

THE PERSON OF JESUS CHRISTOLOGY

THE DISPUTE OVER THE HUMANITY OF THE SON IN THE 5TH CENTURY

ALEXANDRIAN: LOGOS-SARX APPROACH

Apollinaris of Laodicea

See his *On the Union in Christ of the Body with the Godhead* and fragments of other works (in Norris)

- Christ was conceived in union with the Godhead
 - Jesus is fully human; the divine takes up the human
 - One nature results from the joining of two
 - “He emptied himself after the fashion of a slave, but in his divine essence he is unemptied and unaltered and undiminished (for no alteration can affect the divine nature), neither is he decreased or increased.”
 - “And the nature of the flesh is not altered by its union with what is coessential with God and by its participation in the title of homoousios, even as the nature of the Godhead is not changed by its participation of a human body and by bearing the name of a flesh coessential with us.”
 - “For in these circumstances the body lives by the sanctification of the Godhead and not by the provision of a human soul, and the whole is completely joined in one.”
- Christ cannot be a complete human being and God
 - “He exists in the singleness of an incarnate divine nature which is commingled [with flesh], with the result that worshipers bend their attention to God inseparable from his flesh and not to one who is worshiped and one who is not.”
 - His humanity is his flesh
 - “So Christ, having God as his spirit—that is, his intellect—together with soul and body, is rightly called ‘the human being from heaven.’”
 - “If together with God, who is intellect, there was also a human intellect in Christ, then the work of the incarnation is not accomplished in him. But if the work of the incarnation is not accomplished in the self-moved and undetermined intellect, then this work, which is the destruction of sin, is accomplished in the flesh, which is moved from without and energized by the divine Intellect. The self-moved intellect within us shares in the destruction of sin insofar as it assimilates itself to Christ.”
 - Salvation is through the assumption of the flesh, not the intellect. An unchangeable intellect is what we lack and is what is given in Jesus.

Eutyches

- One nature after the union
- Christ assumes a humanity that is better than ours
- Monophysitism
- Accused of a fusion between humanity and divinity in Christ

ANTIOCHIAN: LOGOS-ANTHROPOS APPROACH

Diadore of Tarsus

- Jesus is complete in his humanity
- The Son takes up the human Jesus
- Jesus does human things according to his humanity and the Son accomplishes divine things through him
- Mary should not be called Theotokos

Theodore of Mopsuestia

See his *On the Incarnation*, in Norris

Union between the two natures, human and divine, in Jesus

- A personal union (hypostatic union)
- The characters of the natures are distinct
- The one assumed is distinct from the one who assumed him
- The one name refers to both natures simultaneously

Manner of the union: indwelling

- By essence: changes the essence of the one indwelled
- By will: active operation in all things
- By good pleasure (grace): in people, indifferent degrees
- In Christ, "the indwelling took place in him as in a son."
- "He united the one assumed as a whole to himself and equipped him to share with himself in all the honor in which he, being Son by nature, participates, so as to be counted one person in virtue of the union with him and to share with him all his dominion..."

Gradual indwelling of Jesus by the Logos

- Just as we become united to the Spirit, "so also the Lord, although at a later stage he had the Logos of God working within him and throughout him in a perfect way, so as to be inseparable from the Logos in his every motion, even before this had as much as was needed for accomplishing in himself the mighty things required."
- He was "urged on by the Logos" because he was united with him from his conception.
- He was a better person because of his union with the Logos
- His own desire for good was conformed to the Logos.

The Logos worked through Jesus

- The Logos accomplishes everything through him
- He increased in grace by with help from the Logos
- "The Logos governed everything which concerned him for the sake of the salvation of all humankind, and he urged him on toward a larger perfection, the while lightening for him the greater part of his toils, whether they were of the soul or of the body. In this way he prepared him for a more perfect and easier fulfillment of virtue."

The natures are united but not mixed

- They are united like spouses are united
- The Logos did not become flesh; he indwelt the flesh
- Mary is the mother of the human by nature and of the divine by relation
- Both the human and divine were crucified but in different senses

Nestorius

- Mary gave birth to a human being, the instrument of God.
- The incarnation is the using of the human Jesus by the Son Christ is not the same as Jesus; Christ refers to both natures Christ takes on our nature like a garment.
- The assistance which the Son provides Jesus is like someone who picks up another from a ditch.
- The human being was not itself God.
- Mary is Christotokos, not Theotokos

TWO-NATURE/ONE-PERSON CHRISTOLOGY

Cyril of Alexandria

- The two natures are united in the one person of the Logos.
- A human being was not created prior to the Logos's indwelling.
- He suffered because he had become human.
- "We do not worship a human being in conjunction with the Logos"
- The union is in the order of hypostasis; it is a hypostatic union.

