

## BST 203 – Christian Worldview (Continuation)

### Can Human Beings Know God?

The Christian worldview enables us to think after God's thought and to render every thought/philosophy Captive for Christ (Rom 1:25). Furthermore, to perceive God as a personal and relational being who is incomprehensible but can be known. Can we know God? Yes we can know God not **equivocally** (i.e not knowing in the same way God does) and not **univocally** (i.e we cannot know truth since only God can) reasoning, but we know **analogically** (i.e. knowing or "thinking God's thoughts after him," "knowing as creatures, finitely, derivatively, dependably," "knowing truly but not exhaustively."<sup>1</sup> We know God through **general revelation** (through creation/universe as it reveals the glory of God as its designer) and **special revelation** (condescension or stooping of Christ to the world for our salvation).

a. **Eg.:** Theistic believe that the personal God who is the designer, creator, sustainer and foreground of the universe. He is all knowing, ever present, and powerful. He is distinct from everything that he creates. They maintain the Creator-creature distinction. Therefore, Christian worldview is the biblical presuppositions and beliefs that undergird a Christian way of interpreting, understanding, and establishing his opinions of God, man, and their relationship to the world.

b. **Question:** In what way is the book of Genesis a critique of atheism, polytheism, pantheism, deism, agnosticism, evolution and materialism?

#### *1. Origin of Creation and Man, and purpose of man in the various views*

The study of man, his origin, nature, development, responsibilities, the fall and destiny is known as anthropology. There are variant views on the origin of both creation and that of man. They are as follow:

- a. *Atheism states there is no God. Creation could not have been created by God.*
- b. *Polytheism believes that there are many gods. Creation could have been done by many gods through methods.*
- c. *Pantheism believes that all is God and God is all, that is, God is not apart from creation, but one with it.*
- d. *Materialism believes that all matter has no beginning and was not also created by a God.*

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<sup>1</sup> Cornelius Van Til's principle of Creator-creature distinction.

- e. *Fatalism believes that creation has no purpose or meaning and is governed by evil and not th*  
(Willmington, p. 2).
- f. *Non-literal days of creation.* Advocates of this theory stress that the “days” mentioned were metaphorical days, as God cannot be limited by the sense of literal six days creation theory. But we believe that the literal six days were created by God for man to observe. Furthermore, literal days cannot alter or affect the essence of God as God. God is the creator of time and days, yet he is distinct and above the natural laws that controls them. Thus, literal six days theory shows that the creation literally came into being as scripture says.
- g. *Gap theory:* Seek to explain that the creation story of Gen 1:1 and Gen 2:1 has gap between them in that God created the world without form and later come back some years to create man. Inventors of this theory seek to prove their theory with archeological findings that affirm that human bones, jewels, broken pots, ruined building discovered and other proofs shows that humans lived a thousand years before the creation of Adam and Eve and they called the period a pre-Adamic era.
- h. *Big-bang (atheistic evolution):* it explains the evolvement of different cells that brought about the crea other words, this theory could be called evolution theory which seeks to dethrone God as the creator/orig of both humanity and the universe. This theory argues that man was not created but evolved. They belie man came into being by chance as a result of changes from one stage of animal development into a c form.<sup>2</sup> Eg: Darwinism. *Evolution believes that all things in the universe were not created by a God but th simply evolved by themselves.*

### **Biblical Creation :** What is the Biblical answer to creation?

Ans: The biblical response to creation is Wayne Grudem defines the doctrine of creation as follows: “God crea entire universe out of nothing ‘*creatio ex nihilo*’; it was originally very good; and he created it to glorify h (Grudem, *ST* 1994: 262). We need to establish the fact that God is the supreme Creator of the heavens and th The entire universe has a Creator and an Owner. God owns the entire universe and therefore has supreme author power over it. God is the only supreme Creator and there is no other. He did not need the counsel, help or serv any lesser beings. He did his work of creation he alone. He existed from eternity he alone. He was apart from a because nothing ever existed before him. He is the cause of the existence of all creation and all creatures. As a p moral being, God created a moral universe based upon the good pleasure, purpose and counsel of his will. As a being, God created the universe by the word of his power and instituted his universal moral laws to govern it

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<sup>2</sup> For more details, read William Lane Craig, and Quentin Smith, *Theism, Atheism, and Big Bang Cosmology* (New York: Oxford University Press, 1993), 3-300.

