

**The Two-Ship Model of Christ's Dual Natures:**

*Navigating the Hypostatic Union*

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## **ABSTRACT**

This study explores the profound mystery of Christ's dual nature—fully divine and fully human—through the lens of Orthodox Christology and the Integrated Hypostatic Union Model (IHUM). Orthodox Christology, rooted in early ecumenical councils, affirms the hypostatic union: Christ's divine and human natures are distinct yet inseparably united in one person. The ship analogy serves as a framework to illustrate the interaction of Christ's faculties (body, mind, consciousness, conscience, and will) in both His human and divine natures. IHUM expands upon Orthodox Christology by proposing a unified consciousness, where Christ's human and divine experiences seamlessly integrate. The model presents Christ as the Admiral of two ships—His human and divine natures—working together in perfect unity to fulfill His redemptive mission.

## **I. INTRODUCTION**

This paper serves as a companion to the Integrated Hypostatic Union Model (IHUM),<sup>1</sup> building on its foundation to explore the profound mystery of Christ’s dual nature—fully divine and fully human—through a tangible analogy. While the IHUM provides a systematic theological framework for understanding the hypostatic union, the Two-Ship Model employs vivid imagery to illuminate the interaction between Christ’s divine and human faculties, fostering a deeper appreciation of His unified personhood.

Using the ship analogy as a conceptual framework, this study examines how Christ’s two natures interact, focusing first on the teachings of the Council of Chalcedon (AD 451) and the Third Council of Constantinople (AD 681). These councils affirmed that Christ’s divine and human natures are distinct yet inseparably united in one person, a doctrine rooted in Orthodox Christology. However, the councils left many key questions unanswered, particularly regarding the interaction of Christ’s mind, will, and body.

By addressing these gaps and integrating insights from IHUM, this paper seeks to advance theological inquiry into the hypostatic union, offering a nuanced perspective that combines systematic theology with accessible analogy.

## **II. THE DIVINE SHIP ANALOGY IN EARLY ORTHODOX CHRISTOLOGY**

In Orthodox Christology, Christ’s divine nature remains distinct from His human nature but is united in one person. The divine ship represents His eternal and immutable divine nature, which operates without the limitations experienced by His human nature.

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<sup>1</sup> D. Gene Williams Jr., *Tracing Satan’s Development*, accessed January 5, 2025, <https://trinitysem.academia.edu/GeneWilliamsJr>; <https://defendtheword.com/insights-and-studies.html>.

**1. Body – The Unchanging Structure:**

- o Orthodox View: Christ's divine nature is immutable and eternal, unaffected by suffering, hunger, or death. How it interacts with His human body remains unexplained.
- o Analogy: The divine ship's hull represents Christ's unchanging divine nature, which does not experience human limitations.

**2. Mind – Divine Omniscience:**

- o Orthodox View: Christ's divine mind is omniscient, knowing all things from eternity. The councils did not explain how this coexists with Christ's human mind.
- o Analogy: The divine ship's navigational system represents Christ's omniscient divine mind, knowing all things at all times.

**3. Will – The Divine Will:**

- o Orthodox View (AD 681): Christ's divine will operates with absolute authority. How it functions with His human will is left vague.
- o Analogy: The divine rudder represents Christ's divine will, steering the ship perfectly in alignment with the divine will.

**4. Conscience – Not Applicable:**

- o Orthodox View: Christ's divine nature does not require a conscience since it is inherently righteous.

- o Analogy: The divine ship does not need a moral compass because the divine will is inherently righteous and perfect.

**5. Consciousness – The Captain:**

- o Orthodox View: Not discussed in the early councils.
- o Analogy: The divine Captain steers the ship perfectly in line with divine omniscience, free from human limitations.

**6. Subconscious – Not Applicable:**

- o Orthodox View: The concept of a subconscious does not apply to Christ's divine nature.
- o Analogy: The divine ship has no need for a cargo hold, as divine knowledge is fully conscious and complete.

**7. Energy – The Engine Representing Human Capacity:**

- o Orthodox View: The councils vaguely referenced the energy of Christ's dual natures.
- o Analogy: The divine ship moves by divine energy—uncreated, limitless, and self-sustaining, requiring no external fuel.

