

# ORTHODOX CHRISTOLOGY

RECOVERING THE BARE BONES OF THE DOCTRINE OF CHRIST

the beginning God created the  
heavens and the earth. 2 The  
earth was without form, and void,  
and the Spirit of God was hovering  
over the face of the waters.

NICK CAMPBELL

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# CHRISTOLOGY: THE DOCTRINE OF CHRIST AND SCRATCHING THE SURFACE OF JESUS' IDENTITY

Christology is a term within the field of systematic theology that speaks to the doctrines, or teachings, surrounding the person and work of Jesus Christ. When reading through works on Christology, you can find a wide range of discussions, but some of the more prominent ones consist of: Jesus' eternality and deity, Jesus' Incarnation and humanity, the offices of Christ, and the work of Christ.

Jesus' identity can hardly be summarized easily in a way that does justice to the revelation given to us, yet, by looking at some claims regarding Jesus we can begin to paint a picture. The scriptures say that Jesus is the unique Son of God, and the Son of Man, who is the Christ. Here we will look at these identifiers in brief. When introduced to Jesus within the New Testament we find that the circumstances of his birth are quite unique. Jesus is conceived in the womb of Mary by the power of the Holy Spirit (Matthew 1:18-25; Isaiah 7:14; Luke 1:35-38). Not only this, but Jesus is without sin (2 Corinthians 5:21; 1 John 3:51; 1 Peter 2:22). Jesus is unique, not only in his birth, and life, but by his nature. The designations of Christ reveal more fully who he is. The first worth pointing to is the title: "*The Son of God*." There is a two fold sense in which Jesus is the Son of God, first by his nature (ontologically), and secondly in his works (functionally). The former is demonstrated throughout the Gospels, but can be highlighted particularly in the Gospel of John, which speaks of the only unique Son of God, who is himself God, in an intimate relationship with the Father (John 1:18; 17:24). Functionally, the title was used within the Old Testament for the people of Israel at times, but especially for

the King who would act as God's chosen agent, with promises of God's paternity and love (ex: 2 Samuel 7:14-16). Kings were given this privilege, but this was ultimately a type or shadow pointing to the true Son, Jesus. This is particularly exhibited in the incarnation, the Son taking on flesh. The point worth stressing is: Jesus is not merely a Son because he was incarnate, but he was incarnate because he was the only unique Son of God.

Jesus as the *Son of Man* is significant as well as it is Jesus' favorite title for himself, being used eighty-six times within the New Testament. The term can point to Jesus' humanity with his exclusive rights and authority, however, the title highlights Jesus as the God-man King. This can be demonstrated by looking at Daniel 7:13-14, which speaks of a Son of Man who rides the clouds and receives all authority. This Son-King

***Jesus is not merely a Son because he was incarnate, but rather he was the only unique Son of God who became incarnate.***

becomes a means of restoring God's creation and rules over it. Jesus is also *the Christ, or the Messiah*. The term means the anointed one, and this anointed person, anointed by the Holy Spirit, was to function as the King and priest over Israel. He is God's chosen agent for bringing about the kingdom. While we have scratched the surface of Jesus' identity, this can provide some insight into the overall narrative surrounding Jesus

# CHURCH HISTORY & ORTHODOX CHRISTOLOGY

Within our contemporary, and individualistic, setting it is easy to disengage from what was once held by the Christians who preceded us. Yet, there is a wisdom and humility in pausing if, or when, we go against 2,000 years of Christian thought on what is considered *essential doctrine, or orthodoxy*. While we often think of "orthodoxy" as "Eastern Orthodox," there is a distinction to be made between the branch of Christendom and the term in itself.

