The Relationship between Philosophy and Religion in Christology in Boethius's Thought Relying on Theological Treatises and the Consolation of Philosophy

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Abstract: The present study uses an analytical-descriptive method to explain the relationship between philosophy and religion in Boethius' Christology. For this purpose, three things are done in *The Theological Treatises* as a representative of Boethius' theological views: 1. Determining and explaining the theological problem that Boethius sought to answer in Christology. 2. Explaining components such as rational explanation of "Trinity" with the help of the category of relation, precise definition of "person" and "nature" in the issue of "Trinity", emphasizing on the distinction between nature and the person and showing weakness of the views of Euthychius and Nestorius. 3. Boethius' final answer to this theological question. In *The Consolation of Philosophy* as the representative of Boethius' philosophy, we seek to examine two issues; 1. Does this treatise, as some have claimed, lack any Christian symbolism or teaching? 2. Does Boethius explicitly question Christian teachings in this treatise, or does he not merely explicitly refer to Christianity? The study of these cases led to the conclusion that in *The Theological Treatises*, Boethius seeks a rational explanation that the Trinity is not a triune deity but a monotheism. He considers the common denominator in the three divine persons, that is, the category of substance, as the cause of the unity of the Trinity and the distinction between the Father, the Son and the Holy Spirit as the category of relation, which, of course, does not change the substance. He, who saw in *The Theological Treatises* the Christian faith with a rational explanation in agreement with reason, saw no need for a direct reference to Christian teachings in *The Consolation of Philosophy*; he seeks the salvation of reason, and this has no conflict with his Christian faith. He first understands faith through *The Theological Treatises*, and then comes to the salvation of faith through *The Consolation of Philosophy*. Thus *the Consolation of Philosophy* can be considered the complement of his *The Theological Treatises* and Christian faith.

Introduction: Considering the efforts of Boethius in *the Theological Treatises* to rationally explain the propositions of Christian theology, as well as the lack of explicit reference to Christian teachings in *The Consolation of Philosophy* and the belief in Neoplatonic reading in the discussion of human salvation in this treatise, an attempt has been made to better understand the place of reason and faith in Boethius's thought by understanding the relationship between philosophy and religion in Boethius's Christology, relying on *The Theological Treatises* as a representative of Boethius's Christian beliefs, and *The Consolation of Philosophy* as a representative of Boethius's philosophy. And in the light of that, the question is whether writing *The Consolation of Philosophy* and its philosophical and humanistic field violates and denies the Christian faith of Boethius. Also, as some have argued, does the consolation of philosophy lack any Christian symbolism or teaching?

Methodology: In this article, by analytical-descriptive method, first components are examined in *The Theological Treatises*: rational explanation of "Trinity" with the help of the category of relation, precise definition of "person" and "nature" in the issue of "Trinity", emphasizing on the distinction between nature and the person and showing weakness of the views of Euthychius and Nestorius. Finally, Boethius's answer will be given to how the substance of the Trinity is united and how Christ's human nature is combined with his divine nature. In *The Consolation of Philosophy*, terms that directly or implicitly have a Christian teaching or symbolism are searched and examined. It will also be examined whether Boethius intended to criticize or deny Christian teachings in this treatise, or whether he merely did not explicitly refer to Christianity.

Findings: In *The Theological Treatises*, Boethius seeks to combine the divine and human realms of Christ, as well as to prove that the Trinity is not a

triune deity but a monotheism. In his view, in God, as a supersubstantial, the categories of quantity and quality of carrying of substance exist. He also believed that there was the category of relation between the Father, the Son and the Holy Spirit. According to him, Christ is God because he was created from the substance of the Father and he is human because he was born of Mary. Boethius, who in *The Theological Treatises* presented a logical form of religion for Christians, in *The Consolation of Philosophy*, used logic and philosophy to console everyone and to target a wider range of audiences, not just the Christian audience.

Discussion and Conclusion:

In *The Theological Treatises*, Boethius believes that there is a true union of two natures, according to which there is only one Christ, and that Christ is a perfect man and a perfect God. The God-Man (Christ) is a single person. Boethius, who saw in *The Theological Treatises* the Christian faith with a rational

explanation in agreement with reason, saw no need for a direct reference to Christian teachings in *The Consolation of Philosophy*; he seeks the salvation of reason, and this has no conflict with his Christian faith, because in his opinion, this reason will also be from heaven.

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