**III. THE HUMAN SHIP ANALOGY IN EARLY ORTHODOX CHRISTOLOGY**

To make Christ's human nature more tangible, we use the analogy of a human ship, representing His human nature as defined by the Council of Chalcedon and the Third Council of Constantinople.

**1. Body – The Structure of the Ship:**

- Orthodox View (AD 451): Christ's body is fully human, subject to hunger, fatigue, and death.
- Analogy: The human ship's hull represents Christ's human body, experiencing human limitations.

**2. Mind – The Navigational System:**

- Orthodox View (AD 451): Christ had a human mind that grew in wisdom, but the councils did not explain how it coexists with His divine omniscience.
- Analogy: The navigational system symbolizes Christ's human mind, which grows and learns.

**3. Will – The Rudder:**

- Orthodox View (AD 681): Christ's two wills were affirmed, but their interaction was left unexplained.
- Analogy: The rudder represents Christ's human will, steering the ship, though its harmony with the divine will remains unclear.

**4. Conscience – The Moral Compass:**

- Orthodox View: The councils implied that Christ's human conscience was aligned with righteousness, but how this interacted with His divine will was not clarified.
- Analogy: The moral compass guides Christ's human conscience.

**5. Consciousness – The Captain:**

- Orthodox View: Consciousness was not formally discussed.

- Analogy: The Captain steers the ship based on the input from the mind and conscience, aligning the will.

**6. Subconscious – The Cargo Hold:**

- Orthodox View: Not addressed.
- Analogy: The cargo hold represents Christ’s subconscious, storing His human experiences and emotions.

**7. Energy – The Engine Representing Human Capacity:**

- Orthodox View: Energy in Christ’s dual natures was discussed vaguely.
- Analogy: The engine represents Christ’s human energy, which requires external fuel (food, rest) to function.

**IV. THE UNION OF TWO NATURES: JESUS CHRIST AS THE ADMIRAL**

In this analogy, Christ, as the Admiral, oversees both the human and divine ships. While the councils affirmed that Christ’s human and divine natures were distinct yet united in one person, they provided little insight into how these natures interacted in daily experiences, particularly regarding the complexity of will, mind, and consciousness.

The councils affirmed this union but left key theological aspects unanswered, such as how the two natures coexisted in perfect harmony, especially in moments of suffering, decision-making, and divine self-awareness.

- 1. Commander of the Divine Ship:** Before the Incarnation, the Logos (the second person of the Trinity) commanded the divine ship, exercising divine authority and omniscience. In this role, the Logos operated solely from the divine nature, perfectly aligned with the one will of the Godhead.

2. **Admiral of Both Ships:** At the Incarnation, the Logos took command of the human ship as well, guiding both the divine and human natures in perfect harmony. The analogy of the rudder representing Christ's will can be enriched to emphasize that the rudder does not operate independently. Instead, the Admiral—symbolizing Christ's unified consciousness—actively turns the wheel that guides the rudder. This imagery emphasizes that the rudder (will) only steers the ship under the deliberate and intentional guidance of the Admiral. Just as a ship's course is determined by the Captain's actions, Christ's human and divine wills are perfectly harmonized by His unified consciousness.
- **Play on Words:** The Admiral's act of "turning the wheel" illustrates how Christ engages His will, directing it in accordance with the divine plan. This is exemplified in the prayer at Gethsemane: "*Not my will, but yours be done*" (Luke 22:42), where Christ consciously aligns His human will with the Father's purpose, ensuring that His mission remains on course. However, how this perfect alignment is maintained, especially regarding the interaction between the will and mind, remains a profound mystery in early Orthodox Christology.
3. **Unity in Purpose:** Under the Admiral's command, both ships moved together, united in Christ's redemptive mission. Yet, the mechanics of this interaction—how Christ simultaneously governed both His divine and human natures—remained a mystery in early Orthodox theology.



