

Addition to RJMI Article Briefs on Jesus Christ

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Jesus' human nature was divinized and thus is divine

[The additions are on bold]

...This does not deny the dogma that the Incarnate Christ has two wills, a divine will and a human will. His divine will operates in accordance with his divine nature. But his human will operates in accordance with his human nature. Two different operations and thus two natures in one divine person!

Beware, then, of the blasphemous heretics who teach that Jesus' human nature was not divinized and thus his human mind was ignorant from birth and had to learn things from others as he grew. This blasphemy and heresy was manifest in the movie *The Last Temptation of Christ*. **Leporius held this heresy in the 5th century. But by the efforts of St. Augustine, he repented and abjured his heresy that Jesus human nature was ignorant:**

The Faith of the Early Fathers, by apostate William Jurgens, 1979: "Leporius was a monk in Gaul, probably of the Diocese of Treves, when, because of his heretical doctrines, he was obliged to leave his monastery to become a homeless wanderer. His journeyings brought him to Africa where he met Augustine; and the great doctor of Hippo cured his heretical tendencies."¹

Leporius, *Document of Amendment*, 426: "(3) We confess, therefore, that our Lord and God, Jesus Christ, the only Son of God, born of the Father before the ages, and in times most recent, made man of the Holy Spirit and the Ever-Virgin Mary, was born God; and confessing each substance, we accept, in the light of pious faith, that his humanity and his divinity are united inseparably. And thus, from the time when he took flesh, we say that all that was of God passed into the Man, and all that was of man came into God; and that is what we mean when we say that the Word became flesh: not that by some conversion or change he began to be what he before was not, but that by the power of the divine economy the Word of the Father, never departing from the Father, deigned to become really man; and the Only-begotten was incarnate in that secret mystery which he understood; for it is ours to believe, his to understand...

"(6) Our faith consists largely in this: that we believe that the only Son of God, not adoptive but his own, not a phantasm but real, not temporary but eternal, suffered all things for us according to the flesh... But so that I may leave no suspicion in anyone's mind in regard to this matter, I did formerly say, or rather, I answered to objections and said that our Lord Jesus Christ, as Man, was without [certain] knowledge. But now I not only do not presume to say such, but I even anathematize my earlier opinion advanced in this matter; for it is not allowed to be said that, even as Man, the Lord was ignorant of the Prophets."²

This heresy that Jesus was not all knowing in his human nature, in his human mind, and thus was ignorant of things was called the Agnoetae heresy:

¹ v. 3, pp. 196-197, 2048-2048.

² PL 31, col. 1221-1232; *Mansi*, vol. 4, pp. 518-528; *Ibid: Faith of the Early Fathers*, 2048-2049.

Nominal *Catholic Encyclopedia*, Agnoetae: “The name given to those who denied the omniscience either of God or of Christ.

“The Theophronians, so named from their leader, Theophronius of Cappadocia (370), denied that God knew the past by memory or the future with certainty; and taught that even for a knowledge of the past He required study and reflection.

“The Arians, regarding the nature of Christ as inferior to that of His Father, claimed that He was ignorant of many things.

“The Apollinarists, denying that Christ had a human soul, or, at least, that He had an intellect, necessarily regarded Him as devoid of knowledge.

“The Nestorians generally, and the Adoptionists who renewed their error, believed that the knowledge of Christ was limited; that He grew in learning as He grew in age.”

Therefore, to believe the heresy that Jesus’ human mind is not all-knowing is also a Nestorian heresy which, at least by implication, teaches that Jesus’ human nature is separate from his divine nature and thus not united to his divine nature:

Nominal *Catholic Encyclopedia*, Nestorius and Nestorianism: “Nestorius was a disciple of the school of Antioch, ...The Antiochenes insisted upon the completeness of the humanity which the Word assumed. Unfortunately, they represented this human nature as a complete man, and represented the Incarnation as the assumption of a man by the Word... But the Antiochene writers did not mean that the ‘man assumed’ (*ho lephtheis anthropos*) was taken up into one hypostasis with the Second Person of the Holy Trinity. They preferred to speak of *synapheia*, ‘junction’, rather than *enosis*, ‘unification.’”

This heresy destroys the unity of the natures. Even though it is a dogma that Jesus’ divine nature and human nature are distinct natures, it is also a dogma that they are united, which is how Jesus’ human nature got divinized, by this union.