"Orthodox" essentially means right or correct doctrine. *Orthodoxy* especially pertains to that which the catholic (little 'c' catholic, meaning "universal," differentiated from Roman Catholic) church recognized as the bare bones of Christianity. To reject orthodoxy was to not be a Christian, and to fall into heresy. *Heresy*, then, should be understood as the opposite of orthodoxy: false knowledge or false doctrine contrary to core essentials. Heresy is the corruption of proper Christian doctrine, and is especially serious because it compromises the Christian faith and the Gospel.

Prior to AD 1054, which marked the Great Schism, the church was united against various heresies that arose and worked to be more precise in articulating orthodox doctrine. These heresies were predominately centered around the person of Christ, and the church called for ecumenical councils to draft up official responses to said heresy. These responses provided positive confessions regarding the triune God that *naturally excluded* heretical views of the Godhead: Father, Son, and Holy Spirit.

Historically, Protestants and Evangelicals have rightly recognized 6 of the 7 ecumenical councils, along with other branches of Christendom, as *binding foundations to the Christian faith. The creeds of these councils serve as concise and precise articulations of the truth found within the scriptures*. With this in mind, Christians can quickly grasp the fundamentals of Christology in utilizing the hard work of those faithful who labored before us.

## The Seven Ecumenical Councils & The Great Schism:

The reason Protestants and Evangelicals stop at the first Seven councils is because of the Great Schism. The Great Schism in AD 1054 is when the church broke apart into the Western Church and Eastern Church theologically and politically. Prior to this schism, these councils are ecumenical as there was no great division in the church. *The seventh council (787) is rejected by many Protestants for a number of reasons that go beyond our concerns here.*

### The councils and some their highlights:

- *First Council of Nicaea (325)* - known for battling the heresy of Arianism in declaring that Jesus is the Eternal Son of God, who is true God, begotten of the Father, and thus of one essence with the Father.

- *First Council of Constantinople (381)* - Polished the theological language of 325, while condemning the heresy Pneumatomachianism, which denied the divinity of the Holy Spirit by including an expanded confession of the Holy Spirit in the creed.

- *First Council of Ephesus (431)* - Condemned the heresy of Nestorianism, which posited that the incarnate Christ consisted of two separate persons,

one human and one divine. The council declared that Jesus was fully God and fully man.

- *Council of Chalcedon (451)* - Condemned the heresy of Monophysitism which rejected the human nature of Jesus by stating that Christ's divine nature absorbed his human nature. This council declared that Jesus is perfect God and perfect Man, reaffirmed previous councils, and stated that Jesus unites divinity and humanity within himself as a single person, infused and immutable, yet indivisible and inseparable.

- *Second Council of Constantinople (553)* - The council upheld previous councils and gathered to deal with a controversy between Nestorians and Monophysites.

- *Third Council of Constantinople (680-681)* - Condemned Monothelitism, which taught that Jesus had two natures, but only one will, and thus did not have a human will. The council noted that Jesus has two natures, and will is attributed to natures, therefore he has two wills, yet the human will is submissive to his divine will.

- *Second Council of Nicaea (787)* - This council dealt with the Iconoclasm Controversy. The council declared that icons were acceptable in churches and were to be venerated and honored, yet not worshiped.





# LAYING SOME GROUNDWORK: PERSONS, NATURE, AND THE ETERNAL SON

It is common for us to take what we see in life and import it onto the life of God, and this is often the case when we hear the term “person” in relation to the Trinity. “Person” is adequate enough, but modern conceptions of persons (self-conscious, separate, autonomous, individualism) can create problems when applied to God. For us, we each are individual persons subsisting (existing) within our own individual (and concrete) human nature. There are many humans, yet, each human person has their own human nature. You will have a difficult time finding two persons who share the same concrete human nature!

What is crucial here is recognizing that natures do not act, but rather, a person acts through their nature. **A nature** (being, essence, substance) refers to *what something is*, the fundamental makeup of something. **A person** refers to *the who is existing and acting through a nature and its capacities*.

