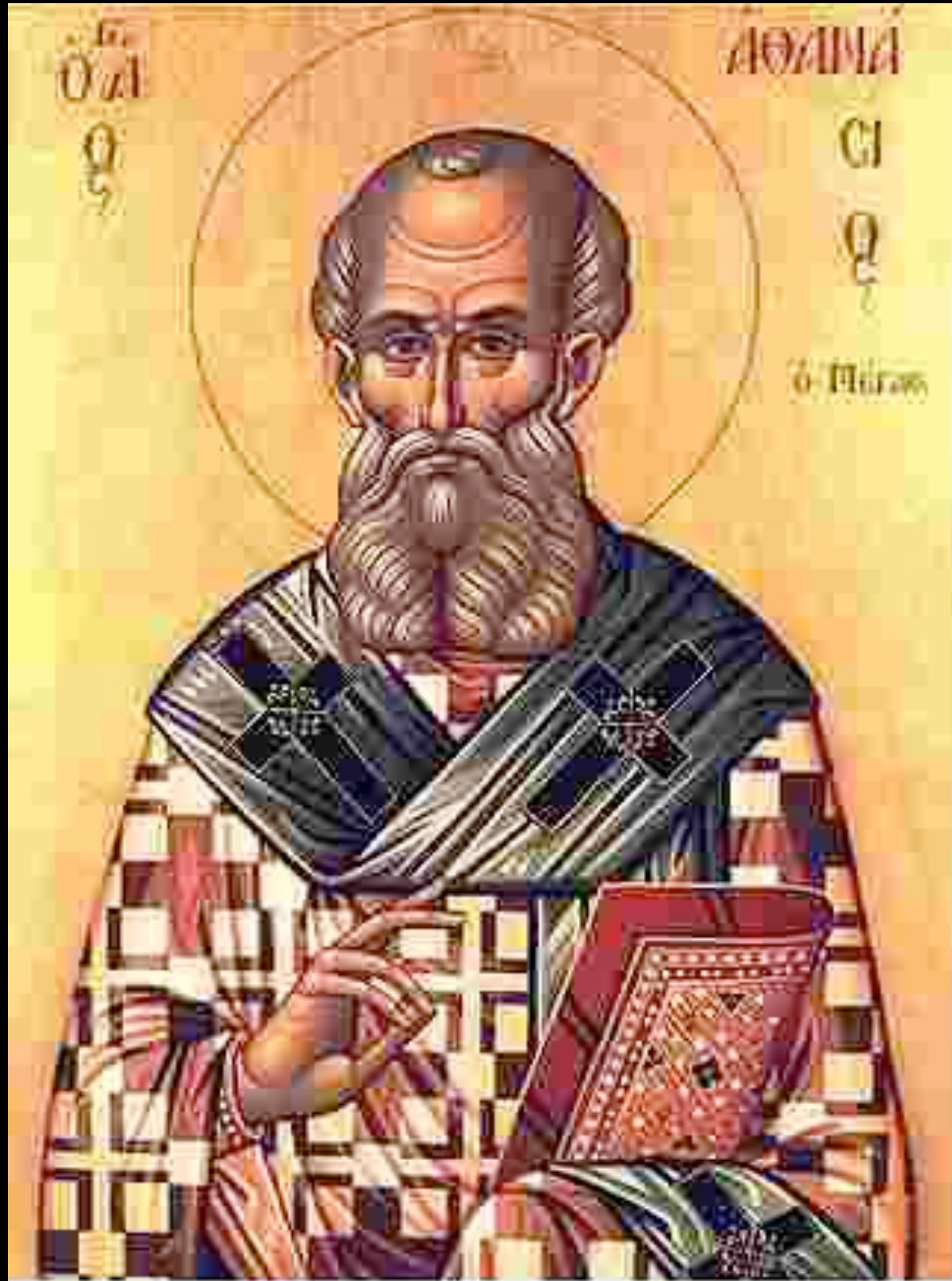




Hilary (Hilarius) of Poitiers
(c. 300 – c. 367)
was Bishop of Poitiers (350)
and is a Doctor of the Church.
He was sometimes referred to
as the "Hammer of the Arians"
(Latin: *Malleus Arianorum*)
and the "Athanasius of the
West." His name comes from
the Latin word for happy or
cheerful.

Saint Athanasius of Alexandria, 296-373 AD

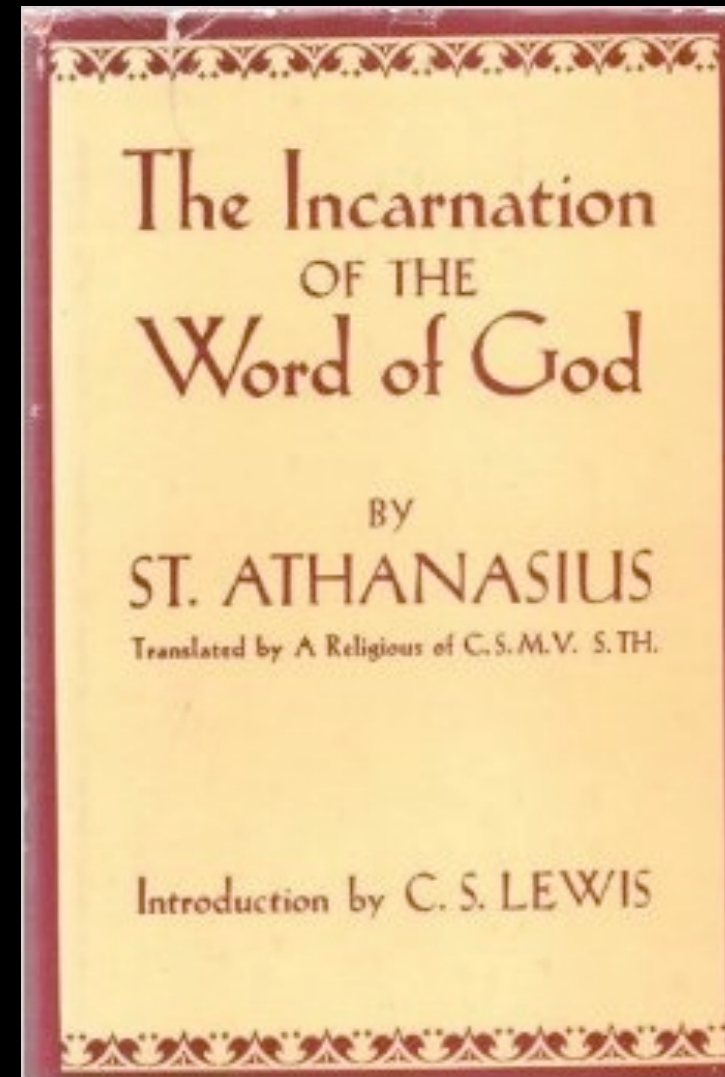
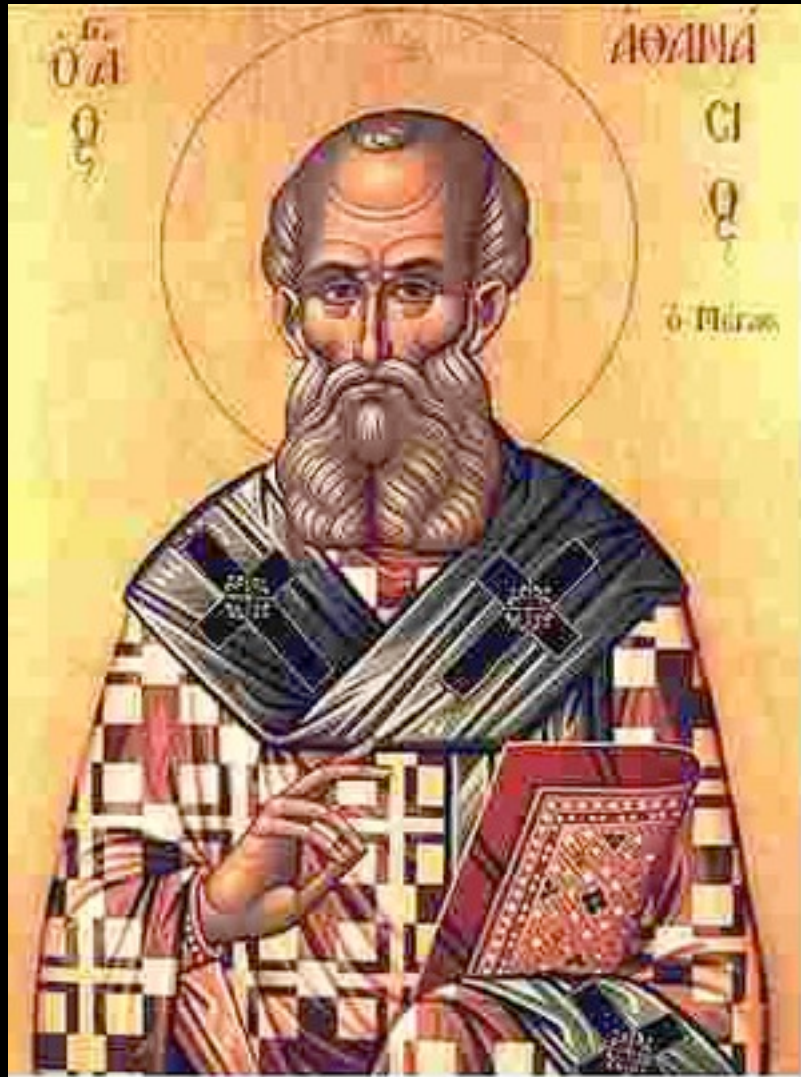
325-373 ATHANASIUS BATTLES FOR THE TRINITY



