

## CHAPTER SEVEN

### THE RESULTS OF THE HYPOSTATIC UNION

Since the two Natures, the Divine and the human, were united inseparably and undividedly in the one Person of the Word, “...*the differences of the Natures are not refuted because of the Unity, but the Attributes of each Nature are leading to the one Person and Hypostasis...*” and for this reason “...*one and the same was He Who was performing the Divine and human in each form...*” “...*with the communion of both.*” Consequently the Word, by taking human nature into His Hypostasis, “...*became familiar to the human things...*” that were part of His own Flesh and as a result, He transmitted His own Divinity to humanity according to the measure it is capable of receiving.<sup>1</sup>

Thus, in the Person of the God-Man, the sharing or notification of the Attributes “...*through the containing of each member in one another and the Union by Hypostasis...*”<sup>2</sup> is established whereby we sometimes refer to the Christ as being from on High while at other times being “...*only from the lowly...*” thus ascribing to His one Hypostasis the Attributes of both Natures without them being mixed. Hence we can speak of the Blood of God and of the Glorification of the Crucified Lord but we may not speak of an uncreated or suffering-free human Nature of the Incarnated Word, nor of Divinity that suffered.

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<sup>1</sup> Cf. Frangopoulos, *Christian Faith*, p. 134.

<sup>2</sup> St. John of Damascus, *Exposition. About the two natures, against Monophysites*, III, 47, 3, in Migne, *P.G.*, 94, 993 and 996.

Generally speaking, when the Incarnated Word is called “*Son of God*” and “*God*” because of His Divine Nature, He is ascribed with the Attributes that are united with His Divine Nature and when He is called “*Man*” and “*Son of Man*” because of His human Nature, He is ascribed with the attributes of His human Nature. Subsequently we address Christ always according to both His Natures that are united undividedly, remaining unmixed, preserving their own individual Attributes while transmitting to one another because of unity of the Person or the one Hypostasis of the Word, in which both Natures are united naturally and inseparably. In order to manifest the inter-relationship of the two Natures of Christ, we may use the example of the colour change of a piece of iron that occurs when it becomes red hot from its union with fire. Simultaneously, although a visible change occurs, the iron is still distinguishable from the fire.

With reference to the inter-relationship of the two Natures of Christ, we must never forget that it is different from the inter-relationship of the three Persons of the Holy Trinity. For in the Trinity, the Essence of Nature is One and the same and Infinite. Furthermore, the three Persons are Co-eternal and without beginning. Hence the inter-relationship is perfect, common and united in Essence. In the Person of the God-Man, however, we have the inter-relationship of two Essences of Natures, of which only the Divine is Infinite. The human Nature of Christ, although limited, is completely penetrated by the Divine Nature, whereas the human Nature is unable to completely enter into the Divine Nature because of its limitations.

From the above, it is obvious that we cannot speak of separate Natural Sonship and the Adoption by Grace of the God-Man because this would strongly differentiate the two Natures of Christ, leading to the heresy of Nestorianism. In the God-Man we have two Natures but one and the same Son. Consequently, since His human Nature is inseparable and undivided from the Hypostasis of the Word, it is also inseparably honoured and worshipped with the Word of God because it is inseparable and undivided from Him. The acceptance of the taking up of human nature that was accomplished by the Word from the moment of His Conception in the Virgin's Womb, declares the Ever Blessed and Holy Mary as truly the Mother of God and Theotokos ("God-bearer").

Through this Union of the two Natures, the human Nature became a "...*partaker of the Divine Nature*..."<sup>3</sup> as in no other Theophoros or God-inspired men ever before, participating in the perfection of human knowledge, will and power of the Divine Nature. The Knowledge of God and the Heavenly Things are transmitted to His human Nature by direct Supervision, Vision and Enlightenment, not as with us human beings, externally through movement, error and ignorance but instead Supernaturally, Infallibly and completely free of errors, not being identified with the All-knowledge and All-wisdom ascribed only to the Divine Nature of the God-Man.

The Lord took up the Sanctification according to the human aspect, as "*the Yeast*" for all humanity through

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<sup>3</sup> 2 Peter 1:4.

which we too shall receive, thereby being Consecrated from His fullness. As a negative aspect of the perfect Holiness of the Lord, we can characterise His absolute sinlessness. This sinlessness was assured from the beginning because of His complete purity from all sinful inheritance from Adam. It was an automatic turn towards good. The Divine Grace that was derived from the Hypostatic Union of the two Natures from the extreme Conception did not enslave the freedom of the human Will of the Lord. Instead, it made sin morally impossible for Him to commit. Thus the Lord became our moral Prototype, although it is impossible for anyone to be as absolutely sinless as He is. Consequently mankind was raised from a sinful condition to Holiness. However, we must not forget that the Deification of the Power in the God-Man did not become Almightyness. It was raised to a far more superior level than any of the Holy men because of the Wonders and Signs performed by Him, since He did not borrow any external Power to perform the Miracles as the Prophets or the Holy Saints had to do. He healed all and raised the dead by His own Divine Power and for that reason, the Mystery of Holy Communion, His Flesh and Blood, are characterised as being Life-giving.

### **1.The Transmission or Communion of the Attributes.**

The result of the Hypostatic Union of the two Natures is the transmission or communication in Christ of the Attributes of the two Natures.<sup>4</sup> This consists of the

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<sup>4</sup> Cf. Fragkopoulos, *Christian Faith*, pp.134-137. Mitsopoulos, *Themata*, pp.148-149

transmission and the offering of the Attributes of each Nature, the Divine and human, “...for the Hypostasis’ identity and their inter-communion...” to the one Person of Christ the Incarnated Word. All the Attributes of the human Nature are ascribed to the Incarnated Word, as all those of the Divine Nature are ascribed to the human nature in man. “According to this we can say of the Christ that our God has been seen on earth and dwelt among men...” as “...this Man is not created [is not] without suffering and [is] indescribable.”<sup>5</sup>

Truly, in Holy Scripture it is written that “...the Lord and God...” “...purchased the Church with His own Blood...”<sup>6</sup> and that God, being without suffering and Immortal, did not suffer on the Cross. It is proclaimed that “...we were reconciled to God through the death of His Son...”<sup>7</sup> Whom the rulers of this world crucified, not knowing that He is “...the Lord of Glory...”<sup>8</sup> and “...the Son of God...”<sup>9</sup> Who was sent into the world, Who “...was born of a woman...”<sup>10</sup> “...and gave Himself up...”<sup>11</sup> for our sake, being also “...the Son of Man Who came down from Heaven...” and “...Who is in Heaven...”<sup>12</sup> while at the same time able to speak to Nicodemus.<sup>13</sup>

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<sup>5</sup> St. John of Damascus, *Exposition. About the way of the antidosis*, III, 48, 4, in Migne, P.G., 94, 997 and 1000.

<sup>6</sup> Acts 20:28.

<sup>7</sup> Rom. 5:10.

<sup>8</sup> 1 Corinth. 2:8.

<sup>9</sup> Gal. 2:20.

<sup>10</sup> Gal. 4:4.

<sup>11</sup> Gal. 2:20.

<sup>12</sup> John 3:13.

<sup>13</sup> John 3:1-21.

St Athanasios of Alexandria, noted that “...*Christ is not called only in one way...*” because, through the one Name, “...*two things, the Divinity and the humanity, are manifested.*”<sup>14</sup> Thus “*Christ is called ‘the Christ’ and ‘God’, and ‘the God-Man’ is the Christ and one is the Christ.*”<sup>15</sup> For one is the Christ and one is He Who unites two Natures. For this reason “...*being God, He does not renounce those things which are human...*” and the same as man, He “...*hungers and is tired after the journey, thirsts and sleeps, He Who by Nature as God never sleeps...*” “...*Who is Glorified by the Angels and is seen by the Shepherds.*” “*He, being by Nature God, is born man.*”<sup>16</sup> For He Who accepted “...*death and the suffering...*” is not different to the Word. Nevertheless, He Who is without suffering and bodiless, partakes of human birth, “...*inhabiting the things of the body...*” and in the suffering, “...*the Body of the Word was nailed on the Cross...*” and “...*the Flesh of God and the soul took up the suffering and the death and the Resurrection.*”<sup>17</sup> “*A new Union and paradox mixture, He Who is the Being becomes, He Who is not created is created and He Who is not contained is contained, and He Who is rich becomes poor and He Who is full is emptied...*”<sup>18</sup> because of the

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<sup>14</sup> St. Athanasius the Great, *Against Apollinarius*, Homily I, § 13, in Migne, *P.G.*, 26, 1116.

<sup>15</sup> St. Hippolytus, *To the heresy of Noetus* 18, in *B*, v. 6, pp. 20-21.

<sup>16</sup> St. Athanasius the Great, *Against Apollinarius*, Homily I, § 7 and 12, in Migne, *P.G.*, 26, 1105 and 1113.

<sup>17</sup> *Ibid*, *Against Apollinarius*, Homily II, § 16, in Migne, *P.G.*, 26, 1160.

<sup>18</sup> St. Gregory of Nazianzus, *Homily* 38, § 13, in Migne, *P.G.*, 36, 325.

Hypostatic Union. “*Our God was conceived by Mary...*”<sup>19</sup> and “*...He Who cannot be touched is touched and He Who is Unsuffering, for our sake, suffered...*”<sup>20</sup> and “*...born and unborn, God in Man, True Life in death, both from Mary and from God, first subjected to suffering and then beyond it, Jesus Christ our Lord.*”<sup>21</sup> When He is called “*Son of God*” and “*God*” because of His Divine Nature, He is ascribed with the Attributes of the human Nature that is united with “*...God Who is with suffering and Lord of Glory Crucified.*” Again, when He is called “*Man*” and “*Son of Man*” because of His human Nature, He is ascribed with the Attributes of His Divine Nature similar to when He is referred to as the “*...Child before all time and Man without beginning...*” not because as a Child or as a Man He is without beginning and before time, “*...but being God before all Eternity and without beginning He became at the end a Child and a Man.*”<sup>22</sup>

This transmission of the Attributes in the Incarnated Word can be understood in three different ways:

a) According to the Nestorians, as a clearly moral transmission, which is based upon the mutual relationship of the two Persons, the Divine and the human, which is for

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<sup>19</sup> St. Ignatius, *To the Ephesians*, 18, 2, in Lightfoot, *The Apostolic Fathers*, p. 92.