Unlike human beings, God is three persons existing or subsisting in the *single divine nature*. There is one ontological God. The Father, Son, and Holy Spirit, are identical in their being, each whole God, none greater or lesser, indivisible with inseparable operations, with one will and one mind. God is one indivisible being, and in God’s works, all three persons operate inseparably, yet each work is specifically attributed or appropriated to one of them. Additionally, the three persons occupy the same infinite divine space, mutually indwelling one another, dynamically, with living relations in love (called *perichoresis*). Each person is in their own right, God in himself, and each person is identical with the others in all things **except**

their *personal properties* of Paternity, Filiation, and Spiration. In other words, these **properties** are the eternal distinctions between the three persons:

- Father to Son (Paternity)
- Son to Father (Filiation)
- Father to Holy Spirit (Spiration)
- Holy Spirit to Father (Procession)
- Son to Holy Spirit (Western Church - Spiration)

This all appropriately lays the groundwork for understanding why *the Son* became enfleshed (incarnate) and why the Spirit is sent by the Father through the Son. The work of the trinity in redemption reflects the nature of the trinity in eternity (but not all things can be imported back onto the trinity!). The Son is the person who acts through his divine nature, but becomes incarnate, and thus acts through two natures in his ministry.

The Sonship of Christ is not created in the incarnation of the Word, but the Word is the Son who becomes incarnate. Not only this, but the Son was with the Father in Eternity, and there was never a time when the Son was not. (John 1:1-18; John 17:5;24; Hebrews 1:1-4; Colossians 1:15-17; Revelation 19:13).

Incarnation comes from the latin text of John 1:14 and literally means taking flesh. The term would eventually summarize the doctrine of the Eternal Son adding to himself a human nature.

## THE PERSON: THE ETERNAL SON

Putting everything together, we must remember that *the person*, the eternal Son of God, added to himself a human nature.

The Son (i.e. the person) *still possess his fundamental divine nature*, but assumes a human nature and acts through it. The human nature of Christ is not a person nor acts independently of the person, but is a nature assumed by the person, the Son.

The new human nature was created by God to be assumed by the Son for his redemptive purposes.

## TRULY GOD & TRULY MAN

Jesus Christ is truly God and truly man. Whenever Christ acts, it is the divine Son acting in, and through his two natures.

There is no union of his two natures that obscures the integrity of the other. There is no blend or mixture of the two natures, and if there were then divinity would cease to be true divinity, and humanity would cease to be true humanity.

The person of Christ, experienced all that he did in his life so that we can affirm that the Son of God hungered, was tired, suffered, and died. In respect to his natures, the Son, experienced these things in accordance with his assumed human nature.

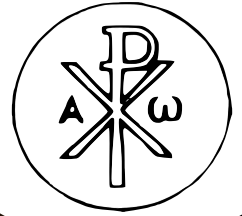
## IN INTERPRETATION

When we observe the life of Jesus, we must remember that he is living life as a human, as the second Adam, for the sake of redeeming human beings. Gregory of Nazianzus rightly summarized, "that which Christ did not assume, he did not heal." This means that Christ assumed a human mind, will, soul, etc. and lived as a man in obedience to the Father unto death for our sake (Phil. 2:5-11). When there are moments in scripture that seemingly point to subordination to the Father, lesser status to the Father, lack of divine knowledge, growth in stature, etc, we must recognize that this is Christ living in accordance with his human nature.

## THE SYMBOL OF CHALCEDON (AD 451)

"We, then, following the holy fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures; inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us."

# HIGHLIGHTING SOME ANCIENT HERESIES



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# DOCETISM: ROOTED IN GNOSTICISM

The origin of Gnosticism is not a simple discussion and scholarship continues to dig into original sources to better pin where exactly “Gnosticism” began.

The term “Gnosticism” was first used by Irenaeus, followed by church fathers, and even Neo-Platonic pagan opponents of Gnostics. Prior to this, it is believed that John the Apostle encountered early forms of Gnosticism given his emphasis on the incarnation of Jesus. Many, however, have determined that Gnosticism comes from a form of Hellenized Jewish Mysticism that sought to explain difficulties with Israel’s experience post-AD 70.

