Diagram #2

CHRISTOLOGICAL ONENESS

<table>
<thead>
<tr>
<th>Distinction</th>
<th>Dialectic</th>
<th>Oneness</th>
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</thead>
<tbody>
<tr>
<td>Deity and humanity</td>
<td>← Tension and balance →</td>
<td>One Lord - 1 Cor. 8:6; Eph. 4:5</td>
</tr>
<tr>
<td>Deity - Jn. 1:1; 5:18; Phil. 2:6; Col. 2:9; Titus 2:13; I John 5:20</td>
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<td>One Man - Rom. 5:5</td>
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<tr>
<td>Humanity - Acts 2:22; Rom. 5:15; 1 Cor. 15:21; Phil. 2:7,8; 1 Tim. 2:5</td>
<td></td>
<td>One Mediator - 1 Tim. 2:5</td>
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<tr>
<td>Incarnation - “God in the flesh”</td>
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<td>God-man</td>
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<td>“The Word became flesh” - Jn. 1:14</td>
<td></td>
<td>Greek word Theanthropos</td>
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<tr>
<td>Cf. Rom. 8:3; I Tim. 3:16; Heb. 2:14; 1 Jn. 1:2</td>
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Ontological Christology

What are the two?
- Substances, essences, beings, natures?
- Council of Chalcedon (451) established orthodox explanation as “two natures”.

Indissoluble Distinction
- “Fully God and fully man”

Indivisible Unity
- Properties of both deity and humanity attributed in full to one person interchangeably.

Operational Christology

What did Jesus “empty” Himself of?
- Phil. 2:7 - “emptied Himself” - Greek kenosis
- Deity? Omni-attributes? Glory?
- Divine prerogative and right to act independently as God?
- Divine function: independent, autonomous, Self-generative
- Human function: dependent, derivative, receptive
- Temptability, suffering, mortality experience by humanity.

Teleological objective
- “God was in Christ reconciling the world to Himself” (II Cor. 5:19)

Deity emphasized

Docetism - from Greek dokein, “to appear”. Gnostic idea that Jesus only appeared to be human. Marcion said Jesus was just a “phantom.”

Absorptionism - Jesus’ humanity was absorbed or subsumed into His deity.

Apollinarianism (310-391) - The divine Logos replaced the human spirit or soul of Jesus, so He was just a human body.

Monophysitism - Jesus had only one nature.

Humanity emphasized

Ebionites - Jesus just a man who God elected to be Son of God,

Adoptionism - the man Jesus adopted by God, and given Christ-cloak or Messiah-mantle.

Arius (250-336) denied the deity of Jesus, and necessarily posited some form of adoptionism.

Radical kenoticism - explained that Jesus “emptied Himself” of deity.

Council of Chalcedon (451) determined that Jesus was one hypostasis, meaning “particular individual.” Thereafter the union of deity and humanity in Jesus has been referred to as an “hypostatic union.”

Nestorius - (380-451)
Jesus was both divine and human - two persons adjoined in one body. This makes Jesus a schizoid double-being.

Eutychianism - (378-454)
Deity and humanity become one compound nature - synthesized, homogenized, merged, intermixed, amalgamated, con-fused. Creates a conglomerate or a hybrid.

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