THE BOOK

Saint Athanasius of Alexandria, 296-373 AD

325-373 ATHANASIUS BATTLES FOR THE TRINITY



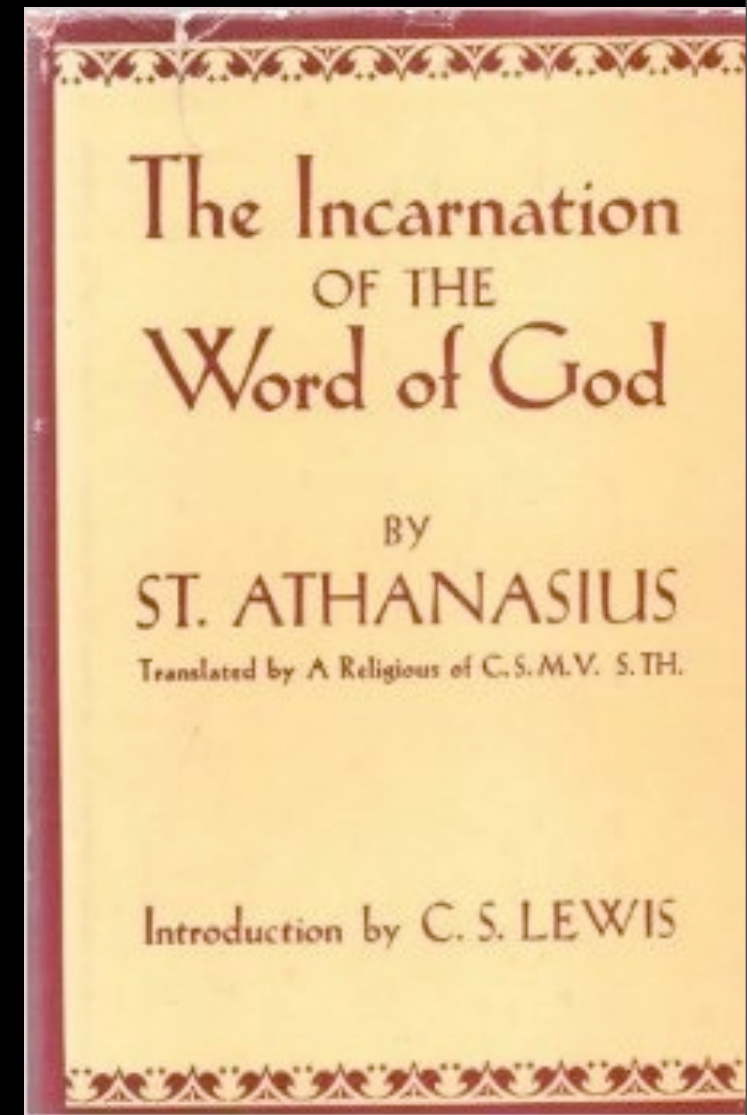
We celebrate him now because he was the lonely
champion of the Trinity.

Opening sentences of: *On the Incarnation of the Word.*

In our former book we dealt fully enough with a few of the chief points about the heathen worship of idols, and how those false fears originally arose. We also, by God's grace, briefly indicated that the Word of the Father is divine, that all things that are owe their being because of the Word and power, and that it is through the Word that the Father gives order to creation, by Him that all things are moved, and through Him that they receive their being. Now, Macarius, true lover of Christ, we must take a step further in the faith of our holy religion, and consider also the Word's becoming Man and His divine Appearing in our midst.

JOHN: In the beginning was the Word (LOGOS), and the Word was with God, and the Word was God.

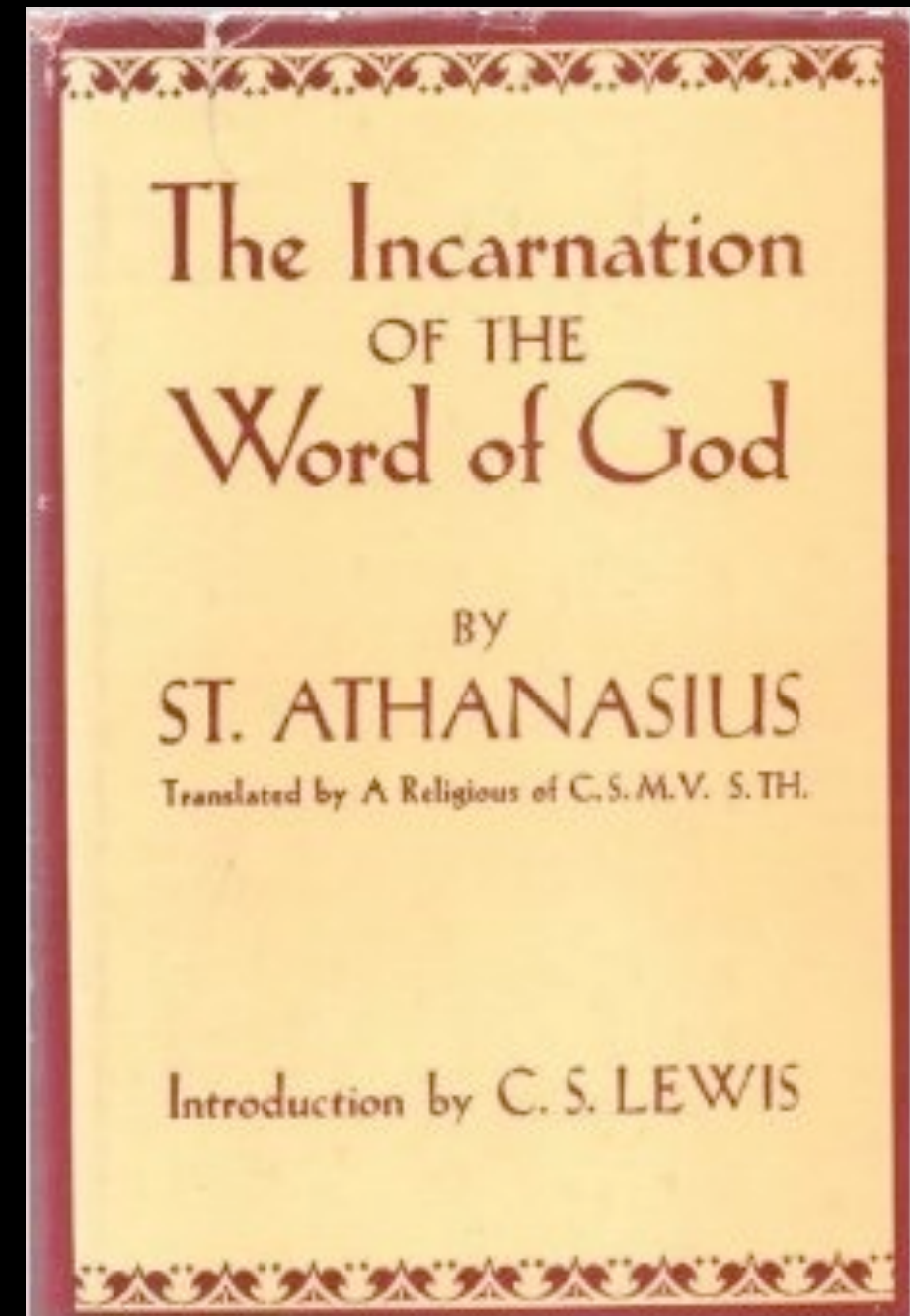
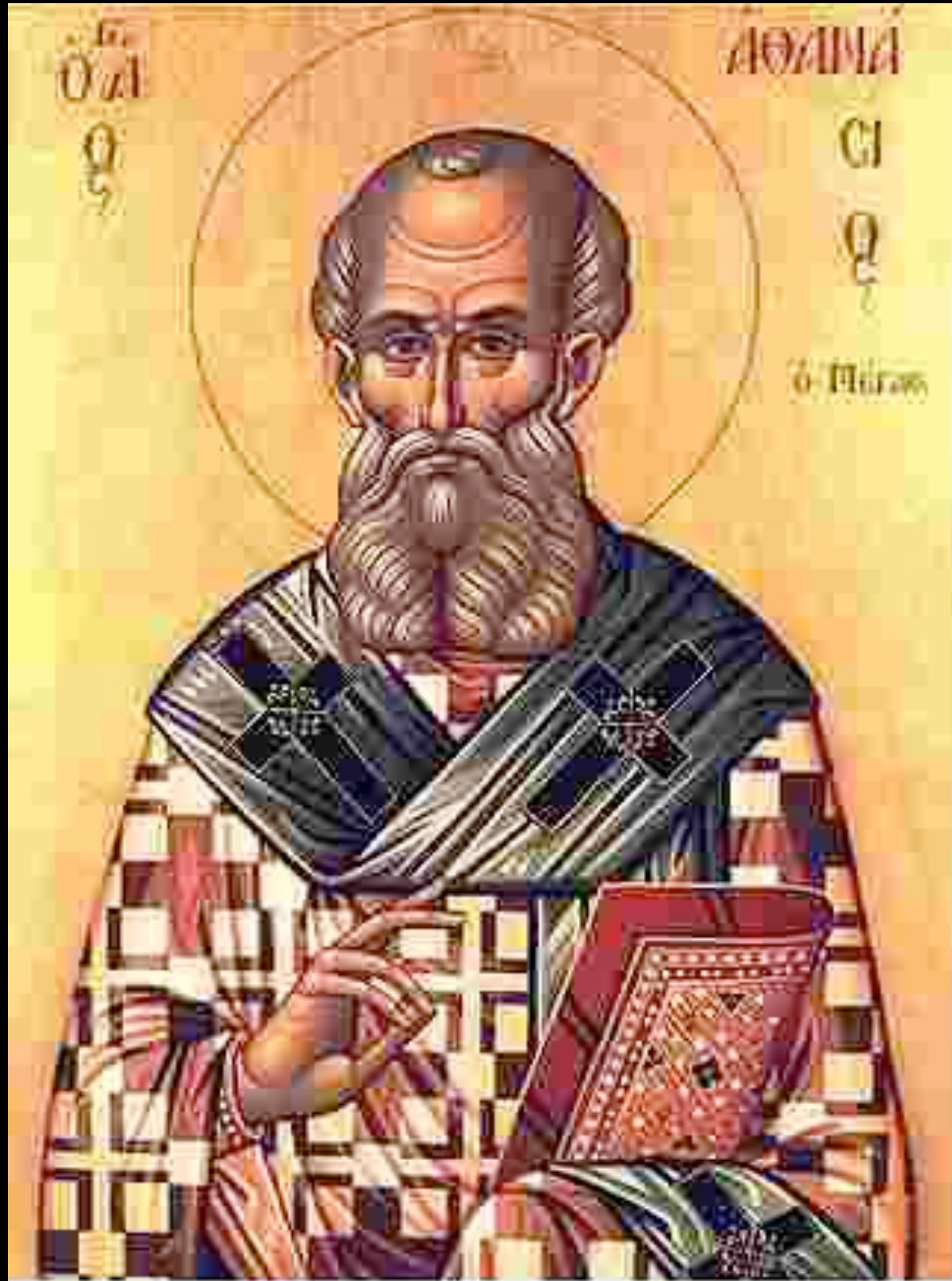
You must understand why it is that the Word of the Father, so great and so high, has been made manifest in bodily form. He has not assumed a body as proper to His own nature, far from it, for as the Word He is without body. He has been manifested in a human body for this reason only, out of the love and goodness of His Father, for the salvation of us men.



JOHN: In the beginning was the Word (LOGOS), and the Word was with God, and the Word was God.