Because of the numerous views within Gnosticism, and no central authority or canon, “Christianized Gnosticism” is best placed in the 2nd Century when we see “Christian” Gnostic teachers being addressed by Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, Origen, and Ephiphanius.

With recent scholarship and the analysis of the Gnostic texts of Nag Hammadi, it is best to bear in mind that Christianized Gnosticism was not existent by itself, nor is the Gnosticism we find polemics of in church writings representative of all forms of Gnosticism.

Thus, Gnosticism is a debated term that is typically, and loosely, used to describe a religious phenomenon with many articulations and faces. A central idea of this worldview was the acquisition of “true knowledge” regarding divine and human spiritual realities. Here, we will summarize what is traditionally understood in relation to “Christianized Gnosticism.” Gnosticism is linked to platonic dualism, a division of matter and spirit, which is articulated as depicting the physical or material world as inherently

evil. In contrast, the spirit world was potentially good. Additionally, Gnosticism has an understanding of “a scale of being.” John Frame summarizes,

“at the top there is a supreme being (actually nameless, but sometimes given a name, such as Bythos), connected to the material world by semidivine intermediaries. These are called aeons, with names such as Logos, Zoe, Pnuema, and Psyche. The fall occurs when the least of these beings mistakenly creates a material world. We are trapped in that world and must be reabsorbed into the nameless supreme being by various intellectual and moral disciplines taught by the Gnostic teachers. These constitute the secret knowledge connoted by the term Gnostic.”

Gnosticism presents the supreme being as so transcendent that he cannot be conceived. Further, for

***In many Gnostic schools of thought, this Demiurge is the God of the Old Testament.***

the Gnostic worldview, a gap exists between this supreme being and the physical world. In this gap, intermediaries inhabit this space. In various articulations, “the fall,” is when the intermediary known as *the Demiurge* created our material universe and human beings. In many schools of thought, this Demiurge is the God of the Old Testament.



Despite the gap between the supreme being and the material world, human beings are made up of the same spiritual substance of the supreme being, and are noted to be trapped within their physical bodies. It is our being trapped in our physical bodies that we need salvation from so that we can be reabsorbed into the supreme being. The supreme being thus sends a redeemer and a messenger who is to awaken people of their true identity, and home, via knowledge of the truth. Jesus within Gnosticism mixed into Christianity, then, is this redeemer. As Stephen Wellum notes,

"All forms of Gnosticism denied that "Christ" - This heavenly, spiritual redeemer - became incarnate, given

their antithesis between spirit and matter. So they argued that 'Christ' either temporarily associated himself with the man Jesus (adoptionism) or he simple took the appearance of a physical body (docetism). For most Gnostics, the heavenly redeemer entered Jesus at his baptism and left him before he died on the cross."

Gnosticism mixed with Christianity ultimately took various forms, but fundamentally denied the humanity of Christ. *Docetism* is the most familiar heresy inspired by Gnostic influence. Additionally, many early false writings of the New Testament can be traced to Gnosticism such as the Gospel of Mary, Thomas (right image), Judas, and so on.

# EBIONITES & ELKESAITES

One of the earliest heresies to arise was held by a group called the Ebionites. This group was associated with Judaism and rejected the deity of Jesus, while also denying that he was the Messiah promised in the Old Testament. This group was prominent in the 2nd century through the early 5th century. They claimed that Jesus was a mere man, and Ireaneus is the first to mention them as a heretical group. Ireneaus also tells us, "They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law." He further notes that they lived according to the law and denied the virgin conception.

Another group that would arise would be called the Elkasaite, who were influenced by Ebionite writings. They differed from the Ebionites in regards to Jesus' nature. While the Elkasaite denied the deity of Christ, they maintained that Jesus was a higher spirit or angel.