Leo I of Rome

- The same Son born of the Father before the ages is born of Mary
- In Jesus the human and the divine work conjointly.
- The Word does what belongs to it and the human nature what belongs to it, but the properties of each become the properties of the other.
- Jesus subsists in a two-fold nature.

How is the Son Present in Jesus?

Part of the person of Jesus

Apollinaris

- The Son is the mind of Jesus

Eutychius

- The divine Son and the human Jesus become one nature
- One nature after the union

With the person of Jesus

Diadore of Tarsus

- The Son and Jesus are two different subjects, each complete in their own sphere

Theodore of Mopsuestia

- The Son indwells the person of Jesus

Nestorius

- The Son is present through Jesus

The Son of the Father and the Son of Mary are the same person, with the fullness of both natures

- Cyril of Alexandria
- Leo I of Rome

Council of Ephesus (431)

We, therefore, confess one Christ and Lord, not as worshipping a man with the Word (lest this expression “with the Word” should suggest to the mind the idea of division), but worshipping him as one and the same, forasmuch as the body of the Word, with which he sits with the Father, is not separated from the Word himself, not as if two sons were sitting with him, but one by the union with the flesh. If, however, we reject the personal union as impossible or unbecoming, we fall into the error of speaking of two sons, for it will be necessary to distinguish, and to say, that he who was properly man was honored with the appellation of Son, and that he who is properly the Word of God, has by nature both the name and the reality of Sonship. We must not, therefore, divide the one Lord Jesus Christ into two Sons.

. . . And since the holy Virgin brought forth corporally God made one with flesh according to nature, for this reason we also call her Mother of God, not as if the nature of the Word had the beginning of its existence from the flesh.

Council of Chalcedon (451)

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

Terms

- Nature (*physis*)
- Person (*hypostasis*)
- In two natures
- Hypostatic union
- *Communicatio idiomatum*

How is the Son Present in Jesus?

- Jesus is the hypostatic union of divinity and humanity.
- The Son is Jesus; Jesus is the Son.
- The divine and the human both exist in Jesus and are together the one person of Jesus.
- Jesus is thus human and divine; the divine and the human work together without any conflict.
- The two natures are perfectly united, but remain distinct such that Jesus has the full properties of both.

The Aftermath of Chalcedon

- Language looked like Nestorianism to the Alexandrians
- The meaning of the hypostatic union was left ambiguous
- The meaning of human transformation was not clear

- Monophysitism

Constantinople II (553): against monophysitism

MONOENERGISM AND MONOTHELITISM

- Sergius of Constantinople promoted monoenergism as a solution to the schism (633)
- Judgment of Sergius puts forward monothelitism and condemns the discussion of one or two activities, confirmed by Honorius of Rome in 638
- The emperor Heraclius issues an official approval of monothelitism and condemnation of any discussion about natures in Christ. The statement is known as the Ecthesis of 638
- Maximus the Confessor (580-662) learns of the Ecthesis in 640 and begins to write against it
- The Emperor Constans II confirms the condemnation of discussion of Christ's natures in 647
- Lateran Council of 649 condemns the Typos
- Martin and Maximus are arrested on June 17 653 and tried in May 655
- Both are convicted of treason and exiled and Martin dies in exile
- Maximus is recalled to Constantinople in 662 and tried for heresy
 - His right hand and tongue are amputated and he is sent into exile
- Maximus dies on August 13, 662

Maximus on the Two Wills of Jesus

Constantinople III (680)

Following the five holy and universal synods and the holy and accepted fathers, and defining in unison, it professes our lord Jesus Christ our true God, one of the holy Trinity, which is of one same being and is the source of life, to be perfect in divinity and perfect in humanity, the same truly God and truly man, of a rational soul and a body; consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity, like us in all respects except for sin; begotten before the ages from the Father as regards his divinity, and in the last days the same for us and for our salvation from the holy Spirit and the virgin Mary, who is properly and truly called mother of God, as regards his humanity; one and the same Christ, Son, Lord, only-begotten, acknowledged in two natures which undergo no confusion, no change, no separation, no division; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together into a single subsistent being; he is not parted or divided into two persons, but is one and the same only-begotten Son, Word of God, lord Jesus Christ, just as the prophets taught from the beginning about him, and as Jesus the Christ himself instructed us, and as the creed of the holy fathers handed it down to us.

