

Who Is Jesus of Nazareth?

**Christological Heresies &
True Identification**

Apollinarianism

- Apollinarianism was a heretical doctrine taught by Apollinaris the Younger, bishop of Laodicea in Syria during the 4th century. A controversial theologian, **he maintained that the Logos, or divine nature in Christ, took the place of the rational human soul or mind of Christ and that the body of Christ was a spiritualized and glorified form of humanity.** This doctrine was condemned as a heresy by Roman councils in 377 and in 381 and also by the Council of Constantinople in 381.

Sabellianism

- In Christianity, **Sabellianism** (also known as **modalism**) is the second-century belief that the three persons of the Trinity are merely different *modes* or *aspects* of God, rather than three distinct persons. The Father came down and suffered as the Son. The Holy Spirit is not a distinct person and God (consubstantial with Father and Son) as affirmed at the Council of Constantinople in 381 A.D.

Monarchianism—Adoptionism

- **It arose as an attempt to maintain Monotheism and refute tritheism.** Unfortunately, it also contradicts the orthodox doctrine of the Trinity. **Monarchianism teaches that there is one God as one person: the Father. The Trinity is that there is one God in three persons: Father, Son, and the Holy Spirit.** The Trinity is monotheistic, not polytheistic as some of its critics like to assert. **Monarchians were divided into two main groups, the dynamic monarchians and the modal monarchians.**

Nestorianism

- Nestorianism teaches that the human and divine essences of Christ are separate and that there are two persons, the man Jesus Christ and the divine Logos, which dwelt in the man. Thus, Nestorians reject such terminology as "God suffered" or "God was crucified", because they believe that the man Jesus Christ suffered. Likewise, they reject the term Theotokos (Giver of birth to God) for the Virgin Mary, using instead the term *Christotokos* (giver of birth to Christ) or *Anthropotokos* (giver of birth to a man).

Arianism

- **Arius taught that only God the Father was eternal and too pure and infinite to appear on the earth. Therefore, God produced Christ the Son out of nothing as the first and greatest creation. The Son is then the one who created the universe.** **Because the Son relationship of the Son to the Father is not one of nature, it is, therefore, adoptive. God adopted Christ as the Son. Though Christ was a creation, because of his great position and authority, he was to be worshipped and even looked upon as God. Some Arians even held that the Holy Spirit was the first and greatest creation of the Son.*

Semi-Arianism

- The group, led by Bishop Basil of Ancyra, advocated the use of the term *Homoiousios* over that of *homoousios*, an *iota* of difference that denied the consubstantiality of Christ.

Kenosis

- In Orthodoxy, kenosis is the *voluntary submission* of Christ at the Incarnation to the Father. **The Son is always "One in Essence (ousia)" with the Father, so kenosis refers to the *activity in the world* of the Father and the Son, and not to their Divine Essence.**

This is why Our Lord was simultaneously able to say: "*The Father and I are One*" (in "ousia" or "Essence"), and,

"*My Father is greater than I*" (the dynamic submission of the incarnate Son to the will of the Father in Their Activity in the world not in terms of their essence. To argue otherwise would make us Arians or Semi-Arians).