Saint Athanasius of Alexandria, 296-373 AD

325-373 ATHANASIOUS BATTLES FOR THE TRINITY



THE BOOK



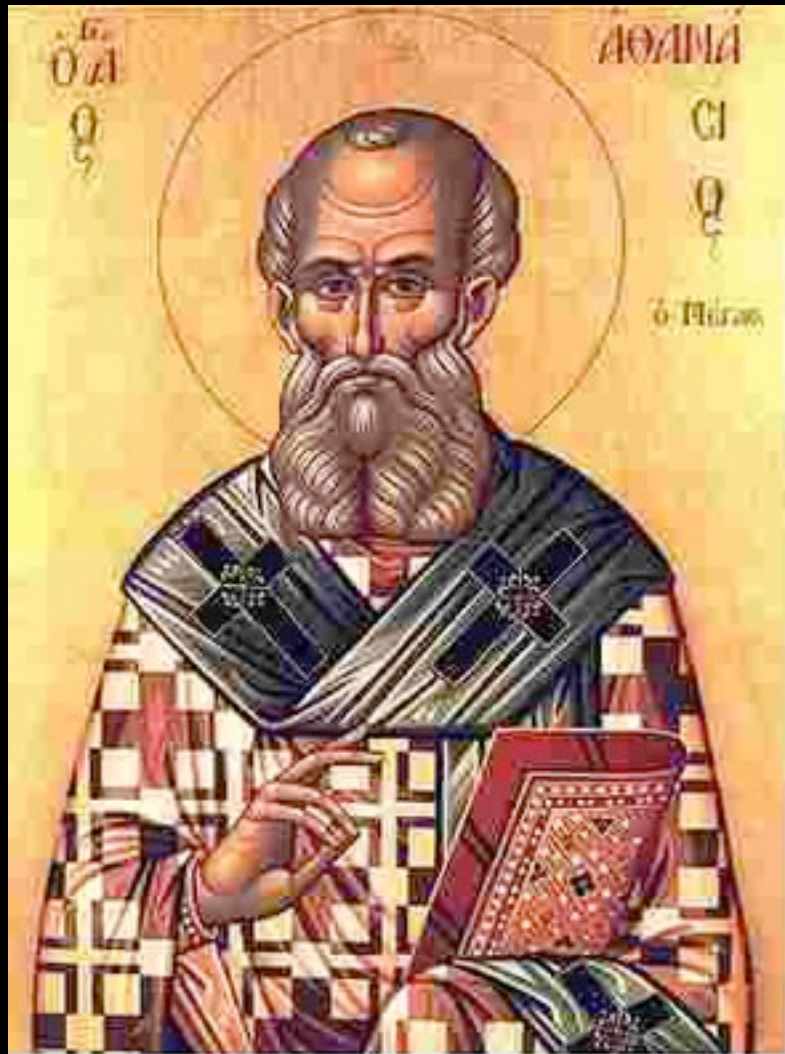
Arius (256-336) of Alexandria

His challenge about the nature of Jesus

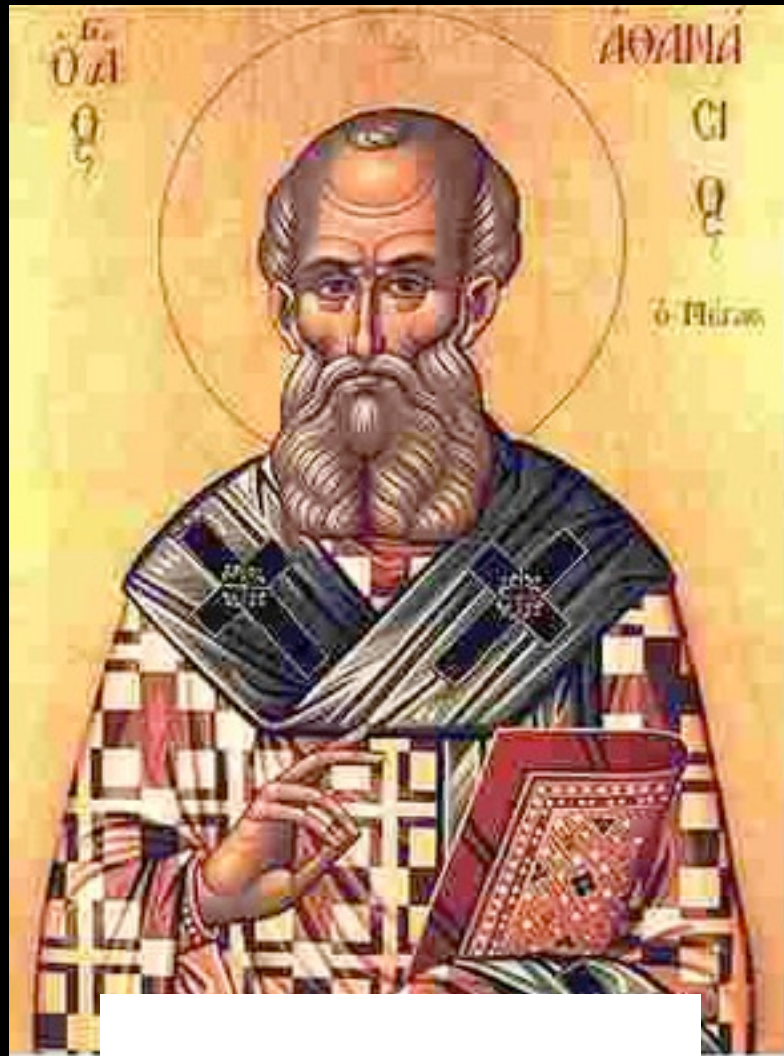
1. Christ, said Arius, was not one with the Creator,
2. he was rather the first and highest of all created beings.
3. If Son had been begotten of the Father, it must have been **in time**;
4. the Son therefore could not be co-eternal with the Father.
5. if Christ was created, it must have been from nothing, not from the Father's **substance**; (Greek term/phil)
6. Christ was not "**consubstantial**" with the Father.

Arius injects GREEK PHIL term into debate. ("substance")

Christian dialogue and Greek Philosophy 300's



Christian dialogue and Greek Philosophy 300's



λόγος



LOGOS

JOHN: In the beginning was the Word (LOGOS), and the Word was with God, and the Word was God.

λόγος

LOGOS

**In the beginning was the Word (LOGOS), and the Word
was with God, and the Word was God.**



**WHAT IS
THE MEANING
OF THE TERM**
logos
... and how to pronounce it ?

A cartoon illustration of a woman with blonde hair in a bun, wearing a black business suit and a headset with a microphone. She is sitting on a yellow chair with a wooden base, leaning back with her legs crossed. The background is a solid purple color.

Greek Philosophy and Christian Theology

Who was Aristotle?



Aristotle was a famous Greek philosopher who studied the art of persuasion.



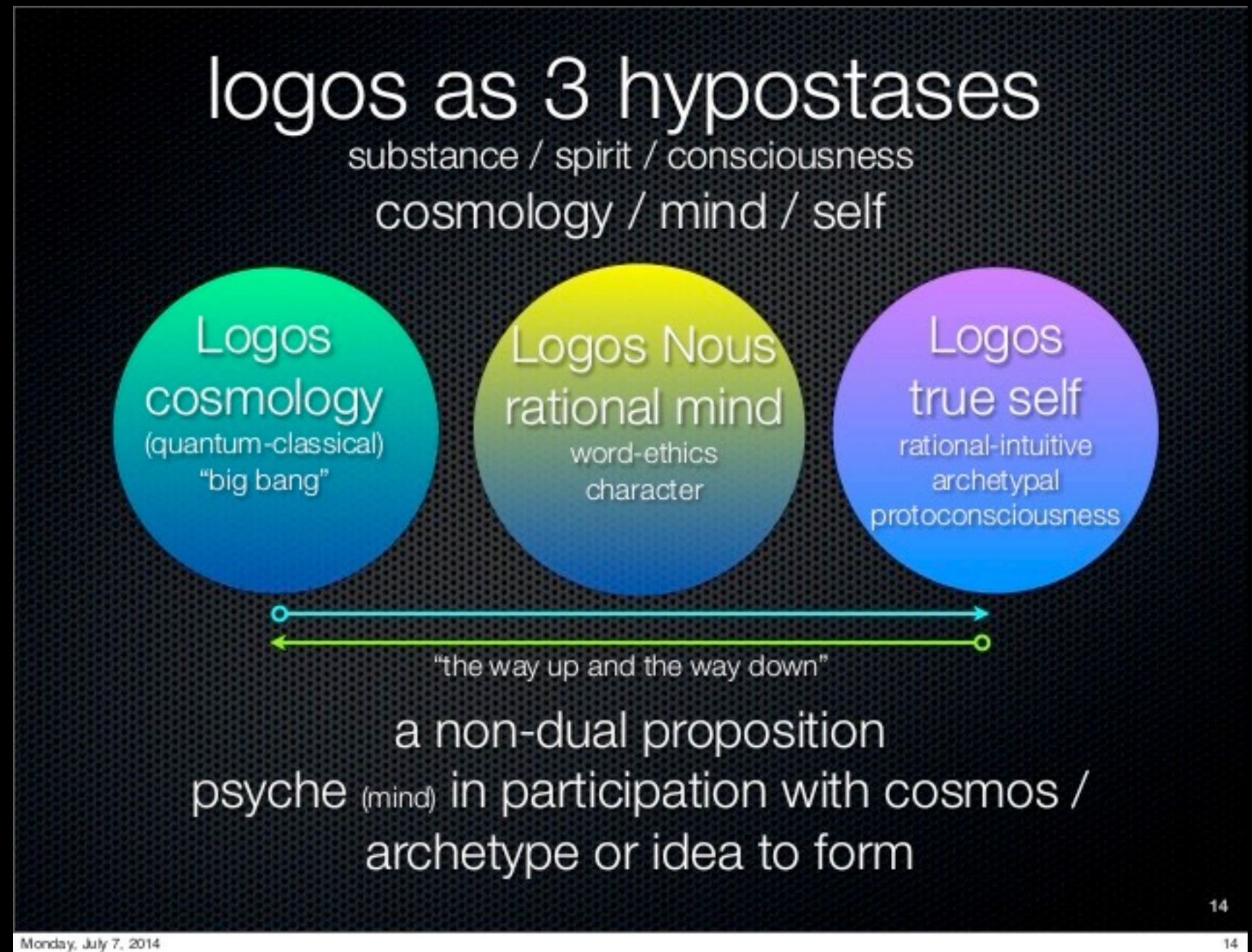
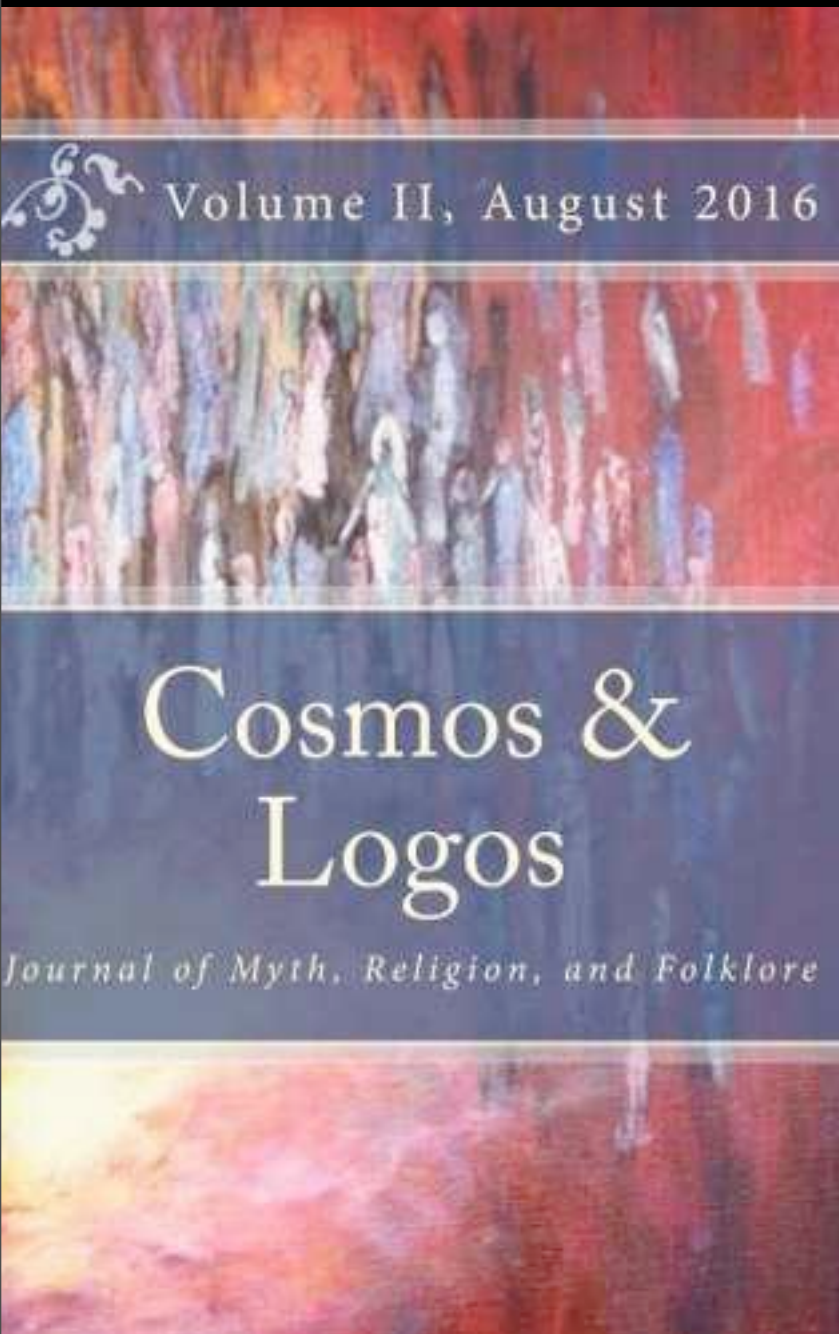
Plato, another famous Greek philosopher, was his teacher.