<sup>20</sup> *Ibid*, *To Polycarp*, 3, 2, in Lightfoot, *The Apostolic Fathers*, p. 116.

<sup>21</sup> *Ibid*, *To the Ephesians*, 7, 2, in Lightfoot, *The Apostolic Fathers*, p. 88.

<sup>22</sup> St. John of Damascus, *Catechesis*, III, 4, in Migne, *P.G.*, 94, 997 and 1000.

example, similar to the transmission of the name, honour and conditions of the life between a husband and his wife, or that of a king to his queen, or his first minister, and vice versa.

b) According to Monophysitism this transmission was seen as a confusion of the two Natures and their Attributes.

c) According to Orthodox Teaching, the two Natures remain without confusion, transmitting and communicating their Attributes to one another in the one Person in which they are united naturally and undividedly due to the fact that, although “...*the Natures are inter-related to one another, each one unchangeably preserves its own Attributes.*” For this reason we may say “*God suffers*” or “*God is Crucified*” or “*Human without beginning*” but we must never say of Christ’s Flesh “...*humanity Uncreated...*” nor “...*Divinity creative.*” We believe that Christ is everywhere but never that His human Nature is All-present.<sup>23</sup>

Eugenios Boulgareos commented that: “*It is not correct to say that the Man- God is Almighty, Eternal and the similar; and vice versa, that God suffered, was buried, Raised, descended ... It is not correct to say that the Divinity became humanity or the opposed ... But it is a lie to say that the Christ was a Man All-present.*”<sup>24</sup> Eugenios

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<sup>23</sup> St. John of Damascus, *Exposition. That all the divine nature was united all to the human nature, and not in part*, III, 50, 5 and 4, in Migne, P.G., 94, 1001 and 997.

<sup>24</sup> Boulgareos, *Theologicon*, p. 443.

debated the question: “*Is it true that the Incarnated Word is a creation and a servant of God?*” To the question of “*creation*” he answered that “...*the humanity is called ‘a creation’ among the Fathers.*”<sup>25</sup> The second part of the question he answered that “...*the ‘servant’ is taken under a wider understanding, according to which the Son ... is said to be serving the Father and to be served... naturally it is heard in the Scriptures that the Son of God is called a ‘servant’ according to Isaiah.*”<sup>26,27</sup>

Under this same concept we must understand the “*Theosis*” (Deification) of the human Nature of the Lord from the time of Its Conception in the Holy Womb of the Ever Blessed Theotokos. This was accomplished not because of the change of human nature but, as it is Confessed, the Incarnation was accomplished “...*without change or alteration...*” of the Divine Nature of the Word. Thus we believe that His human Nature was Deified without changing “... *its own Nature or its natural Attributes.*” His human Nature was enriched by the Divine Energies because “...*of the Hypostatic Union according to which it is united with the Word of God and because of the containing in each other of the two Natures...*” without “...*falling from their own natures...*” but remaining in their own natural boundaries. It is literally witnessed and clearly stated by the 6<sup>th</sup> Ecumenical Synod that “...*the Theotokos gave life Immaculately...*” to

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<sup>25</sup> St. Ambrosius, *Homily 5 to Psalm 118*. St. Augustine, *Epist. 57 to Dardanus*. St. John of Damascus, *Exposition. About the two natures, against Monophysites*, III, 47, 3, in Migne, P.G., 94, 993, 996.

<sup>26</sup> Is. 42 and 49.

<sup>27</sup> Boulgareos, *Theologicon*, p. 444.

Christ's "...Flesh [which,] *although Deified, was not destroyed but remained in her own boundary and reason.*"<sup>28</sup>

To understand the unmixed inner relationship and entrance of the two Natures, the imagery of the red hot iron was used. The iron, by nature, does not have "...*the energy of heat but it receives it by its union with the fire.*" The "*heat*" of the iron does not change its nature even after it becomes red hot. As the iron is distinguished from the fire, "...*likewise the Theosis*" (Deification) of Christ's human Nature. This Theosis does not change His human Nature into Divine Nature, neither does it result in the two Natures becoming a third synthetic nature as a consequence of confusion and change of the two Natures. Instead Theosis preserves His human Nature with its own Attributes, transmitting to it from its Divine richness, according to the measure of its capability so that the enriched Nature remains human and is not transformed into Divine Nature.

It is obvious that this "*inter-containment*" of the two Natures of Christ is not the same in value or level as that of the three Persons of the Holy Trinity. The inter-containment of the Holy Trinity occurs among the three Co-eternal Persons Who are distinguished from each other, although being of one and the same Infinite Essence of the Deity. In the Person of the God-Man, the inter-containment takes place in the one Person of the God-

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<sup>28</sup> St. John of Damascus, *Exposition. About the deification of the nature of the flesh and the will of the Lord*, III, 61, 17, in Migne, *P.G.*, 94, 1068, 1069.

Man, between the two Natures from which only the Divine is Infinite. On the contrary, the human Nature remains limited and although completely permeated by the Divine Nature, it cannot not enter the Divine Nature to the same degree due to its human limitations. In the Holy Trinity, however, the three Persons' inter-containment of one another is perfect, mutual and unified by the one Essence, whereas in the two Natures of the God-Man, the inter-containment preserves the Divine Essence in its Infinity that cannot be penetrated by His limited human Nature.

The basis of the inter-containment of the Holy Trinity is the Infinite, Unique, Undivided and simple Essence of the Deity, while in Christ this inter-containment occurs between two different Natures, having the one Person of Jesus Christ as its basis. Consequently in this inter-containment of the two Natures, the Infinite Nature of the Word does not partake of the limited human Nature although it alone acts and transfers from its Infinite Perfection to His human Nature, which accepts the *Charismata* [Gifts] from His Divine Nature, according to its limitations so that it is elevated by this Union with His Divine Nature, without being changed from its restricted character and always remaining human and unmixed with His Divine Nature. Thus the “...*Deity transmits its own...*” [Virtues] to His human Nature, “...*sharing always in its own boundaries and reason...*” as expressed by the Doctrine of the 6<sup>th</sup> Ecumenical Synod whereby His Divine Nature “...*remains, not partaking of the suffering of the Flesh...*” “...*and penetrates through all as it Wills, but ... not contained ...*” “...*For, if our sun gives us its*

*energies yet remains without participating in ours, how much more the Creator of the sun and the Lord?”*<sup>29</sup>

His human Nature and Flesh “...*is not extended to the Infinite Deity of the Word...*” and the two Natures “...*are united by Hypostasis, being contained in one another...*” “...*without confusion being united and each of them preserving their own natural differences.*” As St Gregory of Nazianzos expressed it: “...*they are mixed and are contained in one another because of the common growth.*”<sup>30</sup>

## **2. The Heresy of Adoptionism.**

The teachings of Adoptionism were proclaimed during the 8<sup>th</sup> century during the struggle against Sabellianism by Elpinados, Archbishop of Toledo (+802 A.D.) and Felix, Bishop of Urgel. (+818 A.D.) According to this heresy, the God-Man as God, was the natural Son of God but was human by Grace and Adoption. This heresy was condemned by Pope Adrian I (772-795 A.D.) and the Synod of Frankfurt in the year 794 A.D.

Christ as Man was not adopted because He was the natural Son of God. That which is external is by adoption

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<sup>29</sup> Ibid, *Exposition. About the energies in our Lord Jesus Christ*, III, 59, 15 and 7, in Migne, *P.G.*, 94, 1057, 1060 and 1012.

<sup>30</sup> St. John of Damascus, *Exposition.*, III, 59, 7 and 8, in Migne, *P.G.*, 94, 1060. Ibid, *Exposition.* III, 52, in Migne, *P.G.*, 94, 1013. St. Gregory of Nazianzus, *Epistle 101 to Cledonius*, in Migne, *P.G.*, 37, 176.

and becomes familiar. However, the Person of the God-Man did not become Son through anything external.<sup>31</sup>

Holy Scripture clearly witnesses against this heresy. The Holy Apostles repeatedly declared that they personally “...*have heard...*” and “...*have seen...*” with their eyes that which they “...*have looked upon...*” and which their “...*hands have handled, concerning the Word of Life.*”<sup>32</sup> Moreover, they “...*beheld His Glory... Glory as of the Only Begotten Son of the Father... full of Grace and Truth.*”<sup>33</sup> This Only Begotten Son is He Who “*declares*”<sup>34</sup> the Father to men and Whom God gave to us for the sake of our Salvation. He “...*did not spare His own Son, but delivered Him up for us...*”<sup>35</sup> so “...*that whoever believes in Him shall not perish but have Everlasting Life.*”<sup>36</sup> Holy Scripture certainly does not acknowledge two Sons of God and therefore, St Augustine justifiably challenges anyone who doubts by stating: “*Read all Scripture but you will not find anything in it concerning the Christ, that He is the Son of God by adoption.*”<sup>37</sup>

Adoptionism also led to Nestorianism by introducing two Sons and strongly distinguishing the two Natures of Christ. Since we accept one Hypostasis in the God-Man, the Hypostasis of the Word, which was born

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<sup>31</sup> Boulgareos, *Theologicon*, p. 445.

<sup>32</sup> 1 John 1:1.

<sup>33</sup> John 1:14.