And we proclaim equally two natural volitions or wills in him and two natural principles of action which undergo no division, no change, no partition, no confusion, in accordance with the teaching of the holy fathers. And the two natural wills not in opposition, as the impious heretics said, far from it, but his human will following, and not resisting or struggling, rather in fact subject to his divine and all powerful will. For the will of the flesh had to be moved, and yet to be subjected to the divine will, according to the most wise Athanasius. For just as his flesh is said to be and is flesh of the Word of God, so too the natural will of his flesh is said to and does belong to the Word of God, just as he says himself: I have come down from heaven, not to do my own will, but the will of the Father who sent me, calling his own will that of his flesh, since his flesh too became his own. For in the same way that his all holy and blameless animate flesh was not destroyed in being made divine but remained in its own limit and category, so his human will as well was not destroyed by being made divine, but rather was preserved, according to the theologian Gregory, who says: "For his willing, when he is considered as savior, is

not in opposition to God, being made divine in its entirety." And we hold there to be two natural principles of action in the same Jesus Christ our lord and true God, which undergo no division, no change, no partition, no confusion, that is, a divine principle of action and a human principle of action, according to the godly-speaking Leo, who says most clearly: "For each form does in a communion with the other that activity which it possesses as its own, the Word working that which is the Word's and the body accomplishing the things that are the body's". For of course we will not grant the existence of only a single natural principle of action of both God and creature, lest we raise what is made to the level of divine being, or indeed reduce what is most specifically proper to the divine nature to a level befitting creatures for we acknowledge that the miracles and the sufferings are of one and the same according to one or the other of the two natures out of which he is and in which he has his being, as the admirable Cyril said. Therefore, protecting on all sides the "no confusion" and "no division", we announce the whole in these brief words: Believing our lord Jesus Christ, even after his incarnation, to be one of the holy Trinity and our true God, we say that he has two natures shining forth in his one subsistence in which he demonstrated the miracles and the sufferings throughout his entire providential dwelling here, not in appearance but in truth, the difference of the natures being made known in the same one subsistence in that each nature wills and performs the things that are proper to it in a communion with the other; then in accord with this reasoning we hold that two natural wills and principles of action meet in correspondence for the salvation of the human race.

So now that these points have been formulated by us with all precision in every respect and with all care, we definitely state that it is not allowable for anyone to produce another faith, that is, to write or to compose or to consider or to teach others; those who dare to compose another faith, or to support or to teach or to hand on another creed to those who wish to turn to knowledge of the truth, whether from Hellenism or Judaism or indeed from any heresy whatsoever, or to introduce novelty of speech, that is, invention of terms, so as to overturn what has now been defined by us, such persons, if they are bishops or clerics, are deprived of their episcopacy or clerical rank, and if they are monks or layfolk they are excommunicated.

ICONOCLASM AND THE THEOLOGY OF THE ICON

The Controversy over Images

- Restriction of images at the Quinsext Council (692)
- Emperor Leo III orders the image of Christ at the palace gate destroyed (726)
- Leo III issues a *silentium* against images (730)
- John of Damascus writes treatises defending images (730)
- Constantinopolitan Synod of 754 under Constantine V
 - Do images represent the humanity or divinity of Christ?
 - Separating the flesh from the Godhead
 - Nestorianism or Monophysitism
 - "The only admissible figure of the humanity of Christ, however, is bread and wine in the holy Supper"
- Constantine V has images destroyed and iconophiles arrested; he also destroys monasteries (754-770)
- The Seventh Ecumenical Council: Nicea II (787)

John of Damascus

- The Church should not retreat from the heights of revelation to the blind graspings of the ignorant (1.2)
- For "it is impossible for us to raise ourselves to the contemplation of spiritual objects without some kind of intermediary, and to lift ourselves, we need something which is close and familiar to us" (1.2, PG 94.1233 in Ouspensky 29?)

