

## 13:17

The villain of Nicaea known as Arias would not have been nearly as notable if it were not for this man named Origin of Alexandria (A.D. 185-254)<sup>1</sup> who predated Nicaea by approximately 70 years. Arias, of course, was known for the belief that Jesus was a creation of God (“different substance”). Origin was the man who really laid the work for “Arianism”<sup>2</sup>—as a resident of the same city, Alexandria.

Origin of Alexandria suffered for his faith because of Desius’ command around 250 B.C. with a certificate of “theism” that would offer sacrifice to the Emperor as a deity. Origin did not earn this certificate and was tortured—five years later dying from complications.<sup>3</sup> Not bad for not believing in “orthodox” Christology and denying orthodox eschatology (apparently believing in perpetual human will).<sup>4</sup> Maybe Jesus was His Lord anyway (Romans 10:9).

When you hear of these certificates, you realize that we need not shove this off to some distant millennia.

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<sup>1</sup>Stuart Olyott *What the Bible Teaches about The Trinity* (Darlington, England: EP Books, 2011), 90-91.

<sup>2</sup>Jesus was seen as divine, but not “God” in the same sense as the Father is God. Thus, there were ranks of “godhood” within the Godhead.

<sup>3</sup>Earle E. Cairns *Christianity Through the Centuries* (Grand Rapids: Zondervan 1996), 91.

He was also a Neo-Platonist that believed that all real material is extensions of the “real God”. Or, we are obvious overflow from His creative nature, and are in this way, extensions as without us, He is not Him; Ibid., 99. Here is a reason why we believe that we are much like our creator. We are His products (although we draw short on this Neo-platonic idea of our being extensions of His character).

He also felt as though the Old Testament was more allegory than history. This was taken as far as supposing, for example, that Abraham didn’t really have 318 servants (Genesis 14:14), but rather this number taught about Abraham’s relationship to Christ; Ibid., 77. Today, this is done more with the New Testament by believers if you think about it. Since Bible believers in my circle of influence are generally cessationists (those who believe the sign gifts have come and gone), the miracles in the Gospels are generally preached as salvation allegories.

<sup>4</sup>William G. T. Shedd, [\*The Doctrine of Endless Punishment\*](#) (New York: Charles Scribner’s Sons, 1886), 3.