<sup>34</sup> John 1:18.

<sup>35</sup> Rom. 8:32.

<sup>36</sup> John 3:16.

<sup>37</sup> St. Augustine, *Contra Secund. Manich.*, 5, in migne, *P.L.*, 42, 581.

before all Eternity from God the Father, Who took up His human Nature not as individual Hypostasis but as *en-hypostasis* within the Word, we can no longer speak of “*two Sons*” in the Incarnated Word. For in this case “...we introduce *two Sons, one from God the Father, and the second from the mother, but not one and the same...*” whereas on the contrary in the God-Man there are “*two Natures, God and Man, but not two Sons...*” “...for both became one in the Union of the God Incarnated, and Man Deified.” We thus confess “...one Son of God after the Incarnation and Son of Man the same, one Christ, one Lord, the Only Begotten Son and Word of God.”<sup>38</sup>

### 3. One Worship of the God-Man.

A direct consequence of the acceptance that the human Nature is inseparable and indivisible from the Hypostasis of the Word, is that the one worship that is offered to the Word as God, must not be distinguished or differentiated from the worship that must be offered to His human Nature. Already the 5<sup>th</sup> Ecumenical Synod in its 9<sup>th</sup> Canon had condemned anyone who said “...*Christ should be worshipped in two Natures...*” and from which is introduced “...*two worships, separately to God the Word and separately to the Man.*” The Synod determined that we should worship by means of “...*one worship [of] the God Word Incarnated with its own Flesh.*”

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<sup>38</sup> St. Gregory of Nazianzus, *Epistle 101 to Cledonius*, in Migne, P.G., 37, 180. St. John of Damascus, *Exposition. About the one synthetic hypostasis of God the Word*, III, 51, 7, in Migne, P.G., 94, 1009.

Christ our Lord and Saviour proclaimed that “*all*” should “...*honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father Who sent Him.*”<sup>39</sup> St Paul reminded us that for the obedience Christ showed by humbling Himself “...*to the point of death, even death on the Cross...*” the Father had “...*highly exalted Him and given Him the Name which is above every name...*” so that at the mention of His Sacred Name “...*every knee should bow, of those in Heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*”<sup>40</sup> St Stephen the Archdeacon and first Holy Martyr of Christ called upon the Name of “*Jesus Christ,*” which expresses the human Nature of the Lord, saying “*Lord Jesus, receive my spirit.*”<sup>41</sup> “*In the Name of the Lord Jesus...*” St Paul exhorted the Colossians to do whatever they had to do “...*in word or deed.*”<sup>42</sup> In Revelation the “...*Blessing and Honour and Glory and Power...*” is addressed not only “...*to Him Who sits on the Throne...*” but also “... *to the Lamb.*” In other words it was addressed to the Son Who bears the human Nature and before Whom “... *twenty-four Elders fell down and worshipped ...*”<sup>43</sup>

St Athanasios the Great of Alexandria typified as proper, (“*clear*”) worship of “...*the Lord Who became in Body and is called Jesus...*” because “...*worshipping the*

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<sup>39</sup> John 5:23.

<sup>40</sup> Phil. 2:8, 9, 10-11.

<sup>41</sup> Acts 7:59.

<sup>42</sup> Col. 3:17.

<sup>43</sup> Rev. 5:13, 14.

*Lord in the Flesh, we do not worship a creature, but the Creator Who vested the created body.” Since “...the Flesh is undivided from the Word...” we must take the Church into consideration by not calling Christians “...who do not honour nor worship the Word Who came in Flesh...” heretics but must account [for those] among the Jews. Truly, by worshipping the human Nature of the Lord, we do not worship a creature because “...we do not worship such a Body, dividing it from the Word, nor...” when we worship the Word, do “we distance Him from the Flesh.” He then reminds us that the Jews once worshipped in the Temple and he asks: “How you do not worship the Body of the Lord, the Holiest and Most Honorable, which was evangelized by the Archangel Gabriel, formed by the Holy Spirit and became the Vestment of the Word?”<sup>44</sup>*

St Gregory of Nazianzos believed that anyone is worthy of anathema and accounted among “...those who killed God...” all those who do not worship “...the Crucified” [Christ].<sup>45</sup>

St John Chrysostom expressed his admiration and surprise that “...the Flesh which is from us...” is set on High and is worshipped “...by Angels and Archangels and the Seraphim and the Cherubim.”<sup>46</sup>

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<sup>44</sup> St. Athanasius the Great, *Against Arians*, I, § 43; Ibid, *To Adelphius*, §§ 6, 5, 3, 7, in Migne, P.G., 26, 100, 1080, 1076, 1081.

<sup>45</sup> St. Gregory of Nazianzus, *Epistle 101 to Cledonius*, in Migne, P.G., 37, 180.

<sup>46</sup> St. John Chrysostom, *To Hebrews*, homily 5, § 1, in Monfaucon, v. 12, p. 73.

St John of Damascus analyzed this Truth in detail and concluded that if we separate His two Natures “...with weak thoughts, the one which has been seen from that which has been thought [of]...” surely then the Flesh of the Lord is “...unworshipped as being creative.” Christ is “...one, perfect God and perfect Man.” We worship Him with His Flesh that is worshipped “...in the one Hypostasis of the Word...” which has become Hypostasis in the Flesh, not existing on its own but being inseparable and indivisible from the Deity and “...as the one Person and one Hypostasis of God the Word Who consists of His two Natures.” As wood is not “...unapproachable to the touch...” until it comes into contact with fire and becomes hot and unapproachable, similarly “... the Flesh according to its Nature...” is not worshipped until it came into contact with “...the Incarnated God the Word...” not “individually, but because of its unity by Hypostasis with God the Word.” We do not say that “...we worship ‘the flesh,’ but ‘the Flesh of God.’” In other words, we worship “God Incarnated,” believing that once “...from the Womb...” human Nature was taken up by God the Word, continuing to remain united with Him for all Eternity and we do not say that it will ever “...put aside...” “...the Holy Flesh and the Deity, to be naked of the Body and not with that which has been taken up and is and will come again...” at the Second Coming.<sup>47</sup>

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<sup>47</sup> St. John of Damascus, *Exposition*, III, 52, 8, in Migne, *P.G.*, 94, 1013. Ibid, *Exposition*, IV, 76, 3, in Migne, *P.G.*, 94, 1105. St. Gregory of Nazianzus, *Epistle 101 yto Cledonius*, in Migne, *P.G.*, 37, 181.

#### 4. The Mother of the Lord Truly Theotokos

The acceptance of the taking up of the human nature by the Word “...*from the womb...*” appoints the Ever-Virgin Mary and Mother of the Lord to be truly THEOTOKOS.<sup>48</sup> Since there was not a moment according to which the human Nature was separated from the Word because He immediately existed with the Word’s Flesh at the conception in the Virgin’s Womb and as such grew within the Virgin,<sup>49</sup> it is obvious that it was completely wrong to name the Mother of Christ “*Christotokos*” as Nestorios proclaimed and not “...*truly...*” and “...*mainly Theotokos.*” (Mother of God or God-bearer)

In the New Testament the Virgin is addressed by St Elizabeth as the “*Mother of my Lord,*”<sup>50</sup> and is greeted as such. Similarly St Paul declared that “...*when the fullness of time had come, God sent forth His Son, born of a woman.*”<sup>51</sup>

Tertullian observed that the Christ was not born as the Gnostics proclaimed “...*through the Virgin...*” or “...*in the Virgin...*” but “...*from the Virgin...*” taking up flesh from her pure blood.<sup>52</sup>

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<sup>48</sup> Cf. Frangopoulos, *Christian Faith*, pp. 139-141.

<sup>49</sup> St. Symeon, *Euriskomena*, Homily XLV, pp. 210-211.

<sup>50</sup> Luke 1:43.

<sup>51</sup> Gal. 4:4.

<sup>52</sup> Tertullian, *De carne Christi*, 20, in *migne, P.L.*, 2, 830.

St Ignatios the Theophoros of Antioch, stressed that “...our God Jesus Christ was conceived by Mary according to God’s Plan, both from the seed of David and of the Holy Spirit.”<sup>53</sup> Consequently, the term “Theotokos” was introduced earlier by the Ecclesiastic Scholars. Thus, according to the witness of Origen “...the first volume of the Epistle of the Apostle to the Romans interprets how she is called Theotokos.”<sup>54</sup>

St Alexandros of Alexandria, writing to Alexandros of Constantinople, used the term that “...our Lord Jesus Christ vested body not by appearance from the Theotokos Mary for the ending of the centuries in violation of sin...”<sup>55</sup> and He came down to mankind as St Athanasios repeatedly spoke about “...the Virgin the Theotokos”<sup>56</sup>.

St Gregory of Nazianzos proclaimed that “...if anyone does not take into consideration the Holy Mary as the Theotokos, is without the Deity.”<sup>57</sup>

St Cyril of Alexandria commented “...if anyone does not confess God to be truly the Emmanuel and thus Theotokos the Holy Virgin who was born fleshly and gave

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<sup>53</sup> St. Ignatius, *To Ephesians*, 18, 2, in Lightfoot, *The Apostolic Fathers*, p. 92.

<sup>54</sup> Socrates, *Church History*, VII, ch. 32, in Migne, *P.G.*, 67, 812.

<sup>55</sup> St. Alexandros of Alexandria, in Theodoretus, *Church History*, I, 3, in Migne, *P.G.*, 82, 908.

<sup>56</sup> St. Athanasius the Great, *Against Apollinarius I*, § 12, in Migne, *P.G.*, 26, 1113. *Ibid*, *Against Arians*, III, 29, in Migne, *P.G.*, 26, 385.

<sup>57</sup> St. Gregory of Nazianzus, *Epistle 101*, in Migne, *P.G.*, 37, 178.