## V. CONCLUSION: UNANSWERED QUESTIONS IN EARLY ORTHODOX CHRISTOLOGY

The early ecumenical councils—particularly Chalcedon (AD 451) and Constantinople (AD 681)—laid the foundational framework for the hypostatic union, affirming that Christ is one person with two distinct natures. However, many key theological aspects remained vague or unexplained. Applying the two-ship analogy highlights several gaps in understanding left by these councils:

1. **Communication of Properties:** How could Christ be omnipotent in His divine nature yet experience hunger and fatigue in His human nature? The councils did not fully explain this interplay between His divine power and human limitations.
2. **Interaction of the Two Wills:** The councils affirmed Christ had two wills—human and divine—but did not address how these wills operated in perfect harmony or how they were reconciled without conflict.
3. **Interaction of the Human and Divine Minds:** How did Christ’s limited human mind (which learned and grew in wisdom) coexist with His divine omniscience (which knew all things eternally)? The councils did not delve into how these two minds functioned together.
4. **Consciousness and Self-Awareness:** How did Christ experience human self-awareness (e.g., growing in understanding) while also being fully aware of His divine identity and nature? The mystery of how these two forms of consciousness interacted was left unexplored.

5. **Role of the Human Body:** How did Christ's divine nature interact with His human body, particularly during suffering and death? How did His divine nature remain unaffected while His human body endured the limitations of mortality?
6. **Temptation and Sinlessness:** Christ was tempted in His human nature (as described in Scripture), yet as God, He could not sin. The councils did not explain how Christ could truly experience temptation without any possibility of sin.
7. **Human Suffering and Death:** How did Christ's divine nature remain united with His human nature during the experience of death? How could the divine be present in the experience of human death?

These unanswered questions left room for further theological reflection and development. They also set the stage for models like the Integrated Hypostatic Union Model (IHUM), which seek to address these complexities by offering a more integrated understanding of the relationship between Christ's two natures, particularly through the lens of consciousness, will, and the communication of properties.

## **VI. REFRAMING CHRISTOLOGY THROUGH THE LENS OF THE INTEGRATED HYPOSTATIC UNION MODEL**

Orthodox Christology establishes the foundation for understanding the hypostatic union, wherein Christ is fully divine and fully human. Despite this foundation, critical questions about how His two natures interact remain unanswered. The Integrated Hypostatic Union Model (IHUM) addresses these unresolved aspects by offering a more integrated approach, focusing on the concept of *unified consciousness*, where Christ's human and divine faculties operate seamlessly together in one person.

IHUM emphasizes that this unified consciousness has always existed in the Divine Logos. Since the Logos exists in the Eternal Now, He has never gained new experiences or learned something through the Incarnation. The Incarnation, while essential for humanity's redemption, did not provide any new experience to the Logos; He had eternally experienced both the divine and human natures. This model offers solutions to the challenges of communication of properties, interaction of mind and will, and other areas that the early ecumenical councils did not fully explore, particularly the integration of divine and human energy within Christ's two natures.

### **IHUM's Approach to the Two Natures**

IHUM proposes that Christ's human and divine natures function in unity through His integrated personhood:

- 1. Body:** Christ's human body experiences limitations such as hunger, fatigue, and the need for sustenance, which require human energy (external fuel) to function. Despite these limitations, His body remains fully united with His divine nature, which is sustained by divine energy that is limitless and self-sustaining.
- 2. Mind:** Christ's human mind grows in wisdom and operates with finite capacity, needing time and energy for processing, learning, and reflection. This human mental energy functions in perfect harmony with His divine omniscience, which does not require growth or learning and operates on divine energy, eternally knowing all things. The two are integrated through His unified consciousness.
- 3. Consciousness:** At the heart of IHUM lies the concept of a unified consciousness—a seamless integration of Christ's human experiences and limitations with the infinite knowledge of the divine Logos. Importantly, this

consciousness is not something acquired over time; rather, it has eternally existed within the Logos. Because the Logos operates in the Eternal Now, He never needed to “learn” or progressively develop the understanding of what it means to be human. The divine consciousness of the Logos has always fully encompassed human experience, allowing Him to know, eternally and perfectly, what it is to be both human and divine.

- This unified consciousness allows Christ to function as one person—fully divine and fully human—without division or confusion. The Logos’s omniscient awareness ensures that all human experience is already present within His divine mind, preserving both the unity of His person and the integrity of each nature. In this way, the IHUM model offers a deeper understanding of how Christ’s divine omniscience and human experiences coexist in perfect harmony, without contradiction or conflict.

4. **Subconscious:** Christ’s human subconscious holds experiences, emotions, and memories, drawing upon human energy for emotional and mental processing. However, His divine nature, being perfect and omniscient, does not require a subconscious or the processing of experiences. IHUM explains how Christ, through His unified consciousness, manages the balance between His human subconscious and divine omniscience, ensuring His divine knowledge remains unimpacted by human limitations.
5. **Conscience:** Christ’s human conscience, powered by human moral awareness, is perfectly aligned with His divine will, which is inherently righteous and guided

by divine energy. This seamless integration allows Christ to act righteously without any internal conflict.