Aristotle taught Alexander the Great how to properly argue and perform a public speech.

LOGOS

LOGOS UNDERLIES ALL OF CREATION

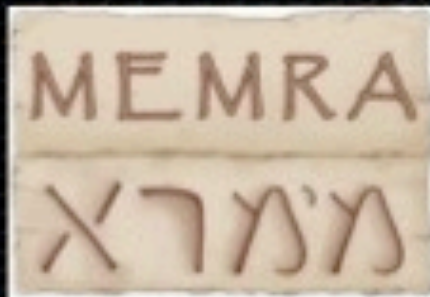


In the beginning was the Word (LOGOS), and the Word was with God, and the Word was God.

JEIWSH PHILOSOPHY BORROWS FROM GREEKS

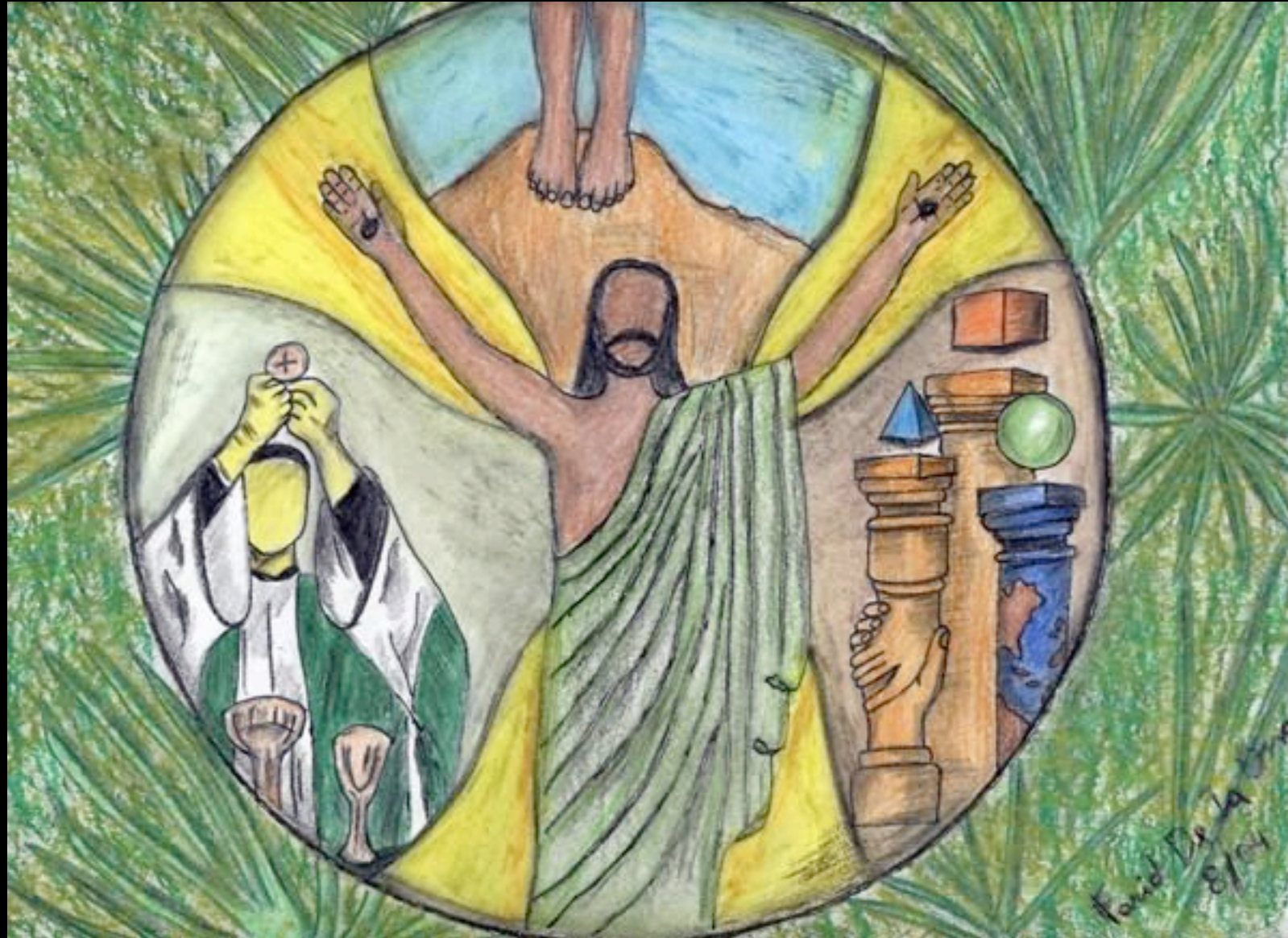
judaic logos / philo

20 BC-50 AD



- “Memra” - Moses and the ‘word’ / Monotheism / Shekinah-wisdom or “Hokhmah” - masculine and feminine (from the Targum)
- Philo considers these divine powers in their totality, treating them as a single independent being, which he designates "Logos". This name, is borrowed from Greek philosophy / Heraclitus then adopted by the Stoics. Philo's conception of the Logos is influenced by both of these schools.
- borrowed from Heraclitus; "dividing Logos" (λόγος τομεύς), which calls various objects into existence by the combination of contrasts (Quis Rerum Divinarum Heres Sit); Logos as an active and vivifying power. Philo also borrowed Platonic elements in his Logos: the "idea of ideas" and the "archetypal idea".

CHRISTIAN PHILOSOPHY ADOPTS LOGOS



The Gospel According to Saint John

^{1:1}**In the beginning was the Word (LOGOS),** and the Word was with God, and the Word was God. ^{1:2}The same was in the beginning with God. ^{1:3}All things were made through him; and without him was not anything made that hath been made. ^{1:4}In him was life; and the life was the light of men. ^{1:5}And the light shineth in the darkness; and the darkness apprehended it not. ^{1:6}There came a man, sent from God, whose name was John. ^{1:7}The same came for witness, that he might bear witness of the light, that all might believe through him. ^{1:8}He was not the light, but *came* that he might bear witness of the light.

