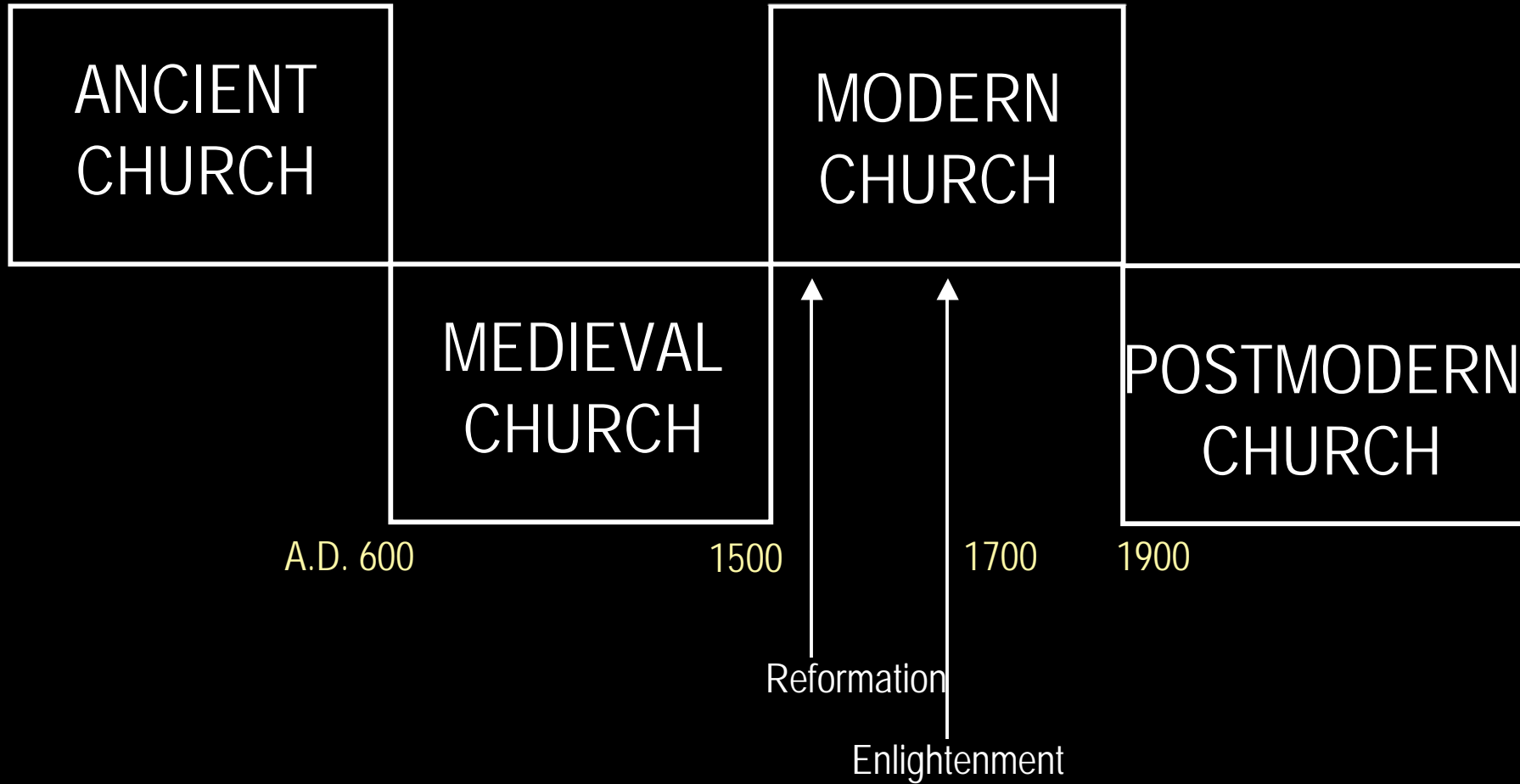
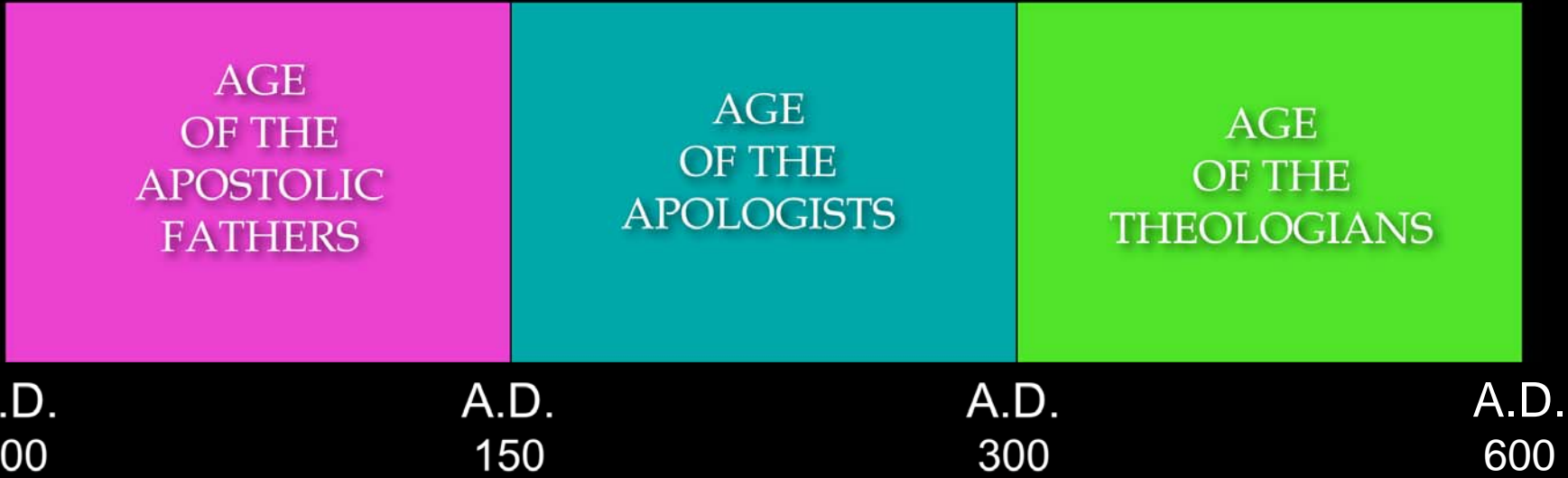