6. **Will:** Christ’s human will, operating through finite human energy, coexists without conflict alongside His divine will, which is sustained by limitless divine energy. Both wills are distinct but operate in perfect harmony, directed by His unified consciousness to fulfill the divine mission. Through theandric actions, the interplay of these wills reflects the unique cooperation of divine and human energies within Christ’s person.
  - While the human will expresses natural limitations—such as experiencing fear or struggle (as seen in Gethsemane: “Not my will, but yours be done” [Luke 22:42])—the divine will sustains and empowers the human will to align perfectly with the purposes of the Father. This interaction exemplifies how Christ’s divine nature not only coexists with His human nature but actively empowers it without overriding or diminishing it.
7. **Energies:** The two distinct energies of Christ—divine and human—were affirmed at the Third Council of Constantinople (AD 681). These energies must remain distinct but operate harmoniously. The concept of theandric actions demonstrates how Christ’s divine energy works through His human energy, resulting in actions where both natures cooperate seamlessly (e.g., miracles performed through Christ’s human body). This while preserving the distinction but expressing them harmoniously through the same person.
  - **Analogy:** Engine Representing Human Energy: The engine of the human ship requires fuel (food, rest) to operate, symbolizing the limitations of

Christ's human energy. When divine energy empowers the human engine, the ship performs supernatural feats beyond ordinary capacity—much like Christ performing miracles through His human faculties.

## **VII. THE HUMAN SHIP ANALOGY IN IHUM**

IHUM deepens the analogy of the human ship, explaining how Christ's human body, mind, will, conscience, and subconscious operate within a unified consciousness:

- 1. Body** – The Structure: Christ's human body endures physical limitations, much like the hull of a ship facing wear and tear, yet it remains fully united with His divine nature.
- 2. Mind** – The Navigational System: Christ's human mind, represented as the ship's navigational system, grows in wisdom, remaining aligned with His divine omniscience.
- 3. Consciousness** – The Captain: IHUM envisions Christ's unified consciousness as the captain of the human ship, integrating both human and divine experiences.
- 4. Conscience** – The Moral Compass: Christ's human conscience, functioning as the ship's compass, operates in perfect alignment with His divine will.
- 5. Subconscious** – The Cargo Hold: Christ's human subconscious is like the hold of the ship, storing experiences and emotions. The divine nature does not require a hold, as it operates beyond human limitations.
- 6. Will** – The Rudder: The rudder represents Christ's human will, which aligns with His divine will, steering the ship according to the unified purpose of both natures.
- 7. Energy** – The engine of the human ship symbolizes the finite capacity of Christ's human nature, which requires sustenance through external means like food and

rest. This imagery reflects the limitations of His human actions, which rely on natural energy sources to function. However, Christ's miracles illustrate that theandric actions—where divine energy operates through His human faculties—transcend these natural limitations, showcasing the perfect harmony between His two natures.

- While theandric actions are exclusive to Christ's hypostatic union, the Holy Spirit's work within believers reflects a related concept of synergy. In this dynamic, divine grace empowers human effort (Phil. 2:13), transforming ordinary actions into instruments of God's purposes. Unlike the hypostatic union, where divine and human energies unite within one person, this synergy preserves the distinction between divine and human natures, allowing believers to participate in God's mission without blending essences. This theological nuance emphasizes the unique nature of Christ's person while demonstrating the transformative presence of the Holy Spirit in the lives of believers.

## VIII. THE DIVINE SHIP ANALOGY IN IHUM

In IHUM, Christ's divine nature remains unchanging and fully integrated with His human nature:

1. **Body** – Unchanging Structure: Christ's divine nature remains eternal while His human body undergoes suffering.
2. **Mind** – Divine Omniscience: Christ's divine mind is always present and active, ensuring that His human mind remains aligned with divine knowledge.