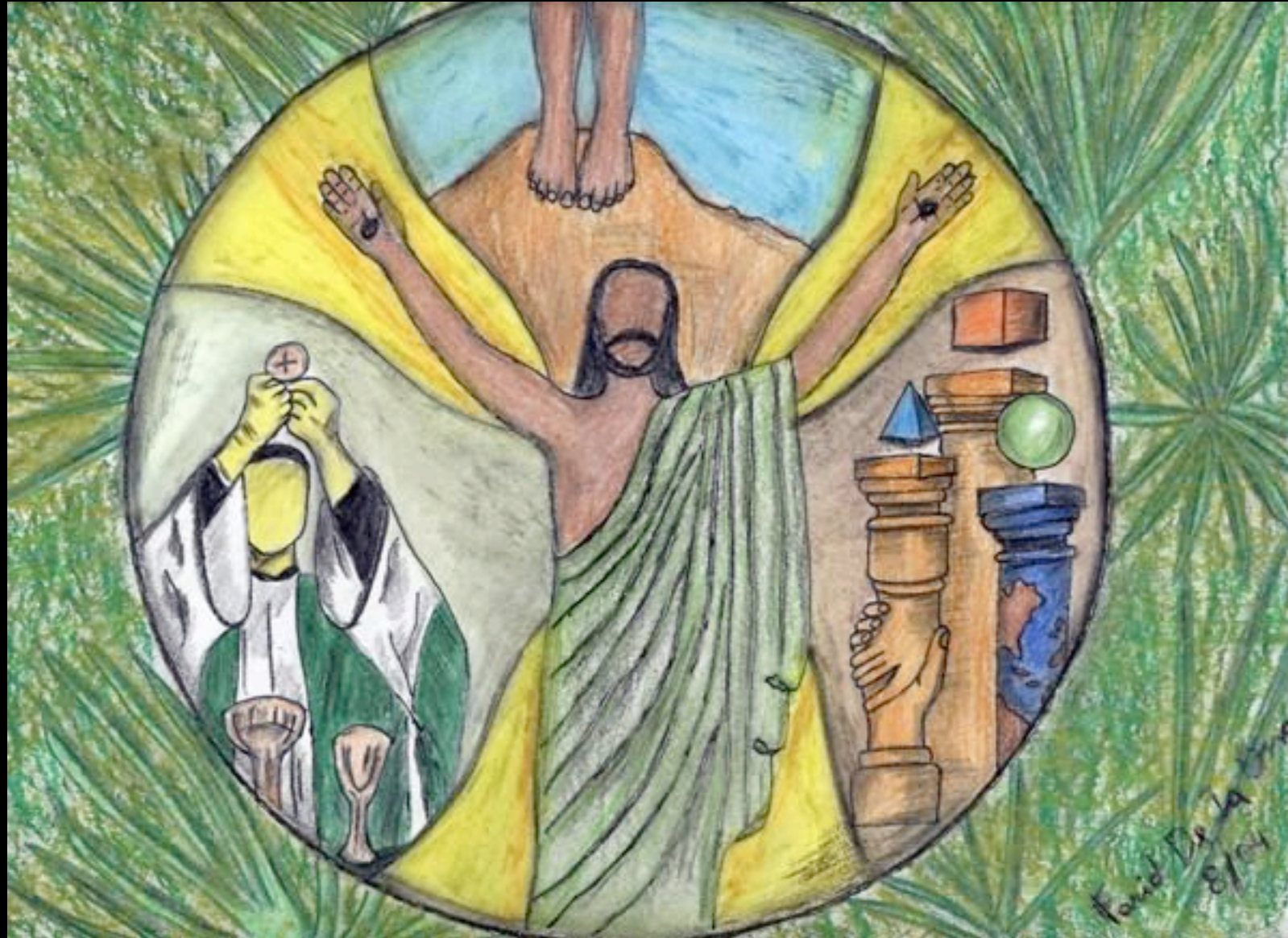


“Quid
Athenae
Hierosolymis?”



“What does
Athens
Have to
do with
Jerusalem?”

CHRISTIAN PHILOSOPHY ADOPTS LOGOS



The Gospel According to Saint John

^{1:1}**In the beginning was the Word (LOGOS),** and the Word was with God, and the Word was God. ^{1:2}The same was in the beginning with God. ^{1:3}All things were made through him; and without him was not anything made that hath been made. ^{1:4}In him was life; and the life was the light of men. ^{1:5}And the light shineth in the darkness; and the darkness apprehended it not. ^{1:6}There came a man, sent from God, whose name was John. ^{1:7}The same came for witness, that he might bear witness of the light, that all might believe through him. ^{1:8}He was not the light, but *came* that he might bear witness of the light.

First Council of Nicaea, May 20 to June 19, 325



Nicene Creed written at Council of Nicaea, 325, revised at Council of Constantinople, 381

We believe in one God, the Father, the 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, Light of Light, very God of very God,
begotten, not made, being of one substance with the Father; by whom all things were made;
For us men, and for our salvation, he came down from heaven, and was incarnate by the
Holy Spirit of the Virgin Mary, and was made man;
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and on the third day he rose again according to the Scriptures,
He ascended into heaven, and is seated on the right hand of the Father;
he will come again in glory to judge the living and the dead
and his kingdom shall have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
Who proceeds from the Father and the Son
and with the Father and the Son is worshiped and glorified
He has spoken through the prophets.

We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead and the life of the world to come.