order. He maintains and sustains the universe by means of universal laws. God built into his created universe two universal laws as means of governing and ordering the states of the universe. They are: (1) universal physical laws to govern, maintain, and sustain the physical order of creation; and (2) universal moral laws to govern, maintain, and sustain the moral order of all created moral beings and the moral order of the universe. God is a God of order, both Creator and Law-giver. He is also Redeemer, the God who saves and loves. Thus, the universe, the humanity and creation exist under divine physical and moral ordering. All moral beings and creation are under ordering. God himself maintains, sustains and keeps the law and order of the universe. The universe is not governed by the law of chance or the law of evolution.

All knowledge comes from God, thus scientific knowledge is derivative of God's revelation, thus, God empowered humans with knowledge of science and technology not for opposing God but for appreciating and glorifying God, for such the development of humanity. Thus, God created both animate and non-animate in six days and rested the seventh day. However, man stands out as a unique personality from other creatures according to God's plan in that he created man and woman in his own image and likeness. Thus, Romans 1, says every man or woman has the sense of deity in that everyone knows God (though we suppress that knowledge). John Calvin calls this *semen religionis*, This is not common ground on which to build religion but the court of appeal /seed that is indelibly in the conscience of every man and woman. Therefore, Christianity teaches that God is the only Sovereign Lord and source of all existence. He was never an organizer of creation nor did all things emanate or flow out of him. Everything created came into existence through the word of his power. "Out of nothing means" absolute origination of things by God alone where nothing is presupposed, no material was there, no process of nature or even chaos was going on, except the word of his power (Heb. 1:3). Creatures were brought into being by the act of God. He acted in creation to bring process or created thing, in all its aspects, form and matter alike into being, out of nothing. God's act of creation is from the non-existence to the existent, that is, from nothing into something.

## 2. MAN

**What is man in the image of God?** Image of God means man is in the likeness or form of God in that in his being, he is a rational, moral, intelligent, spiritual and physical, immortal, righteous holy, has freewill and freedom of choice, with cultural mandate to rule all creatures, multiply, fill the earth. Man in the image of God also means he too is prophet (Prophetess), priest, and king (queen). Man has dominion under the greater rule of God himself, in that he is "the supremely desirable object"—says, Geerhardus Vos. For C.S. Lewis, God + everything else = God + nothing else. Hence, man's ultimate goal is to glorify God as his chief end on earth. How is man to achieve the goal of his existence?

1. To maintain consistent fellowship with God and worship Him alone (Rev.4:11)
2. To lead all creation (Gen 1:26; Psa 8; Heb 2:5-8)
3. To work by preserving, beautifying and caring for his environment (Gen 2:15)
4. To love, cherish, and protect his spouse (Gen 2:19-20)
5. Fulfill his culture mandate of multiplying and to cater for the world with its kind (Gen 1:28)

6. To use his freewill as God-given gift to obey and fear God, listen to His Creator only, not creature, give pleasure to God perfectly and freely as the whole duty of man (Gen 2:16-17; Eccl 12:13-14; Rev 4:11).

**Fall (Gen 3: 1-5, 22-24):** Man in and through Adam chose to disobey God. Thus we became sinners by the imputation of Adam's sin. In other words, our rejection of our dependence on God is Sinful is our doing, that is transgression at the highest level. R.C Sproul calls that a "Cosmic Treason." While C.S. Lewis such act towards God in these words, "We are the bent people, the dust of death surrounds us." Creation is therefore fallen. Not the structures of creation but the direction. Therefore being human is not evil. Our abuse of it is wrong—our misuse of it is also bad. Things and substances, the body is not wrong/evil in itself. Our fall should be understood on the Ethical not metaphysical perspective, however, fall is still total depravity. All is equally effected/tainted and marred (Genesis 3). What are the consequences of the fall?