3. **Consciousness** – Divine Awareness: Christ’s consciousness is not two separate entities—one divine and one human—but a unified awareness that seamlessly integrates both. This unified consciousness resides eternally within the Logos, meaning that from the Eternal Now, the divine Logos has always possessed complete knowledge of what it is to be both divine and human.
4. **Conscience** – Not Applicable: Christ’s divine nature does not require a conscience, as it is inherently righteous.
5. **Subconscious** – Not Applicable: Christ’s divine nature does not have a subconscious or require a hold, as it is not subject to human limitations.
6. **Will** – Divine Will: Christ’s divine will guides His human will without conflict.
7. **Energies**: In IHUM, Christ's divine energies operate without limitation, while His human energies reflect the natural constraints of His human nature. These two energies remain distinct yet harmonized, working together perfectly through the unified person of Christ. The theandric actions exemplify this cooperation, where Christ’s divine energy empowers His human nature, enabling actions beyond ordinary human capacity, such as miracles and divine teaching.

## IX. **THE ROLE OF THE HOLY SPIRIT: THE CO-PILOT WITHIN THE TWO-SHIP MODEL**

In IHUM, Christ’s actions demonstrate the perfect cooperation of His divine and human natures, but the involvement of the Holy Spirit as a **co-pilot** offers deeper insight into how divine persons work together within the Trinity. At key points in His earthly ministry, Christ relied on the Holy Spirit’s empowerment, especially through His human nature, without diminishing His divine authority as the Logos.



## **Scriptural Examples of the Holy Spirit Empowering Christ's Human Nature**

### **1. Baptism (Matthew 3:16; Luke 3:22):**

At the start of His public ministry, the Holy Spirit descends upon Jesus in the form of a dove, empowering Him for His mission. This marks the beginning of His Spirit-filled ministry.

### **2. Wilderness Temptation (Luke 4:1-2):**

Jesus, "full of the Holy Spirit," is led into the wilderness to be tempted by Satan. This shows that, in His human nature, He depended on the Spirit's guidance to resist temptation.

### **3. Miracles (Matthew 12:28):**

Jesus explains that His ability to cast out demons is accomplished "by the Spirit of God." This highlights that certain miracles involved the direct activity of the Spirit through His human nature.

### **4. Resurrection (Romans 8:11):**

The same Spirit who empowered Christ's ministry also raised Him from the dead, demonstrating the Spirit's role in the fulfillment of the redemptive mission.

## **The Co-Pilot Analogy and the Holy Spirit's Synergy with the Logos**

### **1. Co-Pilot alongside the Admiral:**

While Christ, the Logos, commands both the divine and human ships, the Holy Spirit operates as a co-pilot, assisting at key moments. This cooperation illustrates how divine persons within the Trinity work together without confusion or redundancy.

**2. Empowering Christ’s Human Nature:**

The Holy Spirit adds divine strength to Christ’s humanity—like a co-pilot assisting with specific maneuvers—ensuring the mission’s success. This role emphasizes that Christ’s reliance on the Spirit does not diminish His divinity but highlights the unity of the Godhead.

**3. Distinction from Theandric Actions:**

While theandric actions reflect the cooperation of Christ’s divine and human energies within His person—distinct but not blended—the Spirit’s empowerment exemplifies synergy within the Trinity, where divine persons work in unity to fulfill God’s purposes.

**X. THE ROLE OF THE FATHER: THE COMMANDER-IN-CHIEF WITHIN THE TWO-SHIP MODEL**

In the IHUM framework, the Father takes on the role of the Commander-in-Chief, orchestrating the mission of redemption from above. The Son and the Spirit carry out distinct aspects of this divine mission, yet their roles are perichoretically intertwined, meaning each divine person participates fully in the work of the others. This reflects the perfect unity within the Trinity, where the Father’s will flows seamlessly through the Admiral (Son) and Co-Pilot (Spirit) without redundancy or confusion.

**Scriptural Foundations for the Father’s Role**

**1. Sending the Son (John 3:16):**

The Father initiates the mission, sending the Son to accomplish salvation, illustrating His love and sovereign purpose. The Son’s actions on earth reflect the

Father's will, ensuring that the redemptive plan unfolds according to divine strategy.

**2. Mutual Participation (John 5:19):**

The Son's declaration that He can only do what He sees the Father doing reflects perichoresis—a deep, mutual indwelling of each person of the Trinity in the others. The Father's mission and the Son's actions are not separate initiatives but one seamless movement of divine love and will.