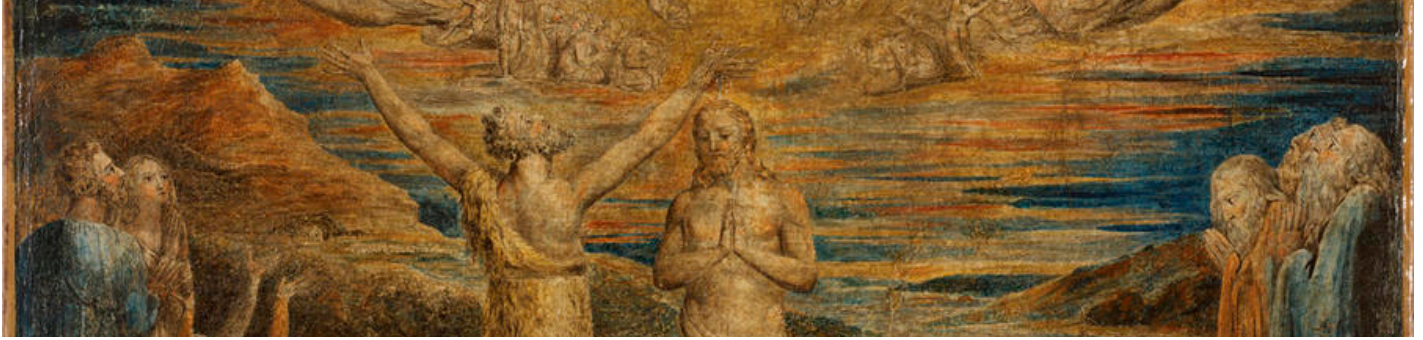
## Ebionism

(2nd Century)

Affirmed Jesus' human nature,  
but denied his divine nature

Jesus was a normal human, empowered  
by the Spirit.





# THE MONARCHIANS: ADOPTIONISM, MODALISM, AND THE NEO-MODALISM OF ONENESS THEOLOGY

The Monarchians would appear early on in church history, with the term being first used by the church writer Tertullian against an individual named Praxeas, and the “patripassians” (lit. the father suffering). The latter would be primarily known as the Sabellians or Modalists. Monarchianism, had two primary branches or approaches - *Adoptionism* and *Modalism*.

Monarchians, theologically, began with an attempt to preserve monotheism, that is, the affirmation of a single God to the exclusion of every other, but they did so at the expense of the full and coequal deity of the Son and the Holy Spirit. For *Adoptionism*, which is also called dynamic monarchianism, Jesus was considered to be a mere man who was adopted as the Son of God because of his merits. Theodotus of Byzantium, or “The Tanner,” is often credited with this doctrine in the 2nd century. Theodotus claimed that Jesus was born of the virgin Mary and lived among other men as a typical man yet with pious rigor. Due to his merits, Jesus would receive the Logos, the higher Christ, or the divine spirit, at his baptism signified by the descending dove. From here Jesus was able to perform miracles as he was “adopted” to be God’s son and empowered because of his virtue. Some adoptionists would hold that Jesus was deified at his baptism and others held that he was deified at his resurrection. Adoptionism would live on with more developed forms through the 4th century, most notably with Paul of Samosata and Photinus of Sirmium. Adoptionism continues to be alive today although it is less popular than Arianism and Modalism.

The second approach of Monarchianism was *Modalism*. Modalism is also known as Sabellianism, named after Sabellius. This teaching maintained the deity of Christ, however, it rejected that the Father and the Son were distinct persons and thus it rejected that they shared the same substance. The Son was a mere mode of being, and manifestation, of the Father. Stephen Wellum states, “So they conceived of the Father, Son, and Spirit as ‘modes’ in which God manifested himself. It was suggested that God manifested himself differently in each of the three phases of world history - as Father in the Old Testament, as Son in the Gospel period, and as Spirit since the time of Pentecost. In this way they denied the personal distinctions between the Father, Son, and Spirit within the Godhead.” For Modalism, then, the one person, God becomes the Father, Son, and Holy Spirit. There is no real or eternal distinction between the persons.