1. Marks the beginning of the problem of good and evil in the world (Gen 3:5-7)
2. It is the cause of greed, corruption, natural disaster, diseases, enmity between nature and man, distorts our reason
3. It brings death, especially the spiritual death that separates man from his creator for ever. Although the physical death is a stamp on Adam and his posterity (Gen 2:17; Rom 6:23)
4. It brings shame and fear upon man (Gen 3:7-8, 10)
5. We are born sinners (Rom 3:23; 5:12-13; Psalms 51:6).
6. It brings self-righteousness, apportioning blame, freewill of man in bondage, becoming irresponsible and unremorseful (dead conscience). Adam blamed Eve, Eve blamed the Serpent (Gen 3:12-13)
7. It brings pains to work and child bearing (Gen 3: 16, 19) In the Christian worldview, we believe that the above vices came into existence because of the original sin we inherited from Adam and Eve. It is this kind of sin that that made Christ to stooped down or condescended to the world as God-man for our redemption.

**Islamic Worldview:** Islam holds that humanity (people) are essentially normal, "good" and "pure" (sura 95:4), although "weak" and "forgetful" (sura 4:28; 20:115). In the Quranic account of Adam and Eve, they did not intend to disobey God; they simply "forgot" God's command. And after Adam sinned, God "relented" and "forgave" him, promised him "guidance" and assured him that he had "nothing to fear provided he followed that guidance (sura 20: 115-127). Islam categorically rejects the biblical doctrine of a moral fall (original sin) humanity inherited from Adam and Eve. Muslims insist that our present separation from God is due essentially to God's transcendence, not sinful human nature, because "there is nothing like unto Him (God; sura 42:11). And there is no analogical relationship between God and people such as one finds in the biblical teaching that human beings are created in the "Image of God" (al-Faruqi 1963: 286,291). Islam teaches that man is born "Muslim," that is in submission to God by nature, although human do sin (actual sin), rather than to sinfulness. Humans have the moral power not to sin, and can do the good. What we need then in Islam is not salvation from sin but guidance from God to live a life of submission to God (al-Faruqi 1976: 398-401; sura 3:3-; 27:77).

**Redemption:** The Christian view of human nature runs parallel to the Muslim's perspective in that human nature since the fall of Adam is abnormal, God did not create us as we are now (sinners) nor does he intend to that we stay that way. Thus, man and the entire creation groan for

redemption from the creation's present bondage to sin and decay to experiencing the liberation of our bodies through Christ (Rom 8:21-23). This redemptive work of Christ was and is Comprehensive; a complete renewal of all things. A re-creation. Not merely a restoration but beyond restoration to a "new heavens and a new earth." Even better than the initially created purity. The condition for making Heaven is a personal decision (spiritual birth) by given your life to Jesus Christ, making him to be the Lord and Master of your life, who died on the cross, resurrected in order to set you free from the shackle of original sin, that is a source to for the actual sins we commit unconsciously because we still live in the flesh (John 1:12; Rom 10:9-10; Rom 3:23; 6:23). In Adam, all sinned, but in Christ, we are all save from sin, death, and from the power of Satan.. Thus, we all have eternal life. Common grace: restraints of sin, promotes good and positive things. A favourable environment where special grace occurs. Yet wheat and tares grow together. **Our Salvation in Christ is in "the already not yet" or both now and futuristic principle.** This motivates our activity now! We are workers for God's kingdom. *"Through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him I say, whether things on earth or things in heaven"* (Colossians 1:20). The redemption of all things (Romans 8). We live in expectation (Romans 7). Cling and hope to/in the cross of Christ, awaiting the return of Christ! *"If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?"* (Matthew 16:24-26). This addresses the destiny of man (temporal and eternity).

### **The Question of Destiny of Man**

What baffles man is the question of destiny/eternity. It has been said that the three ultimate questions that occupy mankind are *"Where did I come from? Why am I here? And where am I going?"* But Christians ask *"where will you spend eternity?"* There are different views on the destiny of man.

1. a. Africans believe that man's destiny and well being was and is in the hands of the *unseen and hidden spiritual beings*. For these unseen mysterious powers not only control and manipulate our destiny and well being, but also act in and through human and spirit beings and inanimate objects. The secret knowledge of the powers, and mysteries of the spirit world and nature, self-security (protection) and self-defense, successes, etc., can be obtained through many religious practices, such as the use of divination, incantations, sacrifices, rites, rituals, and ceremonies. The quest for destiny and well-being leads to the search for and the desire to exercise control over power or "life force" through rituals, ceremonies, divination, dreams and visions, ordeals, magic, witchcraft, sorcery, charms and amulets.
- b. The conception of Reality is **anthropocentric** (man centered) in that all activities and events in the physical and spiritual realms revolves around man, that affirm that reality is deeply rooted and grounded in the law of the spirits which governs the behavior, attitudes and practices of spirit and human beings. Reality is unseen, hidden, mysterious, intrinsic,, does not consist in what is apparent but lies behind and guides life phenomena. Hence, all events, happenings, actions, and activities are not only wrapped up in the spiritual web of reality; but are also controlled, and guided, and caused by the unseen and hidden spiritual and mysterious powers. It is this hiddenness of things that one looks to find the causes of things. For instance,