**3. Affirmation of the Son (Matthew 3:17):**

At Jesus' baptism, the Father speaks from heaven, affirming, "This is My beloved Son, in whom I am well pleased." This moment reveals not only the Son's commissioning but also the perichoretic relationship, where the joy and will of the Father are fully expressed in the mission of the Son and empowered by the Spirit.

**The Commander-in-Chief Analogy**

**1. Planning and Directing the Mission:**

Just as a Commander-in-Chief establishes the overarching strategy, the Father initiates the redemptive plan, which the Son and Spirit execute in perfect unity. Their actions remain distinct but inseparable, reflecting perichoresis, where each divine person acts in complete unity with the others.

**2. Unified Command through Perichoresis:**

The Admiral (Son) and Co-Pilot (Spirit) operate under the command of the Father, yet their cooperation reflects perichoresis—a dance of mutual indwelling where no action is isolated from the others. The Father's plan, the Son's

fulfillment, and the Spirit's empowerment are distinct but fully integrated movements toward one purpose.

**3. Overseeing the Mission to Completion:**

Just as a Commander-in-Chief ensures the success of a mission, the Father oversees the fulfillment of the redemptive plan through the cooperation of the Son and Spirit. This reflects the perfect harmony within the Godhead, where each divine person acts freely and yet is fully involved in the work of the others.

**XI. PERICHORETIC UNITY IN THE TRINITY**

The Commander-in-Chief (Father), Admiral (Son), and Co-Pilot (Spirit) function within perichoresis, the divine dance of mutual indwelling and cooperation. The mission of redemption is not the work of isolated divine persons but the shared act of one God in three persons. The Father initiates the mission, the Son fulfills it through the hypostatic union, and the Spirit empowers it, all working in unbroken unity.

This analogy offers a glimpse into the profound mystery of the Trinity—where distinction exists without division, and unity without confusion. Just as a successful mission requires seamless coordination, the redemptive work of the Trinity reflects a divine partnership beyond human comprehension.

**XII. THE ADMIRAL OF TWO SHIPS: JESUS CHRIST AND IHUM**

IHUM presents Christ as the Admiral guiding both His human and divine natures in perfect harmony through a unified consciousness:

- 1. Unified Consciousness:** IHUM resolves the mystery of how Christ can be fully human and fully divine without dividing His personhood.

2. **Harmony of Will:** IHUM explains how Christ's human and divine wills always operate in perfect harmony.
3. **Mind – Distinct yet Harmonized:** Christ's human mind remains distinct from His divine omniscience but perfectly aligned through the unified consciousness.
4. **Subconscious – Managed Hold:** Christ's human subconscious (the hold) is perfectly managed without affecting the divine consciousness.

### **XIII. IHUM AND ORTHODOX CHRISTOLOGY IN HARMONY**

The Integrated Hypostatic Union Model (IHUM) builds upon the foundation of Orthodox Christology, offering solutions to the unresolved questions regarding the interaction between Christ's two natures. While the early ecumenical councils affirmed the duality of Christ's human and divine natures, they left significant gaps in understanding how these natures function together.

In Christ's Divine Nature, His theandric actions demonstrate the seamless unity between divine and human energies in one person. In Christ's Human Nature, the Holy Spirit empowers His actions through synergy, enabling Him to transcend human limitations during His earthly life. This model deepens our understanding of both the unique role of the hypostatic union and the cooperative work of the Spirit within the Trinity.

IHUM provides a conceptual framework for understanding how Christ, as the Admiral, guides both His human and divine natures in unison, fulfilling His redemptive mission. It reveals that while theandric actions are exclusive to Christ's person, synergy with the Holy Spirit allows believers to participate in God's mission without blending

natures, reflecting divine empowerment (Phil. 2:13; 2 Pet. 1:4). In this way, believers follow Christ's example, relying on the Spirit's power for daily living.

### **The Glorified Body: Transformation Through Resurrection**

The concept of the glorified body is integral to understanding the culmination of Christ's redemptive work and its implications for believers. After His resurrection, Christ's human nature was glorified, exhibiting properties that transcend ordinary human experience. Theologians identify several characteristics of the glorified body:

1. **Impassibility:** Freedom from suffering and death, indicating a state where the body is no longer subject to pain or mortality.
2. **Subtlety:** A spiritualized nature, allowing the body to operate unhindered by physical limitations, as exemplified by Christ's ability to appear in locked rooms (John 20:19).
3. **Agility:** The capacity for the body to move with ease and swiftness, fully responsive to the soul's direction.
4. **Clarity:** Radiance and beauty reflecting the soul's inner glory, as seen in Christ's transfigured appearance (Matthew 17:2).