- We believe in the transcendent Trinity who has taken flesh (1.4)
- Since the Invisible One clothed himself in flesh and appeared visibly, let the likeness of him who manifested himself be depicted. (94.1239 in Limouris, 247)
- Thanks to them, we avoid what is evil and aspire to what is good. (94.1243-44 in Limouris, 267)
- Today we also paint images of persons of outstanding goodness, so that we may be reminded of them, and imitate them, and also out of love for such persons. (94.1245 in Limouris, 267)
- “I do not worship matter; I worship the Creator of matter who became matter for my sake, who willed to take his abode in matter; who worked out my salvation through matter.” (1.16, PG 94.1245 in Ouspensky, 129)
- “If you make an image of Christ, and not of the saints, it is evident that you do not forbid images, but refuse to honor the saints ... You are not waging war against images, but against the saints themselves.” (1.19, PG 94.1249 in Ouspensky 129)
- The grace of God rests on the image because “the saints were filled with the Holy Spirit during their lives. Even after their death the grace of the Holy Spirit lives on inexhaustibly in their souls, in their bodies which are in their tombs, in their writings and in their holy images, not because of their nature, but as a result of grace and divine action.” (1.19, PG 94.1249CD in Ouspensky 173, referenced again at 193)

The Second Council of Nicea (787)

To summarize, we declare that we defend free from any innovations all the written and unwritten ecclesiastical traditions that have been entrusted to us. One of these is the production of representational art; this is quite in harmony with the history of the spread of the gospel, as it provides confirmation that the becoming man of the Word of God was real and not just imaginary, and as it brings us a similar benefit. For, things that mutually illustrate one another undoubtedly possess one another's message.

Given this state of affairs and stepping out as though on the royal highway, following as we are the God-spoken teaching of our holy fathers and the tradition of the catholic church – for we recognize that this tradition comes from the holy Spirit who dwells in her – we decree with full precision and care that, like the figure of the honored and life-giving cross, the revered and holy images, whether painted or made of mosaic or of other suitable material, are to be exposed in the holy churches of God, on sacred instruments and vestments, on walls and panels, in houses and by public ways, these are the images of our Lord, God and savior, Jesus Christ, and of our Lady without blemish, the holy God-bearer, and of the revered angels and of any of the saintly holy men.

The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full adoration [latria] in accordance with our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honored and life-giving cross, and also to the holy books of the gospels and to other sacred cult objects. Further, people are drawn to honor these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honor paid to an image traverses it, reaching the model, and he who venerates the image, venerates the person represented in that image.

So it is that the teaching of our holy fathers is strengthened, namely, the tradition of the catholic church which has received the gospel from one end of the earth to the other. So it is that we really follow Paul, who spoke in Christ, and the entire divine apostolic group and the holiness of the fathers, clinging fast to the traditions which we have received. So it is that we sing out with the prophets the hymns of victory to the church: Rejoice exceedingly O daughter of Zion, proclaim O daughter of Jerusalem; enjoy your happiness and gladness with a full heart. The Lord has removed away from you the injustices of your enemies, you have been redeemed from

the hand of your foes. The Lord the king is in your midst, you will never more see evil, and peace will be upon you for time eternal.

Therefore all those who dare to think or teach anything different, or who follow the accursed heretics in rejecting ecclesiastical traditions, or who devise innovations, or who spurn anything entrusted to the church (whether it be the gospel or the figure of the cross or any example of representational art or any martyr's holy relic), or who fabricate perverted and evil prejudices against cherishing any of the lawful traditions of the catholic church, or who secularize the sacred objects and saintly monasteries, we order that they be suspended if they are bishops or clerics, and excommunicated if they are monks or lay people.

DOGMAS ABOUT JESUS

- In God there is one God (*ousia*) and three persons (*hypostases*)
- Mary is the mother of Jesus (*Christotokos*), she is thus the mother of God (*Theotokos*)
- Jesus is one person (*hypostasis*) in two natures (*physis*)
- The person Jesus of Nazareth is the person the Second Person of the Trinity, the Son of God
- Jesus is fully human, with a human nature, a human spirit, a human activity, and a human will
- Jesus is perfect humanity
- Because God himself enters history, the presence of God in history can be depicted and these images can be used in worship

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