

# Fathom Academy: Christian Theology

**WEEK 4: CHRISTOLOGY PT. 2**

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## **Week 4: The Person of Jesus Christ in the History of Doctrine [*Christology II*]**

### **Classical Christology | The Paradox**

#### **The Paradox of the Hypostatic Union:**

**“Some measure of paradox could hardly have been avoided if [early Christian writers] were going to remain faithful to the New Testament witness, for according to that witness, Jesus Christ was, on the one hand, completely human, yet, on the other, sent by God and so close to God that Christians could no longer speak of God without also speaking of Christ, and could no longer speak of Christ without also speaking of God.”**

**John Macquarrie, *Jesus Christ in Modern Thought***

### **Classical Christology | Heresies of Humanity**

- **Apollinarianism**
- **Docetism**
- **Monophysitism**
- **Monothelitism**
- **Gnosticism**

### **Classical Christology | Heresies of Deity**

- **Ebionism (Adoptionism)**
- **Arianism**
  - **“There was a time that the Son was not.”**
  - ***Homoiousios vs. Homoousios***

## Classical Christology | Heresies of Union

- Nestorianism
  - *Christotokos vs. Theotokos*
- Eutychianism
  - Christ as *tertium quid*

## Classical Christology | Nicene Creed [325]

### Article II:

**“[We believe in] one Lord Jesus Christ, the Son of God; begotten from the Father, only-begotten that is, from the substance of the Father; God from God; light from light; true God from true God; begotten, not made; of one substance with the Father; through whom all things in heaven and on earth came into being; who on account of us human beings and for our salvation came down and took on flesh, becoming a human being. . .”**

## Classical Christology | Chalcedonian Definition [451]

**“Therefore, following the Holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance [*homoousios*] with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer [*Theotokos*]; one and the same Christ, son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the**

**union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ . . .”**

### **Classical Christology | Hypostatic Union**

- **The permanent union of a human nature with the divine Person [ὑπόστασις] of the *Logos***
- **Christ as true God and true human: one person with two natures**