

**A History of Heresy:
The History of the Church from 50—500 AD
Summer 2023
Session Eleven: The Council of Chalcedon**

Introduction

- Today: The Doctrine of Christ—Our Main focus is The Council of Chalcedon
 - Another Contemporaneous Debate
 - _____ of Britannia
 - A defective view of _____
 - A defective view of _____
 - _____ of Hippo
 - A right view of sin and human _____
 - A right view of _____ and _____
 - The Astonishing Contribution of Augustine
 - Most prolific writer in all church history
 - He is the dominant influence on the Reformers
 - Theology of grace and predestination
 - “The City of God”
- I. Ongoing Christological Confusion
 - a. Eutychianism/Monophysitism
 - b. Nestorianism
 - c. How Pelagianism relates to these Christological Heresies
 - d. Debate Continues after Council Ephesus in 431
 - 1. Synod of _____ 448 AD

2. Synod of _____ 449 AD
II. Christological Consensus Achieved

a. 4th Ecumenical Council Called by emperor _____

- i. In _____
- ii. In the year _____ AD
- iii. Attended by _____ bishops

b. The Hypostatic Union

- i. “hypostasis” denotes “an actual concrete existence” and is used to describe the reality that Christ is perfect deity and perfect humanity in one individual personhood.”

Two natures united in one *hypostasis* means two natures united in one _____

c. The Chalcedonian Formula

Following, then, the holy Fathers, we all unanimously teach that our Lord Jesus Christ is to us One and the same Son, the Self-same Perfect in Godhead, the Self-same Perfect in Manhood; *truly God and truly Man*; the Self-same of a rational soul and body; *homoousios* with the Father according to the Godhead, the Self-same *homoousios* with us according to the Manhood; like us in all things, apart from sin; before the ages begotten of the Father as to the Godhead, but in the last days, the Self-same, for us and for our salvation (born) of Mary the Virgin *Theotokos* as to the Manhood; One and the Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis; not as though He was parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us.

- Homoousios = “same substance,” “consubstantial” or “same essence,” “coessential”
- Two natures in one person...
 - without confusion
 - without change
 - without division
 - without separation

d. Two Key Texts

- i. Colossians 2:9
- ii. Hebrews 2:14,17