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Three Christological Heresies that Deny Jesus Christ is “true God and true man.”

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Three Christological Heresies that Deny ¹ Jesus Christ is “true God and true man.”

Disagreements over the existence of Christ as God and real person hampered the early church's biblical expansion. Insight on Christ's character was inextricably linked to His universalism activity and his function as Almighty. In Romans 1:3, Paul talked about Christ as a spirit and flesh, but the early apostolic fathers reiterated that God was preexistent, unbegotten, and the creator of all. Whereas the apostolic preachers insisted on the divinity and true body of the Lord, others considered this argument heretical, as discussed in this paper.

The Apologists

In the second century, apologists asserted that Christ was the visible manifestation of the spiritual Logos, a claim that made sense in the context of prevalent Theology. Unlike Ignatius of Antioch, who spoke about the biblical Christ as the Logos via which God had shattered his everlasting restraint, the apologists defined the Logos with the metaphysical celestial proposition of God's wisdom and knowledge (Belloc, 2017). In opposition to the Gnostics, Irenaeus developed a doctrine of the embodiment based on the legacy portrayed by Theophilus of Antioch, Justin Martyr, and Ignatius. He asserted that Christ became more like men out of eternal love to fulfil what he was. According to Belloc (2017), this divinization of a person necessitated Christ's being both true God and true man.

The Ebionites

According to Eidson (2020), the Ebionites declared one of the early church's false doctrines. The Ebionites belonged to a Jewish splinter group that presumed Jesus is the Christ, but the Lord, in their opinion, was just a person. He was a good man, perhaps the bravest leader ever, sanctified by the Holy Spirit for theocratic roles (Eidson, 2020). Nonetheless, He was only a man with human behavior. The Ebionites observed "backing" for their stance in scriptures

such as Mark 1:9–11, which explains Christ's baptismal anointing with God's power.

Notwithstanding, when interpreted in light of the whole scriptural testimony, it is evident that whereas Jesus was a person, he was also much more than a man. The Ebionites did not last long as a danger to Religious ideology, dying out around the 5th century.

Arianism

Arianism, labelled after an Alexandrian cleric, Arius (256-336 A.D.), tutored and nurtured by Lucian of Antioch, was a main fourth-century heretical. Arianism, in essence, outright rejected Jesus Christ's divine nature. "The Son is only an entity, crafted from nothing, along with all other created humans," Arius authored in 318. He may indeed be called God, except as first and grandest person elected to be the spiritual middleman in the formation and salvation of the universe" (Tyson, 2017). Arius admitted unequivocally in his Thalia that "there had been a moment when the Son was not". As per Arius, Lord Jesus could have transgressed but did not, and was therefore accepted by God based on his virtues, through compassion. According to Tyson (2017), Arius suspected that "rather than being deity, he is a kind of creator of the universe who progressed in righteousness and significance and therefore came to be strongly connected with the Father." His existence, however, is not similar to the Holy Father's."

To sum it up, regardless of how hard philosophers have attempted to explain it, the hypostatic union remains a strong divine puzzle beyond our rational comprehension. It is evident from their efforts that the Early Christians spent a significant amount of time countering heresy and articulating their stance. One by one, proclamations became instituted and recognized as Religious belief in the Ecumenical Organizations, and doctrinal religious doctrine was shaped. Through Christ, the hypostatic union achieved unmitigated connection and ordination of man

and God, while also and is now the framework and authority for righteous cohesion in both man and God.

References

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