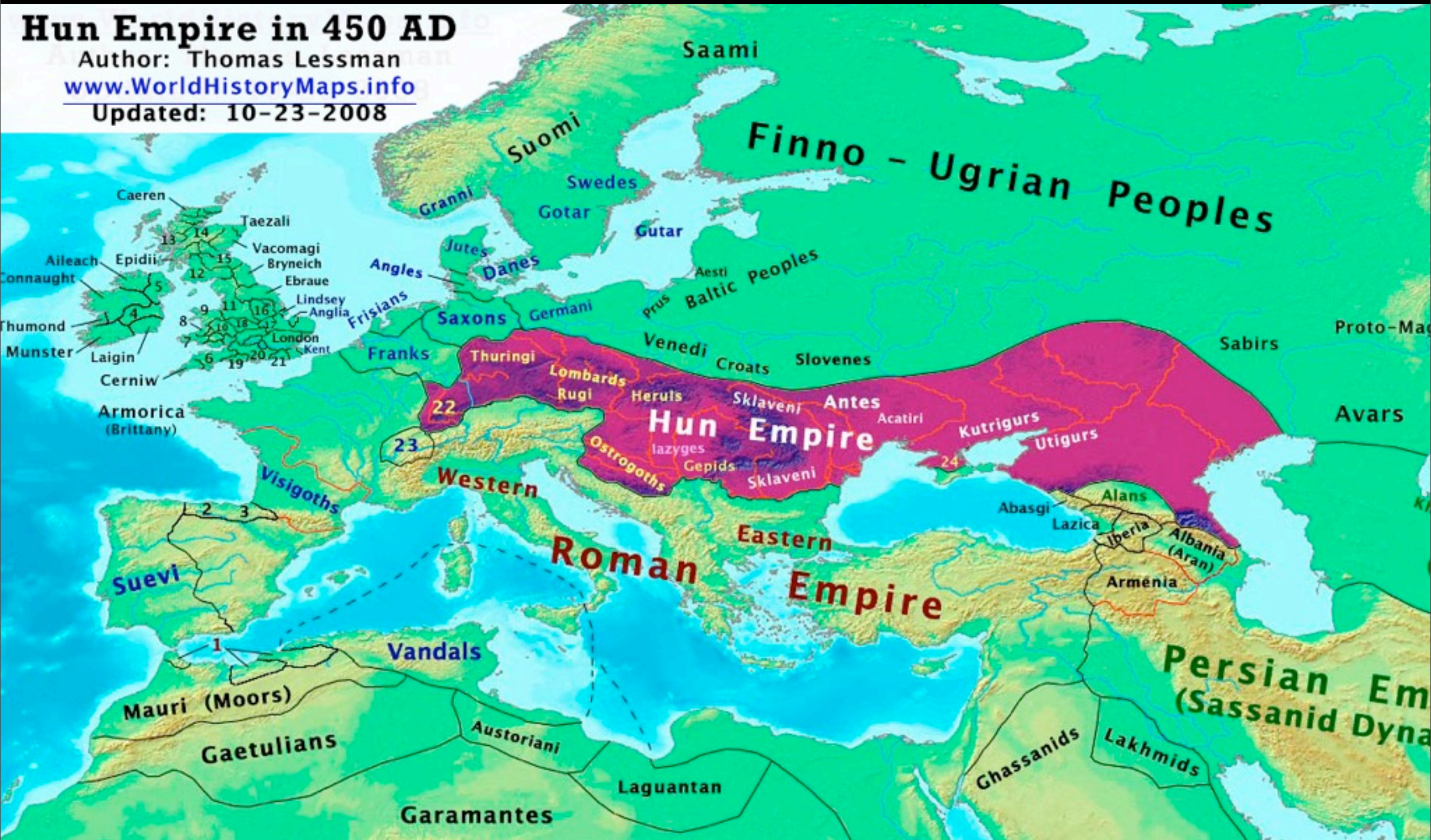
THE ARRIVAL OF THE HUNS IN 400's

Hun Empire in 450 AD

Author: Thomas Lessman

www.WorldHistoryMaps.info

Updated: 10-23-2008

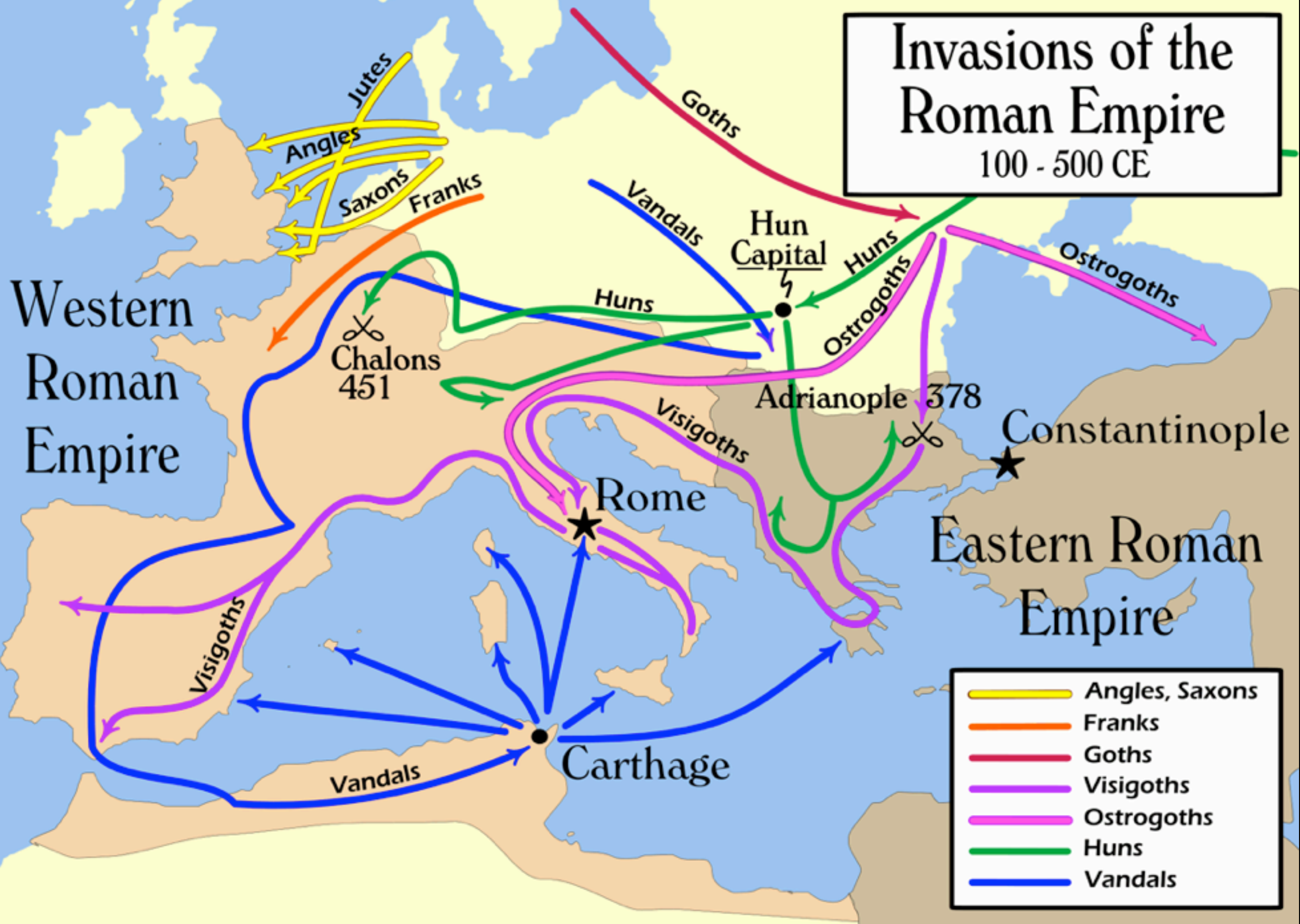


Invasions of the Roman Empire

100 - 500 CE

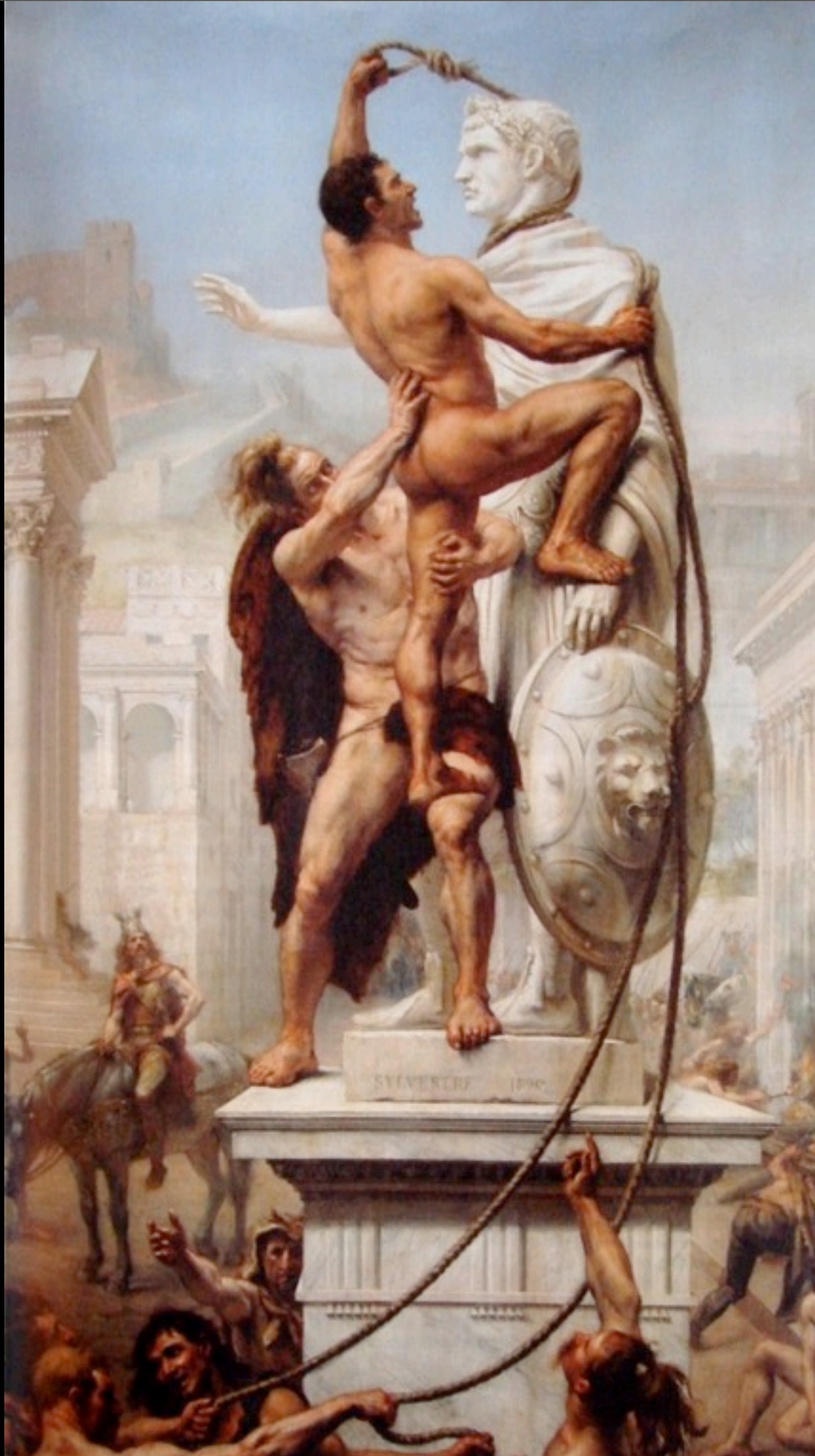
Western Roman Empire

Eastern Roman Empire



ROMAN EMPIRE 450-500 COLLAPSE OF WEST





The Goths: The Sack of Rome, August 24, 410

GOTHS
CREATE
GOTHIC
KINGDOM
IN SPAIN
THEY ARE
CHRISTINAS
ARIAN
CHRISTIANS





VISIGOTHIC SPAIN

600

Victoriacum

Recopolis

Toletum

(588)

PROVINCIA

S P A N I A E

(577)

(572)

(571)

(581)

(585)



THE CONVERSION OF KING RECCARED, 589



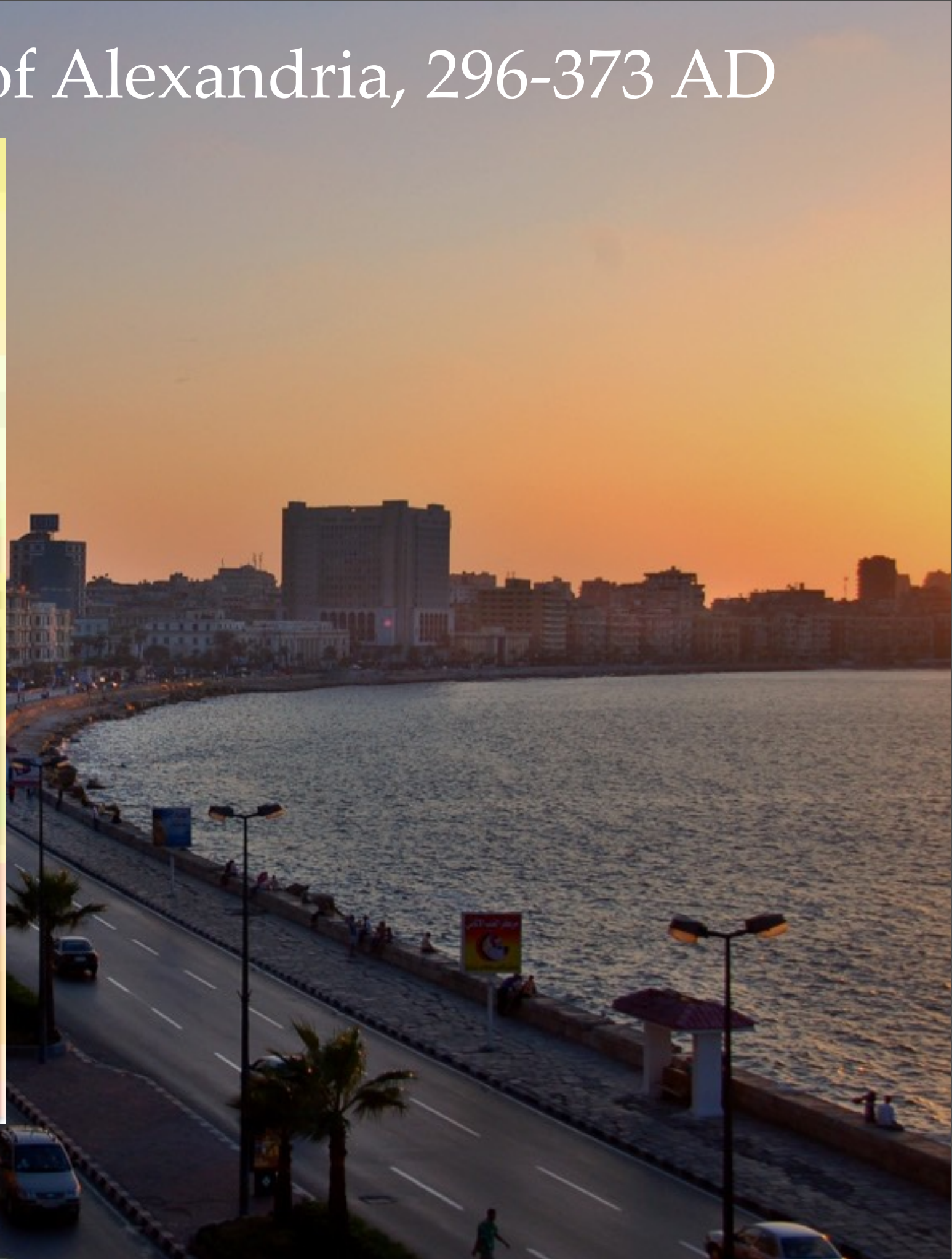
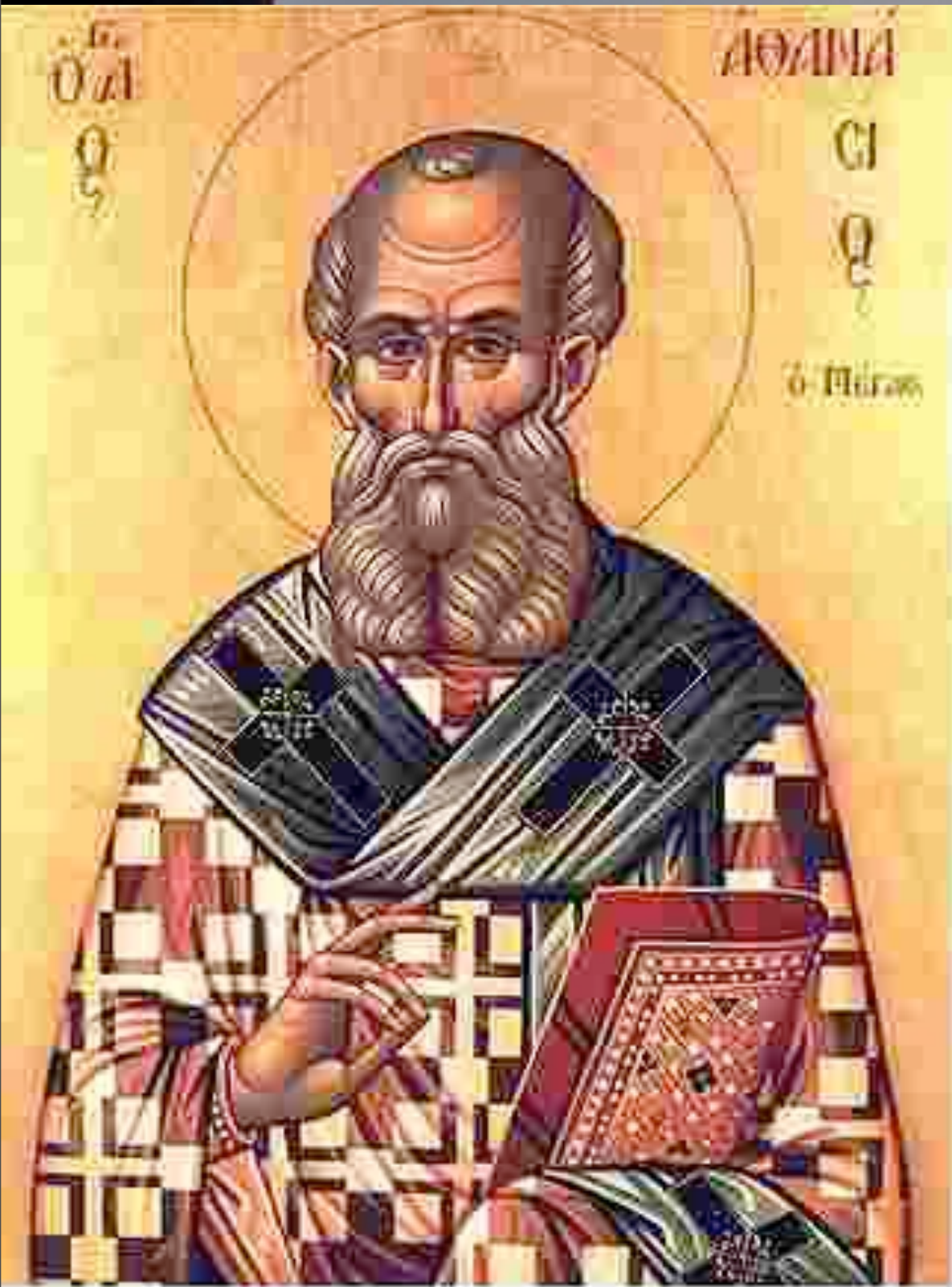
Iglesia de San Juan Bautista de Baños (Palencia).661 AD



