



Eutyches

- Eutyches taught that the one nature of Christ was produced by the divine nature absorbing the human nature, which means the nature of Christ was a theanthropic nature.
- Theanthropic comes from the Greek word *theos*, which means God, and the Greek word *anthropos*, which means man.
- Christ is one person with one hybrid God-man nature. This means Jesus is not truly divine or truly human. He has a third kind of nature.
- Pope Leo understood the God-man to be identical with the divine Word.
- The two natures of Christ existed in the one Christ without mixture or confusion.
- The unity of the person of Christ led to what is called the *communicatio idiomatum* (communion of attributes).

Council of Chalcedon

- The Council opened in October, 451, with anywhere from 350 to 500 bishops in attendance.
- A commission of three papal representatives, six bishops from the Orient, and three bishops from Asia, Pontus, Illyricum, and Thrace created the Definition of the Council of Chalcedon.
- The Definition had a preamble that expressed a desire for peace through common doctrine.
- The commission ordered that Nicene Creed remain authoritative and declared the Niceno-Constantinopolitan Creed authoritative.
- This is made the First Council of Constantinople an ecumenical council.
- The Council accepted the sessions of the Council of Ephesus in 431 as authoritative, making that council an ecumenical council.
- The Council also accepted the letters of Cyril and the Tome of Leo.

Definition of Chalcedon

The primary portion of the Definition of Chalcedon says,

Wherefore, following the holy Fathers, we all with one voice confess our Lord Jesus Christ one and the same Son, the same perfect in Godhead, the same perfect in manhood, truly God and truly man, the same consisting of a reasonable soul and a body, of one substance with the Father as touching the Godhead, the same of one substance with us as touching the manhood, like us in all things apart from sin; begotten of the Father before the ages as touching the Godhead, the same in the last days, for us and for our salvation, born from the Virgin Mary, the Theotokos, as touching the manhood, one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way abolished because of the union, but rather the characteristic property of each nature being preserved, and concurring into one Person (*prosopon*) and one subsistence (*hypostasis*), not as if Christ were



parted or divided into two persons, but one and the same Son and only-begotten God, Word, Lord, Jesus Christ; even as the Prophets from the beginning spoke concerning him, and our Lord Jesus Christ instructed us, and the Creed of the Fathers has handed down to us.

The heresies addressed by the Council of Chalcedon.

1. The Docetists said Christ only seemed or appeared to be human. The Definition of Chalcedon declared Jesus was perfect in manhood, consubstantial with us in manhood, and born of the Virgin Mary.
2. Samosatian adoptionists denied that the Son really was God, but the Definition of Chalcedon proclaimed the Logos was “begotten of the Father before all ages.”
3. The modalist Sabellians said there was only one person in the Godhead that sometimes acted as the Father, sometimes acted as the Son, and sometimes acted as the Spirit. However, the Definition distinguished between Father and Son and emphasized the Son was “begotten of the Father before all ages.”
4. The Arians said Jesus was the first and highest created being. The Definition asserted that Christ was perfect deity, truly God, and consubstantial with the Father.
5. The Apollinarians said Jesus had a human body but a divine soul. The Definition said the Lord Jesus Christ was “truly man, the same consisting of a reasonable soul and a body.”
6. The Nestorians said Mary was not *Theotokos*, or God-bearer, and they said Christ consisted of two persons. The Definition affirmed Mary as *Theotokos*, not to exalt Mary, but to affirm the deity of Christ and to affirm a real incarnation. Also, the Definition speaks of one and the same Son, one person, and one subsistence that is not divided into two persons and whose two natures are united without division or separation.
7. The Eutychians said Christ had a nature that was a hybrid of the divine and human. The Definition confessed that Christ has two natures that are without confusion or change, that is, mixture. The properties of each nature are preserved and operate in the one person.

Christological Boundaries

- The Definition gives us four boundaries for describing the two natures of the person of Christ: without confusion, without change, without division, without separation.
- The Definition is letting us know where we should not go when defining the person of Christ.

Ecumenical Statement

- The Definition of Chalcedon was ecumenical in that it addressed the two Christological frameworks.
 - The Word-Man Christology started with Jesus as a man and attempted to explain how he was God.
 - The Word-Flesh Christology started with the divine, the *Logos*, and tried to explain how the divine took on flesh.



Significance

- The Definition clearly separated person, meaning a self-conscious substantive entity, from nature, understood as a complex of attributes.
- The council did not deny that in some sense there was a transfer of properties between the two natures.
- The Council of Chalcedon made it clear that the divine person of the Son took on a human nature, not a human person.
- There were not two self-consciousnesses in Jesus. Before the incarnation the Son had a divine self-consciousness, but after the incarnation and because of the incarnation, the Son was still consciously aware of being divine along with being consciously aware of being human.

Conclusion

First Council of Nicaea - 325 A.D.

Condemned *Arianism*

Soteriological axiom: God alone can save us

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Council of Chalcedon - 451 A.D.

Condemned *Eutychianism*

Maintained the two natures without confusion, change, separation, or division

Council of Ephesus - 431 A.D.

Condemned *Nestorianism*

Specified the one person of Christ

First Council of Constantinople - 381 A.D.

Reaffirmed Nicaea, Condemned *Apollinarianism*

Soteriological axiom: That which is not assumed is not healed

- Christ had to be truly human and truly divine in order to be our mediator, the God-man.
- Only the person of Jesus Christ, truly God and truly man, can satisfy the requirements of God and complete our salvation.