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The Works of Athanasius for a New Generation

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THE WORKS OF ATHANASIUS FOR A NEW GENERATION

Colin C. Davis and Dr. Hank Voss
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Purpose

Saint Athanasius (d. 373) is widely regarded as a saint whose writings the whole church derived great advantage, "eminent learning" and "great sanctity." The goal of this research is to create a translation of Athanasius's key works for the layperson in the church

KEY WORKS OF ATHANASIUS

Sections from these works will appear in the Sacred Root Spiritual Classics: Volume 7

On The Incarnation: A treatise furthering the arguments from Council of Nicaea showing why Christ had to become fully human

Life of Antony: A Biography of Saint Antony(251-356), An early member of the Desert Fathers who regularly wrestled with demons

Letter to Marcellinus: A guide on how to read the Psalms, using them to their full extent to bring healing to the Soul through a closer walk with God.

39th Festal Letter: The first argument for what defines Divine Scripture in the Canon

METHODS

1. A preliminary literature review was preformed. The goal was two-fold. First, We wanted to find every preexisting English translation of Athanasius's work. Second, the original Greek and Latin translations were compared to the English translations for accuracy.
2. Editions were scanned and digitized. The text was placed in a document, side by side, in order to compare the translation decisions.
3. This document was given to Dr. Jeremy Treat, pastor of Reality LA, who is using it to create the final Sacred Roots translation.

16 For sentence men's reason had descended sensible things, the warrant submitted to being revealed through a body, in order that he might bring men to himself as a man and turn their senses to himself, and that then of course, although they saw him as a man, he might portray them through the walks he did that he was not merely a man, but God in the ward and the wisdom of the true God. This Paul wished to indicate when he said: 'before me grounded in love, that you may be able to understand with all the Saints what is the breadth and length and height and depth and that you may know the love of Christ which transcends knowledge in order that you may be filled with all fullness of God.' for the ward spread himself everywhere, above and below and in the depth in the breath: above, in creation; Below, in the incarnation; In the depth, in how, in breath, in the world. Everything is filled with the knowledge of God. For this reason, not as soon as he came did he complete the sacrifice on behalf of and deliver his body to death in resurrecting it to make himself thereby invisible. But by means of it he rendered himself visible, remaining in it and completing such works and giving signs as made him known to be no longer man but God the war. For in two ways our savior had compassion through the incarnation: he both rid of us of death and renewed us; And all shall, although he is invisible in indiscernible, that by his works he revealed and made himself known to be the son of God and the Word of the father, leader and king of the universe.

16 Once the mind of human beings descended to perceptible things, the Word himself submitted to appear through a body, so that as a human he might bring humans to himself and return their sense perception to himself, and then, by their seeing him as a human being, he might persuade them through the works he effected that he is not a man only but God and the Word and Wisdom of the true God. Wishing to indicate this, Paul also said, "being rooted and grounded in love, that you may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God" (Eph 3:17-19). For the Word unfolded himself everywhere, above and below and in the depths and in the breadth: above, in creation; below, in the incarnation; in the depths, in hell; in breath, in the world. Everything is filled with the knowledge of God. For this reason, not immediately upon coming did he complete the sacrifice on behalf of all, delivering the body to death and resurrecting it, making himself thereby invisible. But by means of it he made himself visible, remaining in it and doing such works and giving signs which made him known to be no longer a human being but the God Word. For in both ways the Savior exercised his love for human beings through his incarnation, in that he both banished death from us and renewed us, and also in that, although being unseen and invisible, through his works he appeared and made himself known to be the Word of the Father, the ruler and king of the universe.

(16) When, then, the minds of men had fallen finally to the level of sensible things, the Word submitted to appear in a body, in order that He, as Man, might center their senses on Himself and convince them through His human acts that He Himself is not man only but also God, the Word and Wisdom of the true God. This is what Paul wants to tell us when he says: "That ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the length and breadth and height and depth, and to know the love of God that surpasses knowledge, so that ye may be filled unto all the fullness of God." The Self-revealing of the Word is in every dimension—above, in creation; below, in the incarnation; in the depth, in Hades; in the breadth, throughout the world. All things have been filled with the knowledge of God.

For this reason He did not offer the sacrifice on behalf of all immediately He came, for if He had surrendered His body to death and then raised it again at once He would have ceased to be an object of our senses. Instead of that, He stayed in His body and let Himself be seen in it, doing acts and giving signs which showed Him to be not only man, but also God the Word. There were thus two things which the Savior did for us by becoming Man. He banished death from us and made us anew; and, invisible and imperceptible as in Himself He is, He became visible through His works and revealed Himself as the Word of the Father, the Ruler and King of the whole creation.