San Pedro de la Nave, Almendra, Zamora



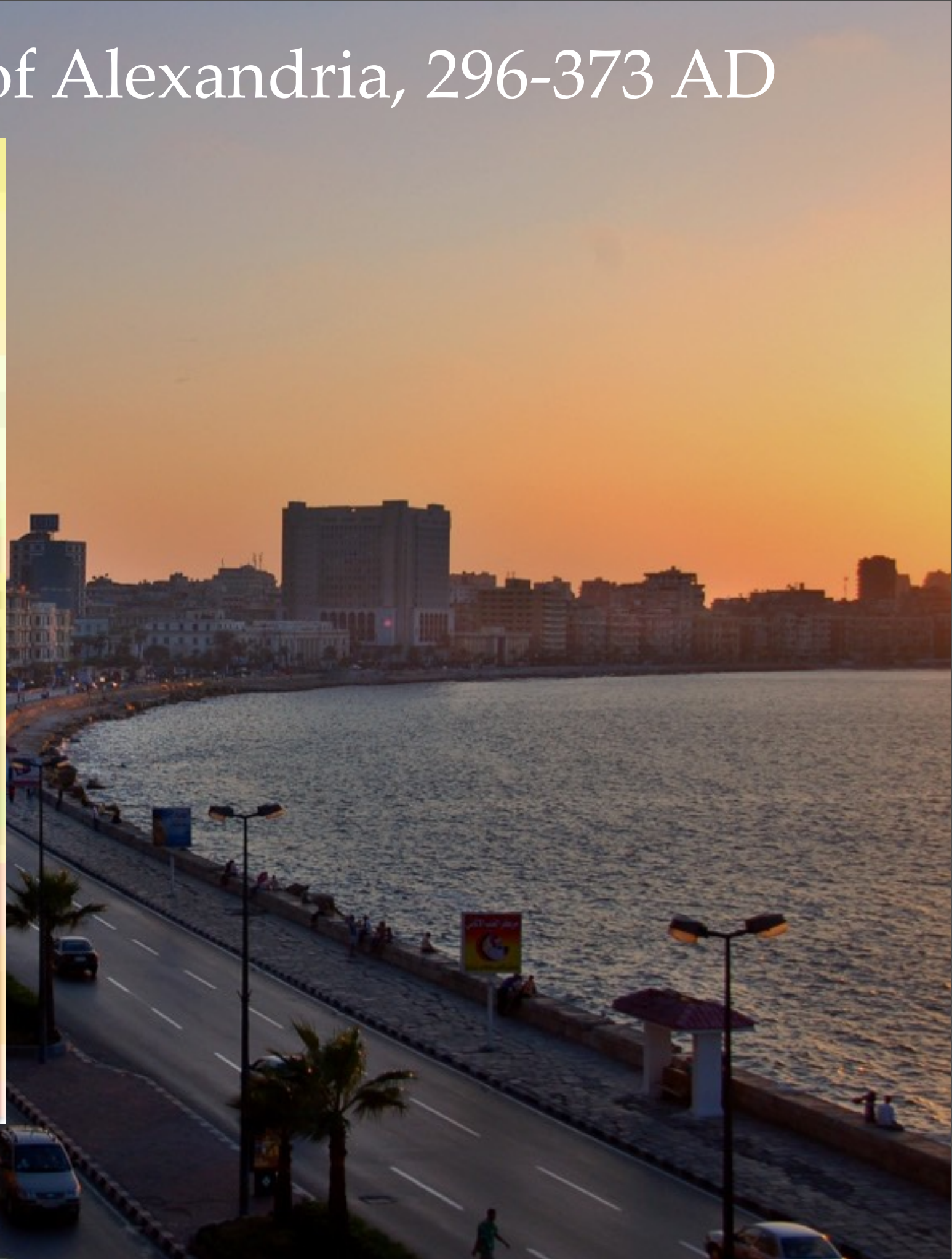
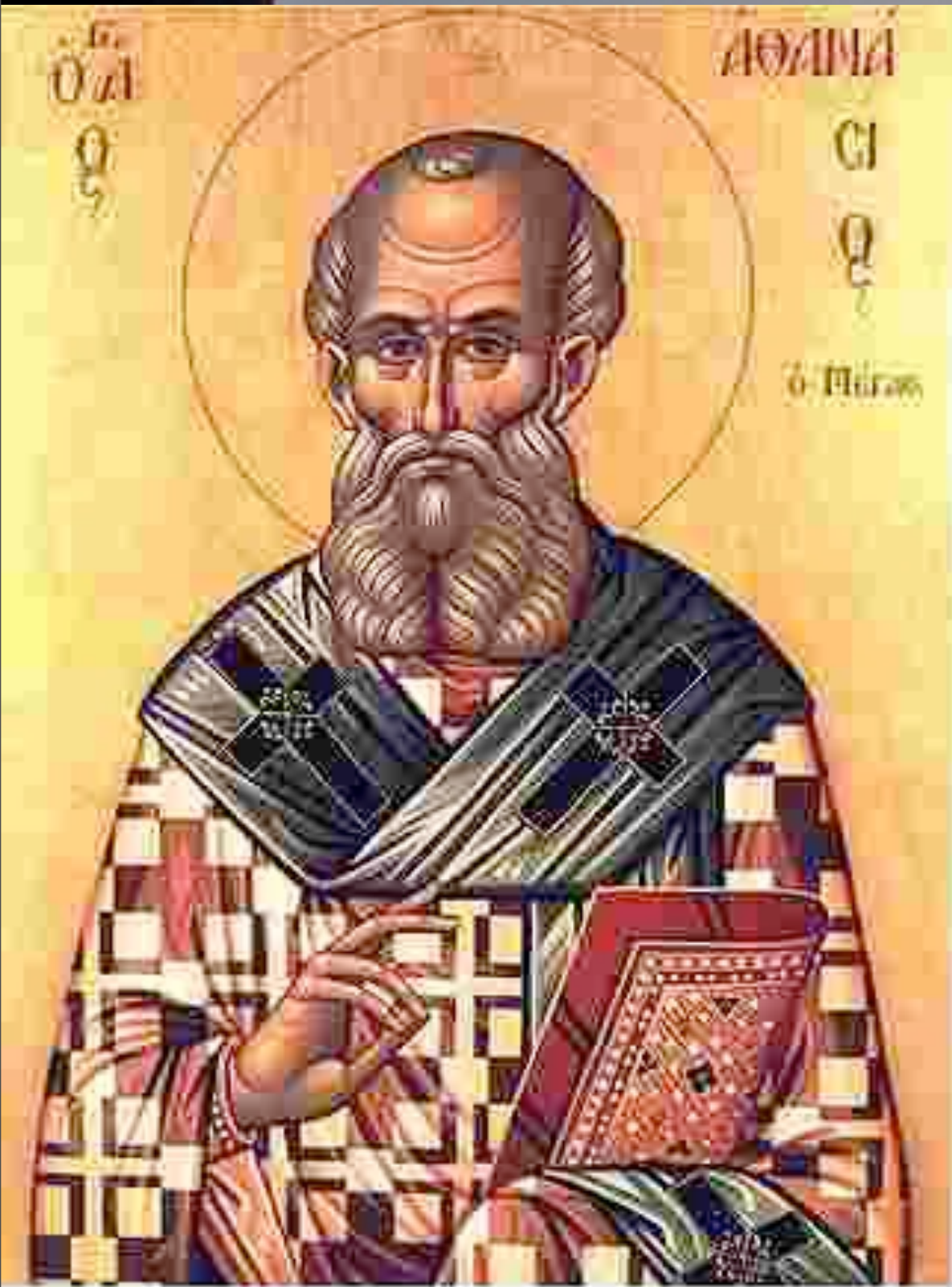
Saint Athanasius of Alexandria, 296-373 AD