Today, Modalism appears in what is called “Oneness Theology” with the largest group adhering to this theology being the UPCI. Oneness theology is the largest anti-trinitarian group in the world exceeding both Jehovah’s Witnesses and Mormons. While many adherents of this movement will move away from the designation of “Modalism,” the emphasis is upon the one person of God manifesting in three modes. Attempts to move away from the designation of modalism is often rooted in the misconception that ancient modalism was *limited* to successive or developmental modes over and against Oneness’ simultaneous model. However, not only were both of these forms of modalism in existence in the ancient world, but oneness theology is still confined to sequential models when the Father (Jesus or YHWH) creates the Son (the human nature) and inhabits the Son.

# THE ARIAN CONTROVERSY

## ARIUS

Arius was born around AD 256 and our original writings from him are limited. What he was said to have taught is typically determined by writings against him, which means that sometimes those writings can be exaggerated. While “Arianism” picked up its name from Arius, many such as Robert Letham, Daniel Williams, and Frances Young, have noted that Arius himself was insignificant in hindsight. In fact, within the first generation of Arians, the term “Arian,” can hardly be found. Further, those who were labeled as Arians denied connections to Arius or being Arians. Just as well, it is understood that Arius himself had little to do with the actual theological discussions as seen in Nicene writings where Arius is hardly addressed or mentioned. Some would even go so far as to say that Arius’ greatest contribution was simply his name. Athanasius would address Arius, but had no interaction with him personally as Arius had passed away before the rise of Athanasius as a theological giant. The name of Arius seems to have simply become a placeholder for those who shared *similar views to Arius*.

Robert Letham summarizes,

“Arius belonged to the past, to the world of the third century and its problematics, Athanasius to the fourth and a new way of thought. He was not a significant writer, nor was he regarded as such by the people of his own day. He was hardly ever quoted by friend or foe. He was never seen as a founding father of a movement. The polemics that arose later in the fourth century were directed at others. His name is simply a term of theological abuse. The controversy over his views subsided after Nicaea. Not until 357 did the crisis erupt in clearly articulated form. In Hanson’s words, he “was the spark that started the explosion, but in himself he was of no great significance.”

Contrary to what we may typically think, Arius’ position came to be formed through his reflections on salvation, not theology proper or cosmology. Using Robert Letham as our guide, we can summarize Arius’ views...

First Arius taught that God, the Father, is unique. This was the stress: the unity of one God. Next, the Son had an origin out of nothing, and there was a time where the Son did not exist. The Son was created by the will of God, and God was not always the Father, but only became the Father when he created the Son. As a creature, the Son (or the Word by grace), has a changeable nature and remains good by his own free will. Finally, the substance/nature of the Father, Son, and Spirit are divided and differ from one another. The Father is the cause of the Son's origin, and he is the God of the Son. Interestingly, for Arius, there is a wisdom by which the Son was brought into existence with. This makes the Word of God (this wisdom) an entity alongside the Son, and the Son shares in this wisdom. Because the Son shared in this wisdom, he is given grace to be called the Word (logos) and the Son.

As mentioned, it was Arius' doctrine of salvation, that drove him in his articulation. For Arius, Christ needed to be a creature in order to have a close link to human beings who were also creatures and were to imitate him in reaching perfection. The Son had free moral choice, advanced in virtue, obedience, and became perfected in such. He was always dependent and subordinate to God both in nature and function. Where unity of the Son and Father are mentioned by Arius, it is held that there is a unity, but in the will because of the Son's subordination. Arius' emphasis is on the will of the Son being free to be obedient to the Father as an assistant so that the human being can follow suit. The predominate conflict with this teaching was first and foremost the idea that the Son was created and came into existence from nonexistence. This led to making the Son subordinate to the Father by nature (ontologically) for the sake of making the Son identify more closely with human beings.