Africans don't ask "why" and "how" question but always ask, "what" or "who" questions like "what or who caused it, or who or what is behind it" (Steinne, *Gods of Power*, 1990). This reminds us of a Hausa proverb that says, "Ruwa bata tsami banza" meaning that "there is no smoke without fire."

**c. Views on the Destiny of Man**

1. *Nirvana*: This believes that man at death ceases all personal existence and is absorbed by some real life-giving principle in the universe. Eg: Sea wave. While alive man can be pictured as a small wave ripple skimming the top of a mighty ocean. At death the wind stops, the wave is then received back into the sea. This is common view in Hindu philosophy.
  2. *Restorationism*: It teaches that in future life, all men (in generic form) both dead and the living who did not accept Christ will be given a second chance to make choice for God.
  3. *Materialism*: This belief teaches that upon death man ceases to be and quietly rots into nothingness. It is predicated upon an ancient atheistic adage which says, "I was not, I became, I am not, I care not."
  4. *Limbo*: This is one of the cardinal theology of Roman Catholic theology on the destiny of man which says that all unbaptized children and the mental derail/incompetent people upon death will go to a place of "natural happiness."
  5. *Annihilationism*: It is a popular view of Jehovah Witnesses that teaches that one day all ungodly people will be literally annihilated by God out of existence.
  6. *Purgatory*: This is a Roamn Catholic belief that all those who died with venial sins in their lives will undergo some penal and purifying sufferings here. Thereafter, moved to heaven.
  7. *Reincarnation*: This view teaches that a person who dies will one day be born again in flesh on earth through a woman. However, the last destiny of man is the **ancestral home** for those who did good things for their communities. Reincarnation is our mindset. Reincarnation could be called transmigration. It teaches that a person who dies will one day be born again. The good deeds of a living person bring about a good state of rebirth; bad deeds result in bed state of rebirth. Thus, man's state of life is seen not as something fortuitous or meaningless, but as the working out, for good or ill of the effects of a previous existence and the predetermining of a future state.
  8. *Heaven or Hell*: This is the biblical view of the destiny of man. Heaven is an eternal abode of bliss and enjoyment in God's presence forever (John 14:1-3; Rev. 21:17). It is prepared for all those who put their faith in Jesus Christ as the only source of salvation, Lord and giver of life (John 1:12; 3:16-18; Rom 10:9,10 etc.,).
- On the contrary, hell is an eternal place of torment for Satan and those who reject God's gift of Jesus Christ. They will join the devil to experience eternal agony, weeping and gnashing of teeth (Matt 3:12; 13:42; Lk 16:19-31; Rev. 14: 10—11; 20: 6, 11, 15; 21:8). Just as heave is real so also is hell.

### **3. Revelation of God**

The Christian worldview of revelation of God is *Trinitarian* both in nature and character. For instance during creation, God says in Genesis 1:3-25, “Let there be...” is a creative spoken Word brought everything into being through the Holy Spirit; and also in Gen 1:26 where God says, “Let us make man...” affirm the Trinitarian language. However, we do not have the term “Trinity” in the Bible but the idea resonates in the Bible through communication among the persons of the Trinity especially in Matt 28:18-20; John 16:13; 17:1-26).

There are two major ways that God unveiled himself to his creatures in the Bible. These two revelations explain how man came to know God by His self-revelation through creation (*general revelation*: man and the universe) and His self-revelation through the person of Jesus Christ (*special revelation*).

*General Revelation Acts 17:27*

### **What is general revelation?**

General revelation is God’s revelation of himself to us through his creation especially to man through names and acts by his attributes; and through universe as it declares His glory. In general revelation, *creation is a pointer to the fact that there is a Creator* (Rom 1:20). Man is created with consciousness of God (sense of deity) in him, in that man has the innate knowledge of God (what we are born with). However, the knowledge of God can be learned (what we observe from nature) as implied in the *cosmological* argument (cause and effect) for the existence of God. Common sense tells us that nothing happen without a cause.