*flesh to the Word Who is from God...*” “...Let him be anathema.”<sup>58</sup>

The 4<sup>th</sup> Ecumenical Synod<sup>59</sup> literally decreed Mary the Virgin to be called “*the Theotokos*” (“...and for our Salvation from Mary the Virgin and Theotokos according to the humanity...” born.)<sup>60</sup> The 5<sup>th</sup> Ecumenical Synod<sup>61</sup> repeated the anathema against anyone who “...does not acknowledge truly Theotokos the Holy Glorious and Ever-virgin Mary...” “...or calls her ‘Anthropotokos’ or ‘Christotokos...’” “...but not mainly and truly confesses her Theotokos.”<sup>62</sup> In the Doctrine of the 6<sup>th</sup> Ecumenical Synod,<sup>63</sup> the proclamation of the Birth of Christ is repeated that “...at the end of days for us and for our Salvation from the Holy Spirit and Mary the Virgin, the mainly and truly Theotokos.”<sup>64</sup>

St John of Damascus exhibited the meaning of this Doctrine by observing that “...we proclaim the Holy Virgin to be mainly and truly the Theotokos...” not because the Deity of the Word took up “...Its beginning from her...” but because God the Word was born without time, before all ages, from the Father Who inhabited “...her womb and from her unchangeably...” was Incarnated and Born. The Lord did not carry “...the Body

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<sup>58</sup> 1<sup>st</sup> Anathema of the 3<sup>rd</sup> Ecumenical Synod. Cf. Pedalion, pp.

<sup>59</sup> Kefalas, *The Ecumenical Councils*, pp. 134-152.

<sup>60</sup> 4<sup>th</sup> Ecumenical Synod.

<sup>61</sup> Kefalas, *The Ecumenical Councils*, pp. 152-163.

<sup>62</sup> 6<sup>th</sup> Canon of the 5<sup>th</sup> Ecumenical Synod. Pedalion, pp. 299; 2<sup>nd</sup> Canon of the same Synod, Cf. Pedalion, pp.294-296.

<sup>63</sup> Kefalas, *The Ecumenical Councils*, pp. 164-190.

<sup>64</sup> 6<sup>th</sup> Ecumenical Synod.

*from Heaven...*” and did not pass through the Virgin “...as through a pipe...” Neither did He inhabit a “...pre-formed man as in a Prophet...” but from the Holy Virgin took up “...substantial to our flesh...” and “...in His Hypostasis received a intellect and logical soul with the living Flesh...” “...becoming Himself its Hypostasis.” The aim of the Incarnation would be fulfilled since it “...took place for this, in order that the sinful and fallen and corrupted nature becomes victorious over the deceiver tyrant...” according to the Apostolic words “...since by man came death, by Man also came the Resurrection of the dead.”<sup>65</sup> Under no circumstances do we call “...the Holy Virgin ‘Christotokos,’” nor do we call “...He Who is born from the Virgin, ‘Theophoros’...” (“Carrier of God”), “...as Nestorios the thief said in his madness...” because at the Incarnation of the Word there were “...three things together...” In other words, “...the Engagement, the Existence and the Theosis by the Word...” of the human Nature. As soon as the Conception occurred there was “...the Existence within the Word of the Flesh;, the Mother of God giving Supernaturally to the Creator to be formed and for God to become Man...” On the other hand, He Deified that which He received, without confusion or change of the two united Natures. Truly then the Holy Virgin is Theotokos because “...from the first Existence...” of the Lord’s human Nature, He existed “...in both...” human and Divine Nature. Thus “...from extreme Conception...” His human Nature existed “...in the Word.”<sup>66</sup>

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<sup>65</sup> 1 Corinth. 15:21.

<sup>66</sup> St. John of Damascus, *Exposition, About the holy Theotokos; against Nestorians*. III, 12, in Migne, P.G., 94, 1028, 1029 and 1032.

## 5. The Theosis (Deification) of Human Nature

Human nature was Deified because of the Hypostatic Union of the two Natures of Christ.<sup>67</sup> When we take into consideration how much we benefit from the Moral Union of those who are sinners and yet are united with the Deity, becoming “...*partakers of the Divine Nature*,”<sup>68</sup> we get a vague idea of the Supernatural through the fullness and richness of the *Charismata* [Gifts] and Divine Exaltation that human nature receives by means of the Essential and Hypostatic Union in Christ with His Divine Nature. The measure, according to which Divine Nature is transmitted from Its infinite Richness to human nature, was in this unique Circumstance, determined by the limitless boundaries of the Divine Nature, which transmitted the Divine *Charismata* and benefits. Even in the God-Man, it did not cease to be a creature and a creation, and as such had to remain according to the Theosis and its perfection.

This measure was as Supernatural and Unique as the Union of the two Natures of Christ. Consequently our nature, besides its limited measure and transmission, was exalted in the God-Man as never before. It did not occur in the past in the Patriarchs or the Prophets, nor afterwards in the Saints. Neither will anything like it occur in the future, having made a New Creation in Christ and the God-bearing and God-inspired men becoming “*partakers of the Divine*

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<sup>67</sup> Cf. Frangopoulos, *Christian Faith*, p. 137. Mitsopoulos, *Themata*, p. 150.

<sup>68</sup> 2 Peter 1:4.

*Nature.*<sup>69</sup> The Perfection of Divine Nature can be differentiated into perfection and *Charismata* that refer to human knowledge, human will and human power.

## **6. The Transmission of Supernatural Knowledge from the Divine to the Human Nature of Christ**

It must be noted that the Perfection that human knowledge received from the Divine Nature of the God-Man, was raised to the Knowledge of God. The Heavenly Things were revealed through direct Supervision and Vision, not like other men who are gradually led from complete ignorance to the Knowledge of God and the Divine through participation in the Mysteries of the Supernatural Revelation. Man's worldly knowledge is always subject to errors.<sup>70</sup>

According to the fourth Gospel, the Lord verified that "...*what He has seen and heard...*"<sup>71</sup> and that which He does "...*which are shown to Him*"... by the Father<sup>72</sup> He is ready to do, even those things that are "...*greater than...*" the paradox, which was the healing of the Paralytic, when these were manifested to Him by the Father. "*Greater than these He will show Him...*" says the Lord. Correctly speaking, the term "*show*" refers to the "*in [worldly] time Action*" of the God-Man. He appears to

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<sup>69</sup> 2 Peter 1:4.

<sup>70</sup> Cf. Mitsopoulos, *Themata*, pp. 150-151.

<sup>71</sup> John 3:32.

<sup>72</sup> John 5:20.

be speaking “...of what He has seen from His Father.”<sup>73</sup> In other words, what “...He saw through implanted Knowledge...” judging “...as He hears...” “...from the Father...” “...Commanding...” Him “...as Man; as from the form of a servant, not from the form of God, saying ‘As I hear, I judge.’”<sup>74 75</sup> Additionally, in the Book of Acts, St Peter presents Him as being Predestined according to the Humanity of the Lord “...always on His right Hand...”<sup>76</sup> and always understanding His Presence. During His childhood, He was found in the Temple of Jerusalem, having forgotten His Mother and Joseph, His Righteous Guardian, where for three whole days He had not left the Temple but rather indulged in the events and discussions that took place there.<sup>77</sup> According to these Evangelic and Apostolic Testimonies, the God-Man is in direct Communication with the Father. He sees Him and “...what He sees He testifies.”<sup>78</sup> Christ continuously accepted Revelations from the Father and “...as He hears...” He judged the new and greater Works of the Father accordingly.<sup>79</sup>

This direct Vision and Communication of the Divine Knowledge and Wisdom was called “*implanted Knowledge*” by the Holy Fathers when they spoke of “...the brightness of the Wisdom of the Word of God ... growing gradually according to His Body’s age...” and of

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<sup>73</sup> John 8:38.

<sup>74</sup> Cf. John 5:30.

<sup>75</sup> St. Cyril of Alexandria, *To John 8:38*, in Migne, 73, 873.

<sup>76</sup> Acts 2:33.

<sup>77</sup> John 2:42-50.

<sup>78</sup> John 3:11.

<sup>79</sup> Zigabinos, *To John*, in Migne, P.G., 129, 1225. St. Augustine, *In Johannis evangelium, Tractatus XXIII*, 15, in migne, P.L., 35, 1592.

the Divine Nature “...which revealed Its Wisdom according to the measure of the Body’s age...” when they observed that the humanity of the God-Man “...increased in Wisdom and stature, and in favour with God and men.”<sup>80</sup> The Wisdom of God and the Divine Things are not received from an external Source outside of the Deified human Nature, nor was this graduation “...externally from the Word, but ‘the flesh which increased in Him...’” and from God giving Wisdom to Him.<sup>81</sup>

Besides this Supernatural Vision and internal transmission of the Divine Wisdom to the human Nature of Christ, the God-Man received knowledge from experience as well, advancing according to the measure of His human Nature. Hence, it is written in Holy Scripture that “...although He was the Son...He learned obedience...” from the things that “... He suffered...”<sup>82</sup> “Through experience, He learned about death...”<sup>83</sup> “...taught by the sufferings...”[of humanity and Himself]<sup>84</sup> and “...learned the obedience to God as a Man.”<sup>85</sup> Christ “...continuously learned to obey...”<sup>86</sup> and gained “...obedience from the sufferings ...”<sup>87</sup> Furthermore, by

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<sup>80</sup> Luke 2:52.

<sup>81</sup> St. Cyril of Alexandrian, *To John* 8:38, in Migne, 73, 873. Ibid, *To Luke*, in Migne, *P.G.*, 72, 508. St. Athanasius the Great, *Against Arians*, III, § 53, in Migne, *P.G.*, 26, 433.

<sup>82</sup> Heb. 5:8.

<sup>83</sup> St. Ecumenius, *To Hebrews*, in Migne, *P.G.*, 119, 325.