These attributes illustrate the harmonious operation of Christ's divine and human natures in His glorified state, where His humanity fully participates in the divine life without losing its distinctiveness.

For believers, the promise of a glorified body signifies a future transformation where they will share in Christ's victory over death. While they will not attain divinity, their glorified bodies will reflect God's glory and exhibit qualities such as incorruptibility and immortality (1 Corinthians 15:42-44). This transformation underscores the believer's

hope in resurrection and eternal life, aligning with the transformative nature of Christ's work.

By integrating the concept of the glorified body into IHUM, we gain a fuller picture of the believer's journey toward sanctification and ultimate union with God. Embracing the difficulties in fully understanding these profound mysteries, IHUM enriches Orthodox Christology, encouraging believers to live out their calling through the empowering presence of the Holy Spirit and the hope of future glorification. Through this model, we glimpse the beautiful harmony within the Trinity and the transformational nature of Christ's work in us.

**In a trichotomy model:**

1. The **spirit** comprises the **will** (guiding decisions and intentions) and **consciousness** (the part that connects directly with God and integrates divine truth). It serves as the spiritual core enabling communion with God and alignment with His purposes.
2. The **soul** resides in the **mind** (thoughts, emotions, and reasoning), **conscience** (moral compass), and **subconscious** (storehouse of experiences and feelings). It is the seat of personality and individual identity.

**In a dichotomy model:**

1. The **soul and spirit** are a single immaterial component alongside the body. This component includes the **mind** (thoughts, emotions, reasoning, and moral compass), **consciousness** (awareness and connection to God), and **subconscious** (memories and emotions).

2. The **will** operates as part of this unified immaterial aspect, seamlessly aligned with divine purpose.

#### **XIV. THE ANIMAL SHIP ANALOGY: A SIMPLIFIED CONTRAST**

The Animal Ship analogy serves as a helpful tool for simplifying the complex concept of Christ's two natures by contrasting it with the instinctual existence of animals. Unlike Christ, who possesses a unified consciousness that integrates both His divine and human natures, animals function primarily through instinct. They operate within a singular nature without self-reflective awareness, higher reasoning, or any internal conflict between two distinct aspects of their being.

##### **Key Elements of the Animal Ship Analogy (with Energy Added)**

1. **Body – The Structure:** The animal ship's hull represents the physical body, responding mechanically to its environment, requiring basic energy for survival, such as food and rest, to sustain its physical functions.
2. **Mind – Basic Navigation System:** The rudimentary mind operates on instinct, without reflective thought or purpose, drawing on instinctual energy to navigate basic survival tasks.
3. **Will – The Rudder:** The animal ship's will is driven by survival energy rather than conscious choice, guided by natural instincts to fulfill the animal's needs for food, shelter, and reproduction.
4. **No Consciousness or Subconsciousness – No Captain:** The absence of a captain symbolizes the lack of higher consciousness or self-awareness, meaning there is no mental energy allocated for reflective or intentional decision-making, only reactive, instinctual responses.



### **Contrast with the Two-Ship Model**

- 1. Lack of Complex Will:** The animal ship's rudder is driven by survival instincts, unlike Christ's conscious decision-making.
- 2. Absence of Unified Consciousness:** The animal ship lacks the unified consciousness that integrates Christ's human and divine awareness.
- 3. Basic Cognitive Functions:** The animal ship's navigational system operates on instinct, while Christ's mind grows in wisdom and retains divine omniscience.
- 4. No Moral Compass:** Animals lack a moral compass, unlike Christ's perfectly aligned conscience.

### **XV. CONCLUSION: SIMPLIFIED ANIMAL SHIP VS. COMPLEXITY OF THE TWO-SHIP MODEL**

The Animal Ship Analogy offers a basic understanding of instinctual, non-reflective existence, which starkly contrasts with the profound complexity of Christ's human and divine faculties as presented in the two-ship model and IHUM. While the animal ship operates solely on instinct, Christ's unified consciousness seamlessly integrates His human and divine natures, uncovering the deep mystery of the hypostatic union.