Parallel Translations example from Paragraph 16 of Athanasius's *On The Incarnation*.

RESEARCHERS



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FURTHER RESEARCH

This research focused on creating a new translation. As a result, there are many avenues for further research.

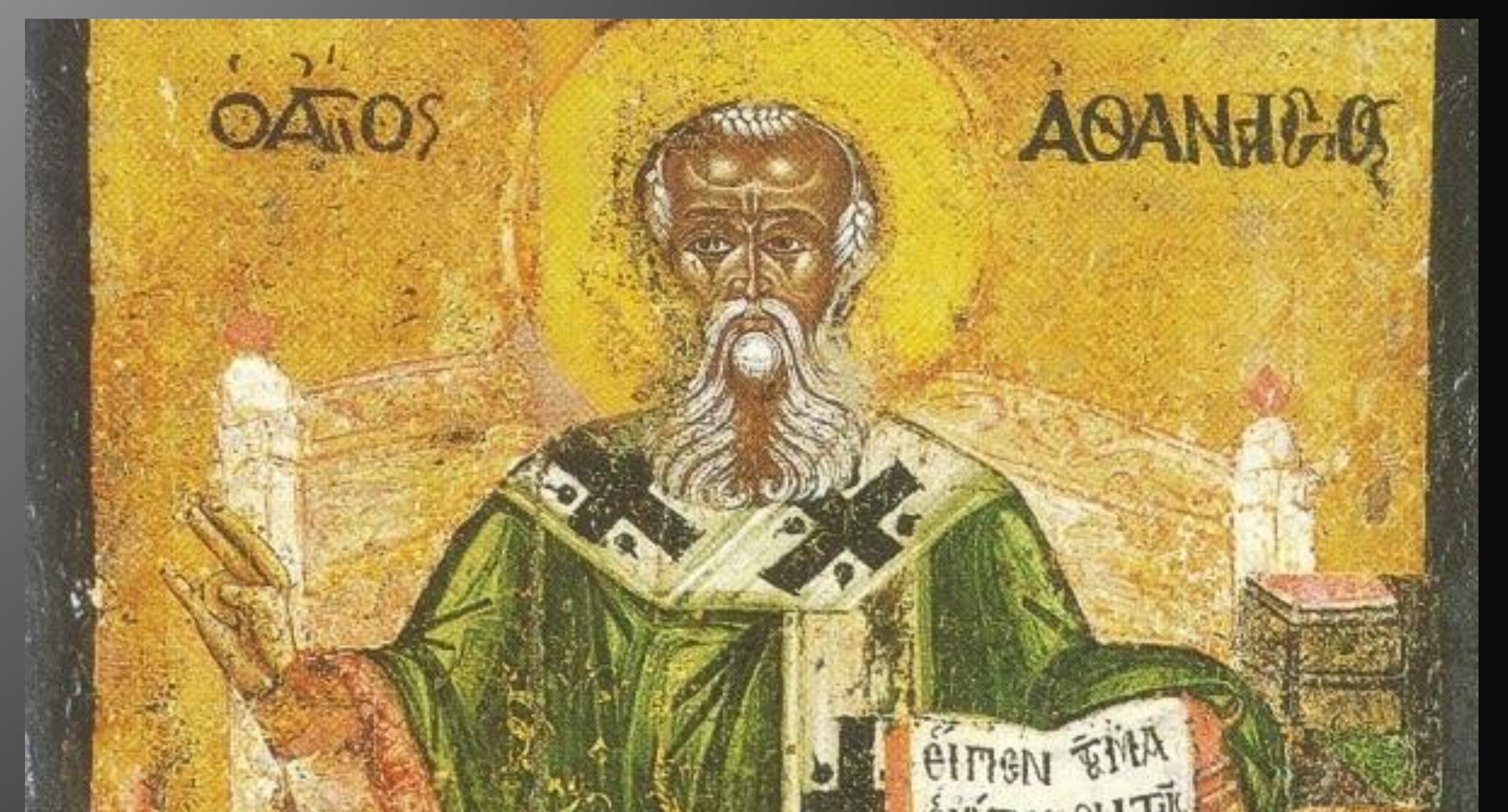
- Creating questions for the SRTM volume of *On The Incarnation* to further understanding and comprehension for the readers.
- *The Life of Antony* often feels insignificant for application to daily life. Helping readers identify Soul Work and Soul Care with applications is key to creating further value for readers.
- Building on Leihart's very good volume on Athanasius, greater research need to be done to help reader understand the problems of the 4th century and their relevance to today's cultural context.

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Michelangelo's *The Torment of Saint Anthony*



Saint Athanasius
Varna Archeological Museum, Bulgaria



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