<sup>84</sup> Theophylactus of Bulgaria, in Migne, *P.G.*, 125, 244.

<sup>85</sup> Zigabinos, *To John*, in Migne, *P.G.*, 129, 1225.

<sup>86</sup> Kalogeras, II, p. 374.

<sup>87</sup> St. John Chrysostom, *To Hebrews*, Homily 8, § 2, in Montfaucon, v. 12, p. 120.

means of His experience and the temptations that He resisted, He learnt “...to sympathize with our weaknesses.”<sup>88</sup>

It is obvious that the Supernatural, the direct Divine Godly Vision and revealed Wisdom, as well as the knowledge that Christ gained from His experience of the material world, could not be compared to the Word’s All-wisdom and Infinite Knowledge. No matter how Supernatural the direct Divine Enlightenment was, it remained a rich Treasure of Truth, Divine, uncontaminated by errors or lies and a Vessel for the limited human Nature of the Word. Hence He was admired by the teachers of the Temple who “...were astonished at His understanding and answers.”<sup>89</sup> Christ proclaimed Himself as being the “... *Light of the world*...” “...which came into the world...”<sup>90</sup> to free from darkness those who believe in Him. He declared that He is “...*the Truth*...”<sup>91</sup> and that “...*He came into the world, in order to witness the Truth.*”<sup>92</sup> He claimed the title of “*Teacher*” under a unique meaning, discouraging His Disciples from being referred to as “*Teachers*,” “...*for One is our Teacher, the Christ.*”<sup>93</sup> All these Divine Declarations testify that above every Holy Prophet or God-inspired man, Christ our Lord is the Teacher of the Truth<sup>94</sup> Who

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<sup>88</sup> Heb. 4:15.

<sup>89</sup> Luke 2:46-47.

<sup>90</sup> John 12:46.

<sup>91</sup> John 14:6.

<sup>92</sup> John 18:37.

<sup>93</sup> Matth. 23:8.

<sup>94</sup> John 1:45.

Incarnated the Divine Truth within Him. For this reason He is the unique “*Light of the world*”<sup>95</sup> Who gave mankind the supremely perfect Revelation and Divine Enlightenment.<sup>96</sup> Whenever He reveals the unknown future to men, what is to happen to the Church and to the servants of the Gospel<sup>97</sup> as well as what is to happen elsewhere, or by showing that He knows and “...*searches the minds and hearts...*” of men,<sup>98</sup> He reveals His Supernatural Knowledge and pronounces that “...*for the sameness of the Hypostasis, the Lord’s Soul was enriched with the things of the future and unknown Knowledge.*”<sup>99</sup>

Although Christ, according to His human Nature, is the fullness of the Saving Truth, He does not ignore anything concerning the means of Salvation and without any error, He interprets the perfect Revelation of God to us. He appears to ignore either details of human knowledge or elements of Divine Truth that God does not want to reveal. Although these remain unknown, they do not affect the perfection of Divine Revelation. Thus, for example, in Bethany He inquired where St Lazaros had been buried.<sup>100</sup> “*As Man, asking and crying and doing all and willing by both of His Natures other things of humanity, other than those of Divinity.*” Another example was when, after His Transfiguration, a demon-possessed

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<sup>95</sup> John 8:12.

<sup>96</sup> John 1:9.

<sup>97</sup> Rev. 1:19.

<sup>98</sup> Rev. 2:23.

<sup>99</sup> St. John of Damascus, *Exposition. About the natural and incontestable passions*, III, 64, 21, in Migne, P.G., 94, 1084.

<sup>100</sup> John 11:34.

youth was brought to Him whereupon He asked the boy's father: "*How long has this been happening to him?*"<sup>101</sup> At the time of His Second Coming, He verifies that "*... of that day and hour no one knows, not even the Angels in Heaven, nor the Son, but only the Father.*"<sup>102</sup>

St Athanasios the Great of Alexandria commented that "*...concerning the time of the end of all...*" the Lord "*... as the Word knows, but as Man, He ignores...*" and since He became Man "*...He is not ashamed because of the flesh to say that 'I do not know.'*" He did not say that "*...neither does 'the Son of God' know, in order that the Deity does not appear ignorant, but simply 'the Son,' in order that the ignorance comes from 'the Son of Man.'*" As "*...Man born among men, He hungers and thirsts and suffers. Likewise as Man, He does not know...*" For example, "*... about Lazaros, again as Man He asks, ... knowing,*" as God that "*...He will recall Lazaros' soul. But, as Man He asks, in order that He will raise him.*"<sup>103</sup>

St Gregory of Nyssa, assigning the irreproachable passions to the human Nature of Christ, asserted that His human Nature and not His Deity "*...suffers, nurses, swaddles, eats ... runs to the fig tree... ignores the tree and the hour of crop... the day and the hour He does not know...*" opposing Apollinarios who proclaimed that the human Nature of the Lord was deprived of an intellectual soul and instead of a mind and soul, He had '*the Word.*'

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<sup>101</sup> Mark 9:21.

<sup>102</sup> Mark 13:32.

<sup>103</sup> St. Athanasius the Great, *Against Arians*, III, §§ 43 and 46, in Migne, P.G., 26, 413 and 421.

*“How does his (Apollinarios’) God Incarnated ignore the day and the hour? How does He not know the time of the fig that at Pascah He would not find a crop on the tree? Who is ignorant?”*<sup>104</sup>

St Gregory the Theologian of Nazianzos observed that the God-Man “...*knows as God...*” but He “...*ignores as Man.*” “...*He takes the ignorance to be of His humanity and not His Divinity.*”<sup>105</sup>

St Basil the Great, referring to the Biblical verse of St Mark, commented “...*He showed that the ignorance was by *Economia* and progression among God and men with *Wisdom* and *Grace*, not received from any external source.*”<sup>106</sup>

Eulogio of Alexandria, opposing the Agnoites, excluded any ignorance of the present and future from the Lord. His opinion was supported and accepted by Gregory the Great in the West.<sup>107</sup>

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<sup>104</sup> St. Gregory of Nyssa, *Against Apollinarius*, 24, in Migne, *P.G.*, 45, 1173.

<sup>105</sup> St. Gregory of Nazianzus, *Homily* 30, § 15, in Migne, *P.G.*, 36, 124.

<sup>106</sup> St. Basil the Great, *Epistle to Amphilochius* 236, § 1, in Migne, *P.G.*, 32, 877.

<sup>107</sup> St. Gregory the Great, *Epistle* X, 39, see in Trempelas, *Dogmatique*, v. II, p. 132. Ott, *Precis*, p. 238.

## 7. The Transmission of the Holiness and Sinlessness from the Divine to the Human Nature of the Lord.

The Divine Nature's perfection that was transmitted to the Lord's human Nature, is the Lord's Holiness and absolute sinless condition.<sup>108</sup> St Luke in his Holy Gospel, when speaking of the Annunciation of the Theotokos by Archangel Gabriel, characterised that which would be born from the Holy Spirit and the Virgin as the "*Holy One.*"<sup>109</sup> In St Joseph the Betrothed's dream, the Angel comforted him with the assurance that "...*that which is conceived in her is of the Holy Spirit.*"<sup>110</sup> It is obvious that from the time of the Word's Incarnation in the Virgin's Womb, "... *the Word became Flesh.*" Christ's Flesh was anointed with Deity and "...*with Us it is Sanctified according to human capability.*" Because of the Conception by the Holy Spirit, the Anointing occurred. As a result "...*the Sanctification of the Flesh, which is not by nature Holy...*" happened, due to being a "...*participant with God.*"<sup>111</sup>

Jesus Christ is the absolute Anointed One, the CHRIST, because "...*when He became Flesh...*" "...*He was Anointed with the Oil of Gladness; in other words, with the Holy Spirit by God the Father...*" Who gave Him

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<sup>108</sup> Cf. Frangopoulos, *Christian Faith*, pp. 137-139. Mitsopoulos, *Themata*, p. 151.

<sup>109</sup> Luke 1:35.

<sup>110</sup> Matth. 1:20.

<sup>111</sup> St. John of Damascus, *Exposition. About when was Christ called*, IV, 79, 6, in Migne, *P.G.*, 94, 1112. St. Cyril of Alexandria, *To Psalm 44*, in Migne, *P.G.*, 69, 1040.

unrestricted “... *Energy of the Holy Spirit...*” “...*for God does not give the Spirit by measure.*”<sup>112</sup> He was Anointed with “...*the Oil of Gladness... more than [His] companions...*”<sup>113</sup> or more than anyone who participated in this Anointing. Christ was not Anointed by the Holy Spirit as were other Holy men by their limited capacity. The Father did not give Him “...*one or two Energies...*” but bestowed upon Him “... *all the Energy...*” of the Holy Spirit so that the Christ “...*has essentially the Spirit.*” His Anointing was “...*not by Energy which Sanctified other anointed ones...*” but was accomplished “...*in the complete Presence of Him Who anointed.*”<sup>114</sup>

The Lord, through the Anointing of His Flesh, did not receive the Sanctification for Himself only as it transpires with humanity. He received it so that “...*it will become for all men as it is for Himself.*” The Lord Sanctifies “...*through Himself the whole man, as becoming the yeast for the whole dough...*”<sup>115</sup> of mankind “...*and uniting to Himself that which was once condemned, loosens all who were bound because of the*

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<sup>112</sup> John 3:34.

<sup>113</sup> Heb. 1:9. Psalm 44(45):7. Is. 61:1-3.

<sup>114</sup> St. John of Damascus, *Exposition. About when was Christ called*, IV, 79, 6, in Migne, *P.G.*, 94, 1112. St. Cyril of Alexandria, *To Psalm 44*, in Migne, *P.G.*, 69, 1040. Zigabinos, *To John 3:34*, in Migne, *P.G.*, 129, 1181. St. Ecumenius, *To Hebrews*, in Migne, *P.G.*, 119, 288. St. John Chrysostom, *To John 3:34*, in Montfaucon, v. 8, 199. Theophylactus of Bulgaria, in Migne, *P.G.*, 123, 1221. St. Gregory of Nazianzus, *Homily 30*, § 21, in Migne, *P.G.*, 36, 132.