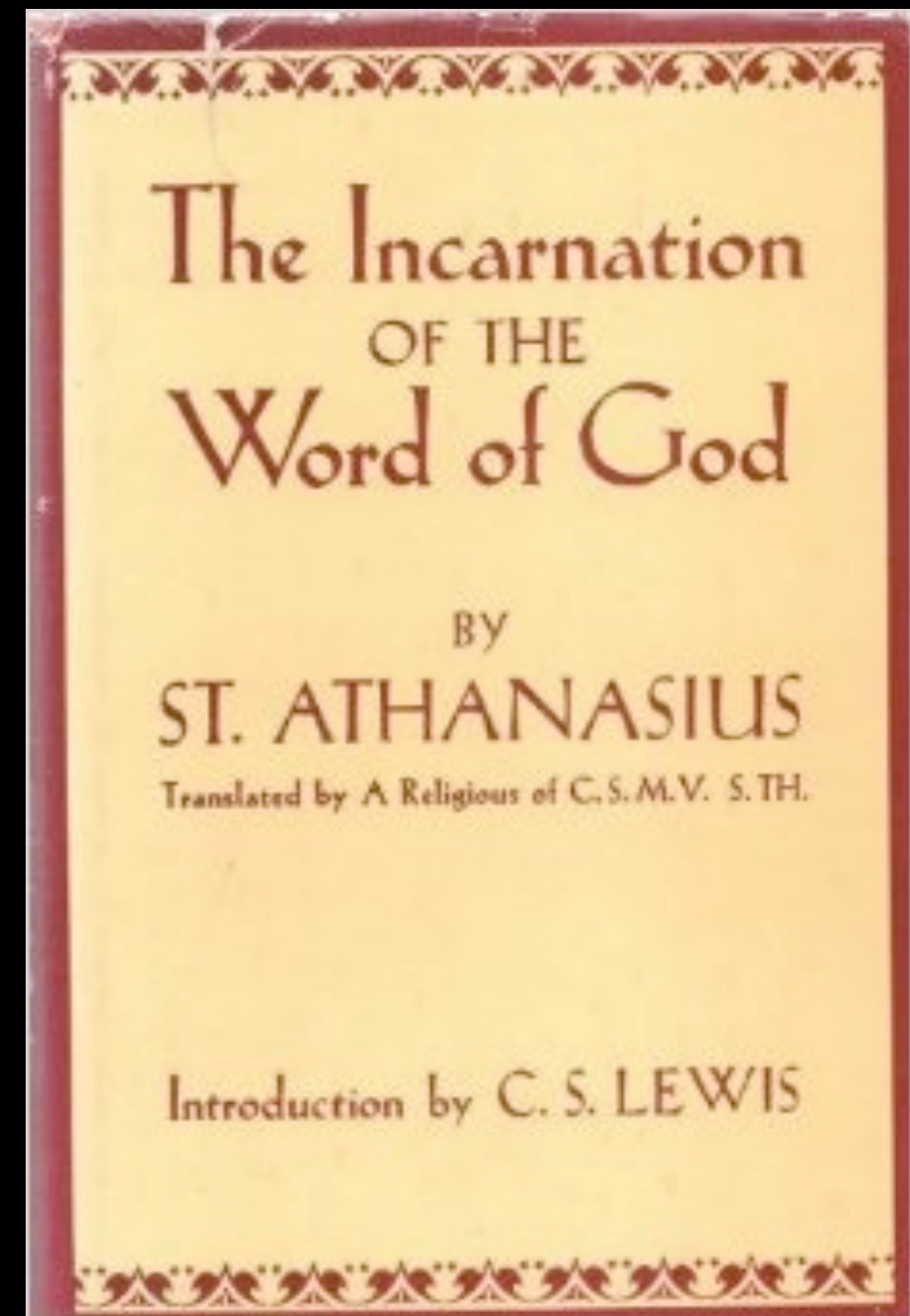
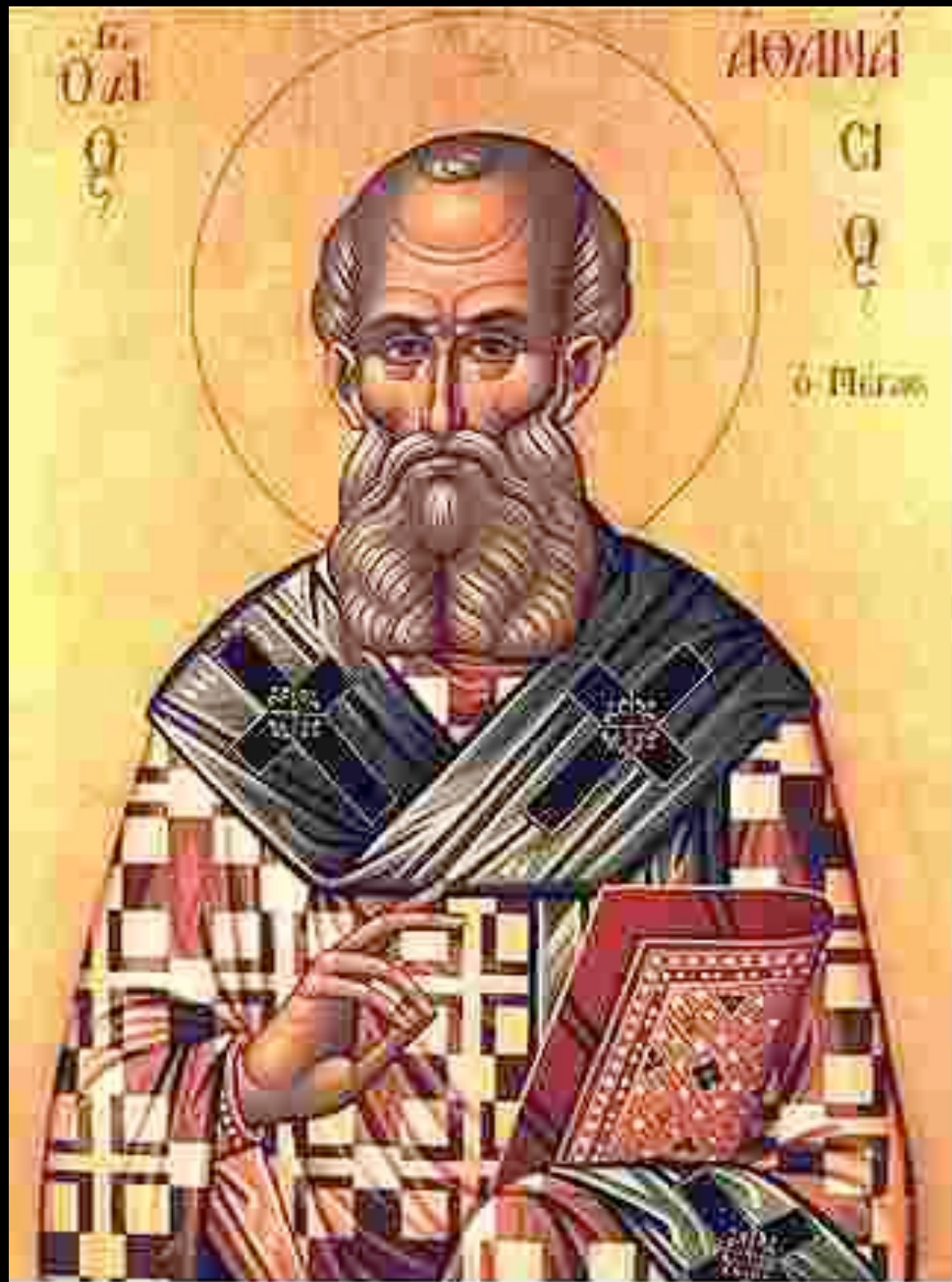


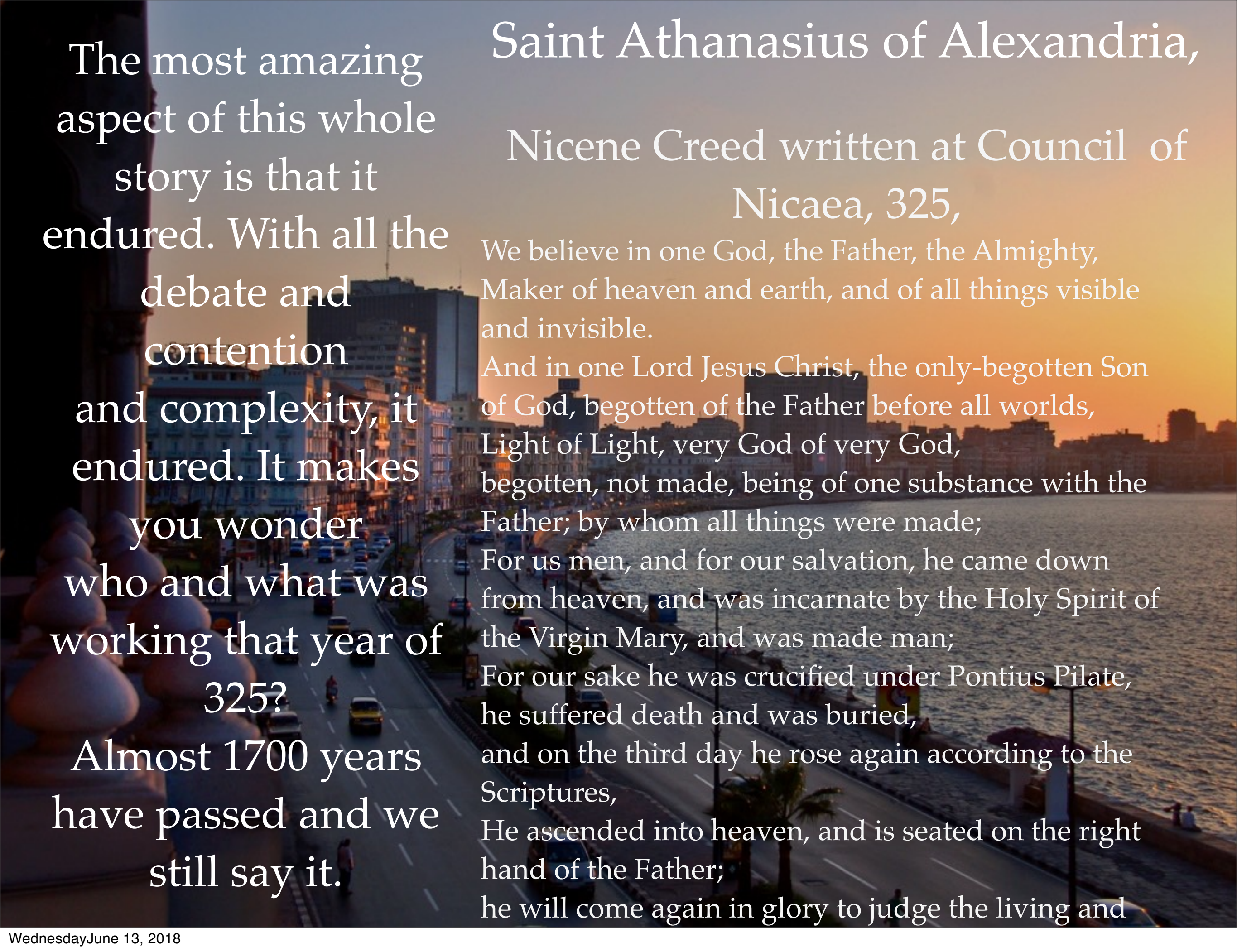
Saint Athanasius of Alexandria, 296-373 AD



Saint Athanasius of Alexandria, 296-373 AD







The most amazing
aspect of this whole
story is that it
endured. With all the
debate and
contention
and complexity, it
endured. It makes
you wonder
who and what was
working that year of
325?

Almost 1700 years
have passed and we
still say it.

Saint Athanasius of Alexandria, Nicene Creed written at Council of Nicaea, 325,

We believe in one God, the Father, the 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,
Light of Light, very God of very God,
begotten, not made, being of one substance with the
Father; by whom all things were made;

For us men, and for our salvation, he came down
from heaven, and was incarnate by the Holy Spirit of
the Virgin Mary, and was made man;

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and on the third day he rose again according to the
Scriptures,

He ascended into heaven, and is seated on the right
hand of the Father;

he will come again in glory to judge the living and