The general revelation of God has been marred by the fall of man, when Adam and Eve disobeyed God’s command in the garden of Eden (Gen 3:1-7). Thus, making this revelation and even the common grace of God the entire humanity enjoys non-redemptive or non-salvific. It is not enough to understand God and his dealings with mankind as its creator as the basis of eternal salvation under general revelation and common grace.

General revelation is *just a shadow of God’s redemptive plan*. Is there any relationships between Christian worldview and other disciplines of life... such as science and technology, medicine, philosophy, history, etc..? Yes there is a unique relationship between them in that it captures every area of life by covering all disciplines we study in institutions of learning as highlighted by David Noebel as follows:

Gen 1:1 – “In the beginning God created the heavens and earth” – *Theology*

Gen 2:9 – “Knowledge of good and evil” – *Philosophy*

Gen 1:21 – “... after their kind” or “multiply and fill the earth” – *Biological*

Gen 2:7 – “... a living soul” – *Psychological*

Gen 3:11 – I commanded ... -- *the Law*

Gen 9:6 – “who so shed man’s blood” – *Political and Ethical* (Legal)

Gen 1:29 – “it shall be for food” – *Economical*

Gen 3:15 -- “enmity between you and the woman” – *Historical*

Gen 2: 21 – “God caused a deep sleep on man ...took one of his ribs... closed up with flesh” – *Medical*

The above highlights the created order or the cultural mandate of God to man that is not in conflict with any discipline under the sun.

## **4. Special Revelation**

This is God's self-revelation through the Person of Jesus Christ is *salvific* or redemptive revelation. R.T. Kendal rightly observed in his book *Understanding Theology* that "God did not want man to perish eternally after the fall so he revealed himself in Jesus Christ as the Saviour. Man is exposed to this special revelation is through the gospel in the power of the Holy Spirit. For the Holy Spirit grants faith and repentance (Mk 16:15; Acts 17:30; Rom 2:4; Eph 2:8-9). Intellectual preaching of the gospel and intellectual knowledge of the Holy Spirit is not enough achieve salvation. There must be a positive and personal encounter with Christ by exercising free will on the part of man in order to experience some benefits that special revelation offers to those who put their faith in Him (Rom 10:9,10).

There is a relationship between special revelation to other disciplines with Jesus Christ as history and center of Christian worldview in the following ways:

Jesus Christ is:

"the fullness of God" – Theology (Col 2:9)

"the Word of God" -----Philosophy (John 1:1,14)

"the true light" .....Ethics (John 1:9; 3:19-20)

"the life" .....Biology (John 1:4, 11, 25; Col 1:16)

"Saviour" .....Psychology (Luke 1:46-47)

"Son" .....Sociology (Luke 1:30-31; Isa 9:6)

"Law giver" .....Law (Gen 49:10; Isa 9:7)

"king of kings and Lord of lords" Politics (Rev 19:16; 1Tim 6:15; Isa 9:6)

"Owner of all things" Economics (Ps 24:1; 50:10-12; 1Cor 10:26)

"Alpha and Omega" ...History (Rev 1:8). We can conclude that Jesus Christ the center of Christian worldview never opposed the laws of nature, but demonstrated that he was supreme over the laws of nature in his Virgin birth, miracles, death on the cross and in resurrection; was never against all forms of knowledge and science, but was the source of all wisdom and knowledge.

## **The Person of Jesus Christ**

When the Christian worldview confesses Jesus Christ as both *vere Deus* and *vere homo* with the qualification of both "wholly and entirely God" and "wholly and entirely human" united in Christ's person and redemptive work, she instantly encounters many issues, conundrums, and sobering realities about the concrete existence in which she makes that confession.<sup>3</sup> Can God become man and be not man in the same person? Jesus inquired, "What do people say I am?" (Matt 16: 13-16). These crucial questions and many others, revolves on the person and work of Jesus Christ give rise to discussion on his deity, humanity and erroneous teachings.