<sup>115</sup> St. Athanasius the Great, *Against Arians I*, § 47, in Migne, *P.G.*, 26, 109.

Offence.”<sup>116</sup> Thus “...we have the Grace of the Holy Spirit, receiving it from His fullness...”<sup>117</sup> being “...full of Grace...”<sup>118</sup> “...which we all receive.”<sup>119</sup> Origen remarked that “...it is not said...” in the Gospel of St John “...’His fullness,’ but ‘from His fullness...” “...as from an eternal spring.”<sup>120</sup> For “...all the Saints were not filled from all the fullness, but received a small portion of it...”<sup>121</sup> because as “...self-spring and self-root...”<sup>122</sup> Christ pours out this richness “...to all others, remaining full and under no circumstances decreasing because of the transmission to others.”<sup>123</sup>

Many of the Holy Fathers accept that when our Lord Jesus was Anointed in the River Jordan, “...the Holy Spirit came upon Him as in the form of a dove...”<sup>124</sup> “...and the descent of the Holy Spirit was essential and He was Anointed with the spiritual Oil of Gladness...” and “...as a dove, appeared the Holy Spirit descending and resting upon Him...” “...and He received as a Man.” The same Holy Fathers who refer to the Anointing of Christ during His Baptism in the Jordan River also refer to it occurring previously, during the pregnancy of the Blessed

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<sup>116</sup> St. Gregory of Nazianzus, *Homily 30*, § 21, in Migne, *P.G.*, 36, 132.

<sup>117</sup> St. Athanasius the Great, *Against Arians I*, § 50, in Migne, *P.G.*, 26, 117.

<sup>118</sup> John 1:14.

<sup>119</sup> John 1:16.

<sup>120</sup> Origen, *To John 1:16*, in **B**, v. 12, p. 342.

<sup>121</sup> St. Cyril of Alexandria, *To Psalm 44*, in Migne, *P.G.*, 69, 169.

<sup>122</sup> Origen, *To John 1:16*, in **B**, v. 12, p. 343.

<sup>123</sup> St. John Chrysostom, *To John 3:34*, in Montfaucon, v. 8, 90.

<sup>124</sup> Matth. 3:16. Mark 1:10. Luke 3:22. John 1:32.

Ever-Virgin Mary and Theotokos. This manifests that the Anointing took place in both cases. The Conception and Unity of the Word of God with the Flesh that He received, was simultaneously the Anointing and Sanctification of His Flesh, according to which the Incarnated “...was He Who was Anointing and the Anointed; Anointing as God and being Anointed as Man...” “...Anointing as God the Body to His Deity, being Anointed as Man...” and “...the Deity Anointing the Humanity.” Our Lord’s Holy Baptism was exalted by the special Grace that was granted after He reached manhood in order to complete the Messianic Work for which He was Called. The One Who was Sanctified from His Immaculate Conception and Who pleased the Heavenly Father, was Anointed “...by the Father as the Saviour of the whole world with the Holy Spirit.”<sup>125</sup> This repeated Anointment of the Lord according to His Humanity, appears to be in agreement with the Testimony of St Luke, according to which the Lord “...increased in Wisdom and stature and in favour with God and men.”<sup>126</sup> Hence the Holy Fathers, referring to the second Anointment proclaimed that “...as a price of good achievements, we think that it was given...” to Christ and that “...the Son of sinlessness was Anointed with

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<sup>125</sup> St. Cyril of Alexandria, *To Psalm 44*, in Migne, *P.G.*, 69, 1040. St. Cyril of Jerusalem, *Catechesis*, III, 1-2, in Migne, *P.G.*, 33, 1088 and 1089. St. Athanasius the Great, *About the incarnation epiphany of God the Word and against Arians*, § 9, in Migne, *P.G.*, 36, 997. St. John of Damascus, *Exposition. About the genealogy of the Lord and about the holy Theotokos*, IV, 14, in Migne, *P.G.*, 94, 1161. *Ibid*, *Exposition. About the two natures, against Monophysites*, III, 47, 3, in Migne, *P.G.*, 94, 989. St. Cyril of Jerusalem, *Catechesis*, III, 2, in Migne, *P.G.*, 33, 1089.

<sup>126</sup> Luke 3:52.

*praises according to us as a Man, being worthy of the Anointment of the Holy Spirit...*” in that He descended and remained upon Him forever. Thus the Lord, having the Hypostatic Union in Him as well as the full Grace of Sanctification, received an additional Anointment, by leading a Holy Life during His thirty years of earthly time, thereby pleasing the Father Whose Divine Words He heard at the Jordan River:<sup>127</sup> “*This is My beloved Son, in Whom I Am pleased.*”<sup>128</sup>

Hence the scholastics and the new Roman-Catholics distinguished the “...*substantial Grace of Holiness...*” (“*gratia substantialis*” or “*gratia increata*”) in the fullness of Christ’s Grace, which He had from the first moment of His human Conception and which made Him inwardly especially Holy (“*gratia accidentalis*” or “*gratia creata*”), according to which each soul as a creation and mortal creation becomes Holy<sup>129</sup>.

According to St Augustine, our Lord Jesus Christ as God not only gave the Holy Spirit to others but also, as Man, received Him.<sup>130</sup>

St Cyril of Alexandria spoke of the Anointing from the Father and the Sanctification of the Lord’s Flesh,

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<sup>127</sup> St. Basil the Great, *Homily to Psalm 44*, § 5, in Migne, *P.G.*, 29, 397. St. Cyril of Alexandria, *About the incarnation of the only Begotten*, in Migne, *P.G.*, 75, 1369.

<sup>128</sup> Matth. 3:17. Mark 1:17. Luke 3:22. 2 Peter 1:17.

<sup>129</sup> Bartmann, *Theologie Dogmatique*, I, p. 396. Ott, *Precis*, pp. 243-244.

<sup>130</sup> St. Augustine, *De Trinitatis*, XV, 26, 46, migne, *P.L.*, 42, 1093.

“...which was not by nature Holy, but became such within its participation with God.” Sanctification is granted to those creatures who receive the richness of His Grace externally. Consequently, the human Nature of our Lord, as a Creation, *...is Sanctified with us according to His Humanity...*” although internally His human Nature receives it from His Uncreated and Divine Nature. Thus He Who received “...the new Name ‘Christ...’” “...as being Anointed by the Father...” and being the Word of God and God “...is the Giver of Sanctification to the others.”<sup>131</sup>

As the negative side of the Lord’s perfect human Holiness, one can characterise His sinlessness, which is guaranteed by the Hypostatic Union of the two Natures. Truly, if even a shadow of sin had ever entered in the God-Man, the contaminated human Nature would have immediately separated from the absolute Holy Divine Nature and the God-Man would not exist. Since our Lord, until the end, “...had conquered the world...”<sup>132</sup> and “...the ruler of the world...” could not find anything with which to accuse Him,<sup>133</sup> even at the last moments, He had the right to say to His Father: “*The Work I have completed, which Thou had given to Me to do...*” and thus He requested to be glorified by the Father “...with the Glory which He had from Him before the world was made.”<sup>134</sup> We have complete assurance that throughout

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<sup>131</sup> St. Cyril of Alexandria, in Migne, P.G., 68, 662. Ibid, *To Psalm 44(45)*, in Migne, P.G., 69, 1040.

<sup>132</sup> John 16:33.

<sup>133</sup> John 14:30

<sup>134</sup> John 17:4, 5

His entire life Christ remained sinless. This was verified by our Lord Himself Who confronted His opponents by saying to them: “*Which of you convicts Me of sin?*”<sup>135</sup> and asserting that “...*as My Father had Commanded Me, thus I do...*”<sup>136</sup> thereby distinguishing Himself from other men<sup>137</sup> who were forced to seek the forgiveness of God by means of their repentance but which He never had to ask of the Father.

Furthermore, the hope of those Disciples who surrounded Him for three years, bears witness of His sinlessness. St John the Apostle convinces us that “...*He was manifested, in order to take up our sins and sin was not found in Him.*”<sup>138</sup> St Peter proclaimed that Christ “...*committed no sin, nor was deceit found in His mouth.*”<sup>139</sup> St Paul manifested the universal belief of the Church that is based on the evidence of all the eyewitnesses of our Lord that “...*He knew no sin, but became for us sin...*” and conquered sin in order that ...“*we become righteous of God in Him.*”<sup>140</sup> In the Epistle to the Hebrews, the Lord is described as “*the Archpriest*” Who is “...*Holy, harmless, undefiled, separate from sinners...*”<sup>141</sup> and “...*compassionate to our weakness ... without sin.*”<sup>142</sup>

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<sup>135</sup> John 8:46.

<sup>136</sup> John 14:31.

<sup>137</sup> Matth. 6:9; 7:11 etc.

<sup>138</sup> 1 John 3:5.

<sup>139</sup> 1 Peter 2:22.

<sup>140</sup> 2 Corinth. 5:21.

<sup>141</sup> Heb. 7:26.

<sup>142</sup> Heb. 4:15.