## THE EARLY ARIANS

Robert Letham introduces the followers of Arius, as being "hardly the followers of Arius," and lists their tenets as follows, in my own words: First, God was not always "Father," because the Son was not always in existence. Second, the Son (or Logos) is a creature made out of nothing. Third, the Son is not immutable, the Son can change by nature, and is only stable via the gift of God. Fourth, the Son's knowledge of God, and even of himself, is imperfect. Next, the Son was created by God to be an instrument by which to create all other things. Lastly, the unity between God and the Son is only in morals (and will) - not by nature, or essence. Here they stated that the Son should not be worshiped, and in the incarnation the Son only took a human body, not a human soul or mind. Further they believed that God could not come into nature without deifying it or destroying it thus connecting them to some forms of gnosticism.

Some would later go as far as to blame Origen for the development of Arian teachings, however, the differences between Origen and Arianism can be seen in Origen's stress upon the eternity of the Son, and his having the same essence of the Father, the subordination of the Son being within the Godhead, the human soul of the incarnate Christ, and eternal generation in contrast to the creation posited by the Arians.

## MODERN ARIANISM

Today Arianism continues to live on in some articulations of unitarianism and, most notably, with the Jehovah's Witnesses. Jehovah's Witnesses maintain that Jesus is not "God Almighty," but instead "a god," the first created creature of God and thus inferior to God Almighty. They, like oneness adherents, reject the trinity.

# MAJOR CHRISTOLOGICAL ERRORS GUIDE:

## Docetism

(Late 1st Century)

Affirmed Jesus' divine nature,  
but denied his human nature

Jesus only appeared human.

## Ebionism

(2nd Century)

Affirmed Jesus' human nature,  
but denied his divine nature

Jesus was a normal human,  
empowered by the Spirit.

## Adoptionism

(2nd Century)

Jesus was a human who was giving  
the divine logos at his baptism and  
adopted into God's being - Jesus  
became divine

## Modalism

(2nd Century)

Jesus is a mode or manifestation of  
the Father in the New Testament  
period. The Father, Son, and Spirit are  
all the same divine person who  
manifests in history.

## Arianism

(4th Century)

Affirmed Jesus' human nature,  
reduced his divine nature

Jesus was the first created creature of  
God

## Apollinarianism

(4th Century)

Affirmed Jesus' divine nature,  
reduced his human nature

Jesus' human spirit was replaced by  
the divine word in the incarnation

## Nestorianism

(5th Century)

Affirmed Jesus' divine nature, and his human nature, but believed Jesus was two person: Jesus' two natures were completely separate in the incarnation.

## Eutychianism

(5th Century)

Reduced both Jesus' divine nature and his human nature: Christ had one mixed nature, neither fully human nor fully divine.

## Ontological Kenoticism

(19th Century)

Jesus, at his incarnation, emptied himself of divine attributes that were not essential to deity such as omnipresence and omniscience.

## Others:

Neo-Arianism - 19th century  
Jehovah's Witnesses

Neo-Modalism - 20th century,  
Oneness theology

Unitarianism (diverse articulations:  
Adoptionism, Arianism, etc.)

## Orthodox Christology

Jesus is one person with two natures: Truly God and Truly Man.

Without confusion, change, separation, or division. God the Son added to himself a human nature (the hypostatic union).



## Resources:

Through Nicaea Series at [christisthecure.org/category/through-nicaea](http://christisthecure.org/category/through-nicaea)

The Holy Trinity by Robert Letham

God the Son Incarnate by Stephen Wellum

The Holy Spirit by Allison & Kostenberger

Simply Trinity by Matthew Barrett

2,000 Years of Christ's Power Vol. 1 by Nick Needham

From Nicaea to Chalcedon by Frances Young

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