There are four (4) biblical pictures of the Person of Christ:

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<sup>3</sup> Nicene Creed- This is a unitive Statement of faith of the Orthodox Church one which is integral to Reformed liturgies and confessions. It was formulated in the fourth and fifth centuries as it addresses the question about God Christ and the nature of the church, it gained universal acceptance by the church at Nicaea in 325 C. E. and was expanded by the Church Council at Constantinople in 381. It was fine-tuned and reaffirmed after the condemnation of Nestorius stated, "it is pious and sufficiently helpful for the whole world ....Any who dare composed or bring forth or produce another creed...Are to be anathematized." See, Norman P. Tanner et al (Eds.), *Decree of the Ecumenical Councils, Vol. 1* (Washington D.C. Georgetown, University Press, 1990), 64-5.



1. **The Deity of Jesus Christ:** the Bible teaches that *Jesus Christ is fully and completely divine (God) in that the passages show Jesus Christ is God* (John 1:1-4; 20:28; 1John 5:20; Rom 9:5; Titus 2:13; Heb 1:1 and Phil 2:6); as God he possessed God's natural attributes such as immutable (Heb 13:8), Eternality (John 1:1; 17:5; Eph 1:4; Heb 1:8); omniscient (Matt 9:4; John 2:24,25; 16:30; Acts 1:24; Col 2:3); omnipresent (Matt 28:20; Eph 1:23); omnipotent (Matt 28:18; Rev 1:8); he had a unique relationship with God the Father (John 1:30-33; Luke 2:49), has authority on earth to forgive sin (Mk 2:10-11), he received worship (Matt 14:33; 28:9, 17; John 9:38; 20:28; Acts 14:14-15); he was involved in creation (John 1:3; 1Cor 8:6; Col 1:16; Heb 1:10; Rev 3:14); he sustains the creation (Col 1:17; Heb 1:3); he forgives sins (Matt 9:1-6; Lk 23:42-43; 1John 1:7); he raises the dead (Matt 9:18-29); his name is above other names (Phil 2:10) etc.,

*The Implications of Christ's Deity*

Because Christ is God, the following teachings are true. **A.** God can be known definitively and personally (John 1:18; 14:9). **B.** Redemption is not only possible but also accomplished in Christ (1Tim2:5). **C.** In the risen, ascended, and enthroned Christ, we have a sympathetic high priest who has omnipotent power to meet our needs (Heb 4:15). **D.** Worship and obedience to Christ is appropriate and necessary.

2. **The Humanity of Jesus Christ:** *Jesus is fully and completely human*, in the sense that he had a human mind (Mk 13:32; Lk 2:52), he learned obedience (Heb 5: 8-9); he had human temptations (Heb 4:15; Lk 4:1-2) but never succumbed to sin (John 8:29, 46 15:10; 2Cor 5:21; Heb 7:26 etc.,); he had a human birth and genealogy (Gal 4:4-5); he had human body (Lk 2:40,50); he had human susceptibilities such hunger (Matt 4:22; thirst (John 19:28); tiredness (John 4:6) and death (Lk 23: 46).

*The Implications of Christ's Humanity*

Christ's humanity reveals the following: **A.** The nature of true humanity (Gen 1:31). **B.** Enables his representative obedience for us (Rom 5:18-19). **C.** becomes truly a substitutionary sacrifice for mankind (Heb 2:17). **D.** Makes Christ the only effective mediator between God and man (1Tim 2:5). **F.** Makes him sympathetic high priest who experientially understands the difficult plight of humanity in a fallen world (Heb 2:18; 4:15-16). **G.** Jesus' humanity means he is a true example and pattern for human character and conduct (1Pet 2:21; 1John 2:6).

### **Eight Historical Heresies on the Person and Natures of Christ**

1. *Gnosticism* – denied the deity of Christ, claimed that Jesus cannot be both human and God at the same time.
2. *Ebionism* – holds tenaciously that God is one and cannot be three persons.
3. *Arianism* – Argues that there was a time that the Son was created; especially when he was born. Thus, putting the fullness of the deity of Christ at stake.
4. *Unitarianism* – Teaches that Jesus was simply a good, and a mighty religious man.
5. *Docetism* – Denies the humanity of Christ.
6. *Apollinarianism* – Denies the fullness of Christ humanity.
7. *Nestorianism* – Denies the unity of the natures in One person of Christ.
8. *Eutychianism* – Denies the distinction of the natures of Christ.