The Angelic words addressed to the Blessed Ever-Virgin Mary and St Joseph the Betrothed that our Lord Jesus was Conceived by the Holy Spirit and that from the moment of His Conception He was Holy, assure us that the Lord was completely free of the Original Sin as well as evil desire (“*concupiscentia*”). The 5<sup>th</sup> Ecumenical Synod condemned Theodoros of Mopsuestias and all those who said that Christ had sinful passions of the soul, desires of the flesh and that He progressed from the worst state towards a perfect and blameless Life.<sup>143</sup> The 6<sup>th</sup> Ecumenical Synod proclaimed Christ to be “...*consubstantial to us according to the humanity; in all the same with us without sin...*” “...*His human will not opposing, but submitting to His Divine Will.*”

Concerning the question of whether our Lord could have committed sin, being free of the tendency towards evil and being completely free of sinful desire, the second Adam (Christ), was in a more superior state than Adam before the Fall. The first Adam was called to progress within the union with God by means of the Grace that was granted to him externally, which assured his permanent adoption by Grace. The second Adam Who came from Heaven, was united with God the Word from His Conception in the Ever Blessed Virgin’s Holy Womb, having by Nature the Sonship as a result of the Hypostatic Union of His two Natures. In the first Adam, the Divine Life was externally transmitted like a fountain, whereas the human Nature of the second Adam was received from the Divine Fountain of Life that was Hypostatically United

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<sup>143</sup> Canon 12 of the 5<sup>th</sup> Ecumenical Synod, *Pedalion*, pp. 303-305.

with it like members of one and the same body that receive the source of life from the head or as the branches of a tree are nourished directly from their source. It is obvious that the new Adam of Grace received the richness of Grace directly from the Source of the Deity that dwelt within Him. Indisputably, the Lord's human Nature is not Infinite, for even after the Hypostatic Union the human Nature continued to be restricted. In relation to us who are extracted from sin and who are struggling daily against sin, His human Nature is incomparable, being "...*the fullness of Grace and Truth.*"<sup>144</sup> Consequently the God-Man could never have sinned, being from the beginning, untouched by sinful heredity, having the purest moral conscience and the automatic tendency towards good since His Conception in the Ever Blessed Virgin's Womb. Thus St Basil the Great concluded that other "... *men through pain, exercise and attention achieve the desire towards good and the aversion to the corrupt...*" whereas our Lord was "...*by Nature familiar towards the good and alien towards lawlessness.*"<sup>145</sup>

According to Holy Scripture the God-Man appears "...*familiar in all...*" to us.<sup>146</sup> The Lord's temptations were neither a type of fantasy, delusion nor imagination. They transpired within the God-Man as much as "...*as the Deity which dwelt in Him allowed...*"<sup>147</sup> "*and in absentia, left the Flesh naked of its own Power, in order to reveal its*

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<sup>144</sup> John 1:14.

<sup>145</sup> St. Basil the Great, *To Psalm 44(45)*, § 8, in Migne, *P.G.*, 29, 405.

<sup>146</sup> Heb. 4:15.

<sup>147</sup> St. Cyril of Alexandria, *About the Lord's incarnation*, in Migne, *P.G.*, 75, 1457.

*weakness and thus to ascertain its nature.*"<sup>148</sup> The weak human Nature struggled against the temptations while at the same time being assisted by the Deity that dwelt within Him, just as the first Adam would have been Divinely assisted had he resisted the Tempter. Thus the Lord "...had to put on the form of a servant in order to gain victory for the one who was once defeated..." "...and gave Power to the (human) Nature..." in order that "...that which was once defeated by those temptations, through the same, to gain victory over the one who once became victorious."<sup>149</sup> Otherwise, if His human Nature had not gained victory over Satan as it happened with the first Adam at the Fall and had the Divine Nature of the God-Man gained victory over him instead, then fallen man would have gained nothing and Satan would have boasted that he had "...fought with God and was defeated by God." Death would not have been defeated if the human Nature of our Lord had not been delivered unto death. Likewise, according to the opinion of the Holy Fathers, the Lord had to be tempted by each passion of the flesh so as to gain victory over them, thereby moving them to *apatheia* ("without passions") and causing the nature of the entire human race to benefit. If the Lord had not lost courage in the Garden of Gethsemane, "...human nature would not have been freed from this passion; if He had not been saddened, He would not have been freed of

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<sup>148</sup> St. John Chrysostom, in Mansi, v. 11, p. 397.

<sup>149</sup> St. Cyril of Alexandria, *Homily II*, ch. 36, in Migne, *P.G.*, 76, 1384. *Ibid*, *About the Lord's incarnation*, in Migne, *P.G.*, 75, 1464. St. Athanasius the Great, *Against Apollinarius II*, § 9, in Migne, *P.G.*, 26, 1148. St. John of Damascus, *Exposition. About the natural and unslandered passions*, III, 64, 20, in Migne, *P.G.*, 94, 1081.

*sadness...*” and generally the irreproachable passions are changed for the better in Christ.<sup>150</sup>

During the Lord’s temptations “...*the Tempter attacked Him externally...*” “...*not through thoughts...*” that are caused by sinful tendencies or desire, of which the Lord was completely free. We could never accept that “...*in discrimination of thoughts...*” and with wavering, the Lord renounced “...*the corrupt...*” and preferred “...*the good.*” In spite of this, Satan took advantage of the circumstances that arose due to the Lord’s irreproachable passions, attempting to enter His inner parts. After the forty days of fasting in the desert, the Lord was hungry and “...*that of the Flesh prevailed, in order to gain experience and for the tempter to be ashamed; and the first man who had fallen because he partook from the Forbidden Fruit, through self-restraint to be raised.*”<sup>151</sup> The Tempter had found an opportunity in the inner need of hunger, which at that moment the God-Man suffered. Similarly in the Garden of Gethsemane “...*the human Nature of Christ was found weak...*”<sup>152</sup> because through the irreproachable passion of repugnance of death, He

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<sup>150</sup> St. Cyril of Alexandria, *About the Lord’s incarnation*, in Migne, *P.G.*, 75, 1444. St. Athanasius the Great, *To the Now My soul is troubled*, in Mansi, v. 11, p. 597. St. Cyril of Alexandria, in Migne, 75, 397 and Mansi v. 11, p. 409.

<sup>151</sup> St. John of Damascus, *Exposition. About the natural and unslandered passions*, III, 64, 20, in Migne, *P.G.*, 94, 1081. St. Cyril of Alexandria, *To John*, book IV, 20, 5, in Migne, *P.G.*, 73, 657.

<sup>152</sup> St. Cyril of Alexandria, *To John*, book IV, ch. 1, in Migne, *P.G.*, 73, 529. See also the 10<sup>th</sup> Act of the 6<sup>th</sup> Ecumenical Synod, in Mansi, v. 11, p. 420.

experienced “...*the opposite to that of the Flesh...*”<sup>153</sup> whereupon the Divine Nature “...*immediately moved to assist...*” the irreproachable passion of fear and cowardliness by transforming “...*immediately to incomparable daring that which was defeated by cowardliness.*”<sup>154</sup> It appears clearly that in the Garden of Gethsemane “...*death was not wanted by Christ because of the Flesh and the inglorious suffering of the Cross.*”<sup>155</sup> “*And although He [was] in agony...*” He did not resign from His obedience to His Heavenly Father or for the benefit of mankind<sup>156</sup> and through Divine Assistance, the “...*very weak of will being was made into wanting.*”<sup>157</sup> Consequently in the God-Man the “*non potuit peccare*” presupposed the “*potuit non peccare*”.

In the Hypostatic Union of the two Natures, the human freedom of the God-Man was not lost but was raised and Deified “...*manifesting the sinlessness by Nature and by Power.*” The Hypostatic Union of the two Natures contributed to the natural inability of sinning, whereas the direct Vision of God contributed to the moral

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<sup>153</sup> St. Athanasius the Great, *To Now My soul is trouble*, in the 14<sup>th</sup> Act of the 6<sup>th</sup> Ecumenical Synod, in Mansi, v. 11, p. 597.

<sup>154</sup> St. Cyril of Alexandria, *To Matthew*, in Migne, *P.G.*, 72, 926, passage in the 10<sup>th</sup> Act of the 6<sup>th</sup> Ecumenical Synod, in Mansi, v. 11, p. 413.

<sup>155</sup> St. Cyril of Alexandria, *To John*, book IV, ch. 1, in Migne, *P.G.*, 73, 529. Passage in the 10<sup>th</sup> Act of the 6<sup>th</sup> Ecumenical Synod, in Mansi, v. 11, p. 420.

<sup>156</sup> St. John Chrysostom, *To John*, book II, homily 67, in Mansi, v. 11, p. 408.

<sup>157</sup> St. Cyril of Alexandria, in Migne, *P.G.*, 72, 456. Mansi, v. 11, p. 412.

determination not to sin.<sup>158</sup> We can understand Christ's natural inability to sin when we refer to St John's words that "...*whoever is born from God does not sin, for His seed remains in him; and he cannot sin, because he has been born from God.*"<sup>159</sup> From the beginning, before the Fall, Adam's nature "...*was made not to sin.*"<sup>160</sup> We "...*were led from the natural to the unnatural [state] because of the Offence.*"<sup>161</sup> Consequently, "...*sinning became a necessity...*"<sup>162</sup> However, "...*the condition of this necessity and the law of sin...*"<sup>163</sup> was smashed by the human Nature of our Lord Jesus and, being united with the Word of God, "...*brought us back from the unnatural to the natural...*" state.<sup>164</sup> Power was revealed when the God-Man "...*captured the tyrant of captivity...*"<sup>165</sup> and "...*changed the [fallen human] nature towards a greater and Divine condition...*"<sup>166</sup> so as not to be moved or overthrown due to weakness of virtuous effort. This absolute sinless condition of our Lord did not deprive Him

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<sup>158</sup> Ott, *Precis*, p. 243.

<sup>159</sup> 1 John 3:9.

<sup>160</sup> St. Athanasius the Great, *Against Apollinarius*, II, § 9, in Migne, *P.G.*, 36, 1145.

<sup>161</sup> St. John of Damascus, *Exposition. About the wills and free-wills of our Lord Jesus Christ*, III, 58, 14, in Migne, *P.G.*, 94, 1044.