## APPENDIX A: THEOLOGICAL FRAMEWORK FOR THE INTEGRATED HYPOSTATIC UNION

**Table 1** presents a theological framework for understanding the components of human and divine nature within the person of Christ. It breaks down key elements—mind, will, consciousness, subconscious, energies, passions, and body—defining their functions and providing scriptural examples. The framework aligns with the doctrine of the **Integrated Hypostatic Union**, emphasizing the harmony between Christ’s human and divine natures. This appendix serves as a tool for comprehending the interplay of these elements in Christological studies.

**Table 1:**

Part	Definition	Function	Example
<b>Mind</b>	Seat of intellect and reasoning	One divine mind in God; in Christ’s human mind, it holds knowledge and learns over time	Christ grows in wisdom (Luke 2:52)
<b>Will</b>	Capacity to make decisions	One divine will in the Godhead; two wills (divine and human) in Christ	“Not my will, but yours” (Luke 22:42)
<b>Consciousness</b>	Awareness of self and others	Three distinct consciousnesses in the Trinity, one unified consciousness in Christ	Christ knows He is Son of God (John 8:58)
<b>Subconscious</b>	Memories and feelings outside active thought	Guides behavior and emotions	Christ experiences fatigue (John 4:6)
<b>Energies</b>	Outward expressions of a nature	Divine energy works through miracles; human energy through ordinary actions	Miracles and walking on water
<b>Passions</b>	Emotional responses to circumstances	Reflects genuine human emotions in Christ	Christ weeps (John 11:35)
<b>Body</b>	Physical material aspect of human nature	Reflects genuine human emotions in Christ	Christ suffers on the cross (John 19:28)

## APPENDIX B: COMPARATIVE ANALYSIS OF CHRISTOLOGICAL ENERGIES AND ACTIONS

This appendix contains two comparative tables that explore the theological concepts of **Dyoenergism**, **Monoenergism**, and their relationship to **Theandric Actions** in Christ.

**Table 2** contrasts **Dyoenergism**, which affirms the coexistence of two distinct energies (divine and human) in Christ, with **Theandric Actions**, which describe the unified acts of Christ involving both natures.

**Table 2: View is orthodox and catholic.**

Concept	Dyoenergism	Theandric Actions
<b>Definition</b>	The theological doctrine of two energies in Christ.	Divine-human actions performed by Christ.
<b>Focus</b>	Focuses on Christ's natures and their energies (divine and human).	Focuses on how the two energies operate together in His actions.
<b>Examples</b>	Affirmation of two energies at the Third Council of Constantinople.	Christ healing by touch, walking on water, etc.
<b>Role</b>	Explains the theological framework for Christ's two energies.	Describes the observable acts where both natures cooperate.
<b>How Energies Operate</b>	Divine energy works through human nature without merging.	Suggests a single operative energy in Christ.

**Table 3** examines **Monoenergism**, a **rejected heretical view** that posits a single fused energy in Christ, alongside the orthodox perspective of **Theandric Actions**. These analyses provide clarity on the dynamic interplay of Christ’s two natures and their implications for theological understanding.

**Table 3: View is heretical.**

<b>Concept</b>	<b>Monoenergism</b>	<b>Theandric Actions</b>
<b>Definition</b>	Belief in only one, fused energy in Christ.	Unified divine-human actions in Christ.
<b>Number of Energies</b>	Claims one energy (fused divine human).	Preserves two distinct energies (divine and human).
<b>Orthodoxy</b>	Heretical, rejected by the Church.	Orthodox, aligned with Dyothelitism.
<b>Council Involved</b>	Condemned at the Third Council of Constantinople.	Affirms the hypostatic union without confusion.
<b>How Energies Operate</b>	Suggests a single operative energy in Christ.	Divine energy works through human nature without merging.

## APPENDIX C: THE INTEGRATED HYPOSTATIC UNION MODEL



A majestic depiction of the divine ship, representing the eternal and immutable nature of Christ's divinity. Radiating with celestial light and intricate designs, this ship embodies transcendence and omnipotence. At the helm stands Jesus Christ as the Admiral, exuding authority and peace, dressed in regal, flowing garments. The ethereal background of glowing clouds and serene skies highlights the ship's heavenly essence, symbolizing Christ's guidance of His divine and human natures in perfect harmony.

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