<sup>162</sup> St. Athanasius the Great, *Against Apollinarius*, II, § 9, in Migne, *P.G.*, 36, 1145.

<sup>163</sup> St. John of Damascus, *Exposition. About the wills and free-wills of our Lord Jesus Christ*, III, 58, 14, in Migne, *P.G.*, 94, 1044.

<sup>164</sup> St. Athanasius the Great, *Against Apollinarius*, II, § 9, in Migne, *P.G.*, 36, 1145.

<sup>165</sup> St. Cyril of Alexandria, *To Matthew*, book VIII, in Migne, *P.G.*, 72, 921.

<sup>166</sup> Fragment from the 10<sup>th</sup> Act of the 6<sup>th</sup> Ecumenical Synod, in Mansi, 11, 413.

of His freedom to choose between good and evil, nor did it decrease His freedom, since it is impossible for God to turn towards evil. Committing wickedness is not perfection but imperfection and weakness of will.

It is therefore evident that our Lord Jesus Christ became our moral Prototype in reality and not implausibly, in view of the fact that He became like us in everything except sin, being "...*without sin.*" He cultivated Virtue as Man and His moral perfection is projected to us in order to be imitated. His human Nature fulfills the receptive capacity of our human nature. Although He was tempted as one of us, it was only externally because His inner world is free of all tendency to sin. The victory over the Tempter was achieved through the One Who was similar to him who was once deceived in the Garden of Eden, by projecting the form of the servant against the enemy. In Flesh, Christ fulfilled the Obedience as perfect Man within Himself. Through Himself He submitted human nature to God the Father, thereby offering us a perfect type and model to imitate. In His struggle against sin, He gained victory over the ruler of this generation and over his instruments, not by using the Power of His Deity nor by calling upon the Angels [for assistance], but by becoming one responsible Person Who was tempted and Who Anointed the Man Who was taught Virtue and Justice to the extreme.<sup>167</sup>

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<sup>167</sup> St. Athanasius the Great, *Against Apollinarius*, II, § 9, in Migne, *P.G.*, 26, 1148. St. John of Damascus, *Exposition. About wills and free-wills*, III, 62, 18, in Migne, *P.G.*, 94, 1076. St. Cyril of Alexandria, *About the Lord's incarnation*, in Migne, *P.G.*, 75, 1433. *Ibid*, *That one is the Christ*, in Migne, *P.G.*, 75, 1332.

In addition, the Lord's perfection in Virtue and Knowledge as Man increased as He grew and progressively became alienated from all "evilness." Although our Lord became like us, He advanced to a more superior level of Knowledge. He learnt "...obedience from what He had experienced, receiving the experience as His teacher ... not knowing [the obedience] before the experience..." "...taking the perfection in part..." "...continuing to be obedient to God from what He experienced and becoming perfect through all that He experienced." Throughout His Life on earth there was not a moment when He was disobedient despite being imbued with the tendency from His birth. His obedience was manifested especially at the time of His Passions "...where He [honoured] the obedience by [His] action..." and "... which He experienced from the suffering; for it was not enough [to possess] the tendency..." because "...the work was proof of the tendency." Our Lord Jesus Christ was always sinless and Holy. In His growth of Virtue "...He is shaped in all according to the human capacity..."<sup>168</sup> not progressing from weakness towards Power or from defectiveness towards Perfection but instead always manifesting the Power and tendency towards Virtue that were within Him.

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<sup>168</sup> St. Cyril of Alexandria, *About the Lord's incarnation*, in Migne, *P.G.*, 75, 1457. St. John Chrysostom, *To Hebrews*, Homily VIII, § 2, in Migne, *P.G.*, 63, 70. St. Gregory of Nyssa, Homily 30, § 6, in Migne, *P.G.*, 36, 109. St. Athanasius the Great, *To Psalm 15 (16)*, in Migne, *P.G.*, 27, 104.

It is impossible for us human beings to be absolutely sinless like our moral Prototype. We can, however, partake in the fullness of His Holiness and gain victory as He gained victory over the world.

## **8. The Deification of the Power in the God-Man**

The human Nature of our Lord and Saviour Jesus Christ, as the Instrument of the Word of God, partook of the Power to perform Supernatural Works of the Divine Nature according to the natural world. This Deification of Power in the human Nature of our Lord did not eliminate its limitations nor did it change into Almightyness ascribed only to the Infinite Divine Nature. The Lord acted Supernaturally on a level incomparably more superior than that of any other Holy men who performed Miracles in the past, present or future.

In the Holy Gospels, the Lord Jesus Christ healed everyone who was presented to Him including those who, by simply touching Him, received restoration of health.<sup>169</sup> Christ did not borrow Power from Anyone else like it had been necessary for the Prophets and other Holy men who did not possess Power by nature. Instead they received it from Above and only through God's Grace were they able to perform Miracles.<sup>170</sup> The Lord, on the contrary, "...being the Fountain of all Good [things] has all the

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<sup>169</sup> Matt. 4:23-24; 8:7, 16; 10:1; 12:22; 14:14; 17:18; 19:2. Mark 1:34; 3:10, 15; 6:13. Luke 6:18; 7:21; 8:43; 9:1, 6; 13:14.

<sup>170</sup> Theophylactus of Bulgaria, *To Luke 6:19*, in Migne, *P.G.*, 123, 772. *Ibid*, *To Luke 8:46*, in Migne, *P.G.*, 123, 809

*Power coming out of Him...*” and not only as Man but “...being by Nature God...” and “... although He became Flesh, He healed everyone by the outpouring His Power.”<sup>171</sup> His human Nature became “...the Instrument of the Divinity...” serving the Work of Miracles, being “...the Body of God.”<sup>172</sup>

The Supernatural Energy within the moral field of the Lord’s Flesh is manifested particularly in the Mystery of the Divine Eucharist, where the Lord’s Flesh is characterised as “Life-giving” and as “the Bread of Life...” “...which nourishes us in the Eternal Life...” and “...uproots from the foundations the mortality and death which inhabited the human flesh.”<sup>173</sup> For this Flesh is not “...the flesh of a high man, but that of the Son...” Who was Incarnated “...full of all the Deity...” and to it the Word “...was united to the extreme.” For this reason, “...it is Life-giving, although It remained what It was and did not change into the Word’s Nature.”<sup>174</sup> Although through the Union with the Divine Nature “...It is not one Nature, but one of the Body, and another of the Deity, which is united with It...”<sup>175</sup> “...the Lord’s Flesh is spiritual Life-

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<sup>171</sup> St. Cyril of Alexandria, *To Luke 6, 19*, in Migne, P.G., 72, 588.

<sup>172</sup> St. Athanasius the Great, *Against Arians*, III, § 31, in Migne, P.G., 26, 389.

<sup>173</sup> St. Cyril of Alexandria, *To John 6:35 and 55*, in Migne, P.G., 74, 517 and 584.

<sup>174</sup> Ammonius, *To John 6:55*, in Migne, P.G., 85, 1440.

<sup>175</sup> St. John of Damascus, *Exposition. About the holy and precious mysteries of the Lord*, IV, 86, 13, in Migne, P.G., 94, 1149.

*giving, for it was conceived by the Life-giving Spirit and thus it is Life-giving and Divine.*"<sup>176</sup>

## **9. The Deification of the Lord's Human Nature after His Resurrection**

The Deification of the Lord's human Nature, as previously mentioned, refers to the period of Christ's Life on earth when He emptied Himself [of His Majesty] so as to appear in the form of a servant and dwell amongst men. From the moment the Lord died on the Cross, His human Nature was elevated after His Suffering, "...*putting aside all the irreproachable passions...*" such as "...*the mortality, the hunger and the thirst, the need of sleep and weariness and all the similar...*" sensations, having a "Body" that is Imperishable, Immortal and Glorious, as well as a soul that is "... *intellectual ... and spiritual...*" with which "...*He was raised into the Heavens and thus...*" [is now] "... *sitting at the right hand of God...*" "...*His Fesh being Glorified.*" Furthermore, He was given all the Authority in Heaven and on earth. The transmission of the richness of the Divine Nature to His human Nature was accomplished to an even greater degree, although His human Nature preserved its restrictions and remained unaltered although being elevated to such level that even "...*the Heavenly and invisible Powers...*" give more "...*honour...*" to It. Thus before the Sufferings and the Resurrection "...*the Nature of the Flesh was not Glorified, nor enjoyed Immortality,*

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<sup>176</sup> Ibid, *Exposition. About the holy and precious mysteries of the Lord*, IV, 86, in Migne, P.G., 94, 1152.

*nor participated of the Royal Throne...*” for He said to His Father: “...*Father glorify Me, with the Glory which I had with Thee before the world was made.*”<sup>177</sup> Immediately after His Glorious Resurrection He prevented St Mary Magdalene from touching Him, Commanding her: “*Do not touch Me...*” but at the same time assuring her that “...*this Body is not the same as the one during His Life on earth, but the Heavenly from Above.*”<sup>178</sup>

By the specific words “...*from Above...*” we must distinguish the Deification (Theosis) of the Lord’s human Nature during the period of His humble estate and emptiness (Incarnation), from that of the Theosis, in which His human Nature participated after the Resurrection and the sitting at the Right Hand of God the Father that is connected to the Royal Office of Christ as King.

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<sup>177</sup> John 17:5.

<sup>178</sup> St. John of Damascus, *Exposition. About the after the resurrection*, IV, 74, 1 and 2, in Migne, *P.G.*, 94, 1101 and 1104. Matt. 28:18. Heb. 2:9. St. John of Damascus, *To 1 Corinth. 13:1* in Migne, *P.G.*, 95, 692. St. John Chrysostom, *To John 17:5*, in Montfaucon, v. 8, p. 544. John 20:17. Theophylactus of Bulgaria, *To John*, in Migne, *P.G.*, 124, 296.