DIVISIONS OF CHURCH HISTORY



THE ANCIENT CHURCH

A.D. 100–600



AGE
OF THE
APOSTOLIC
FATHERS

AGE
OF THE
APOLOGISTS

AGE
OF THE
THEOLOGIANs

A.D.
100

A.D.
150

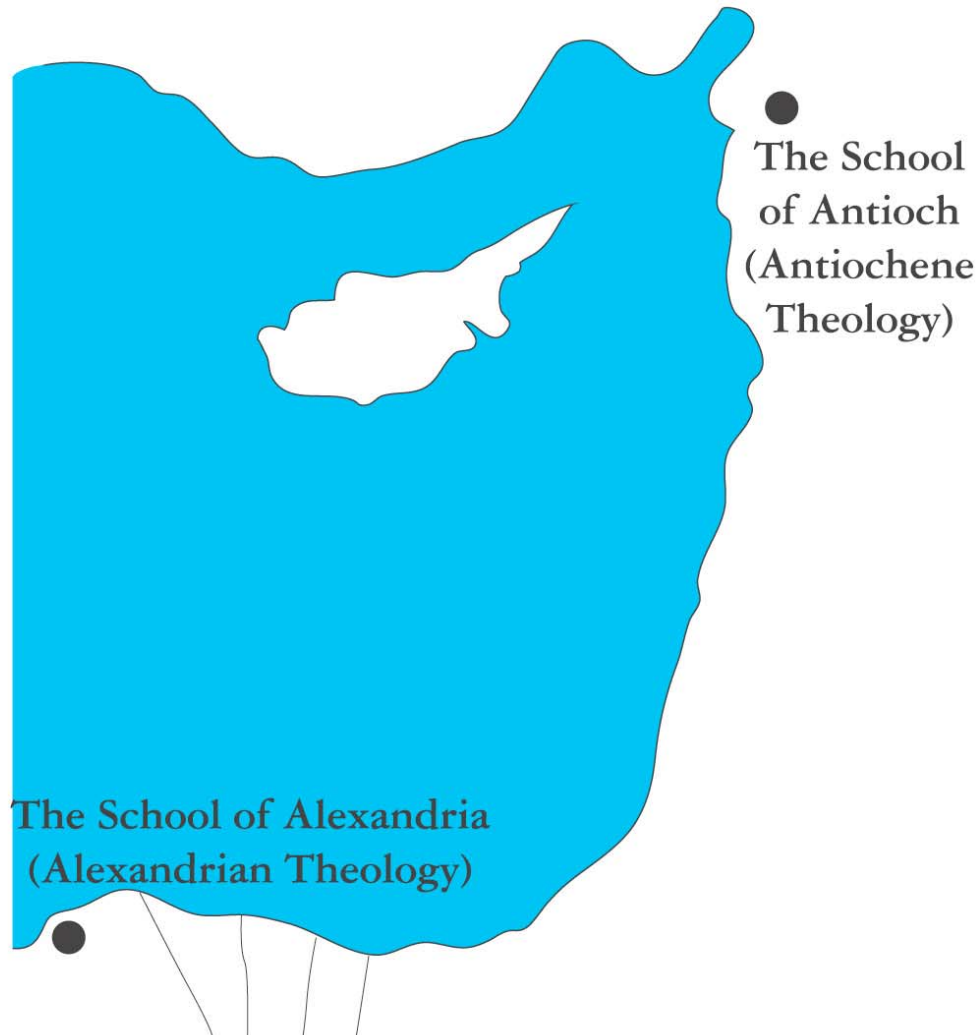
A.D.
300

A.D.
600

What was Jesus BEFORE He came?

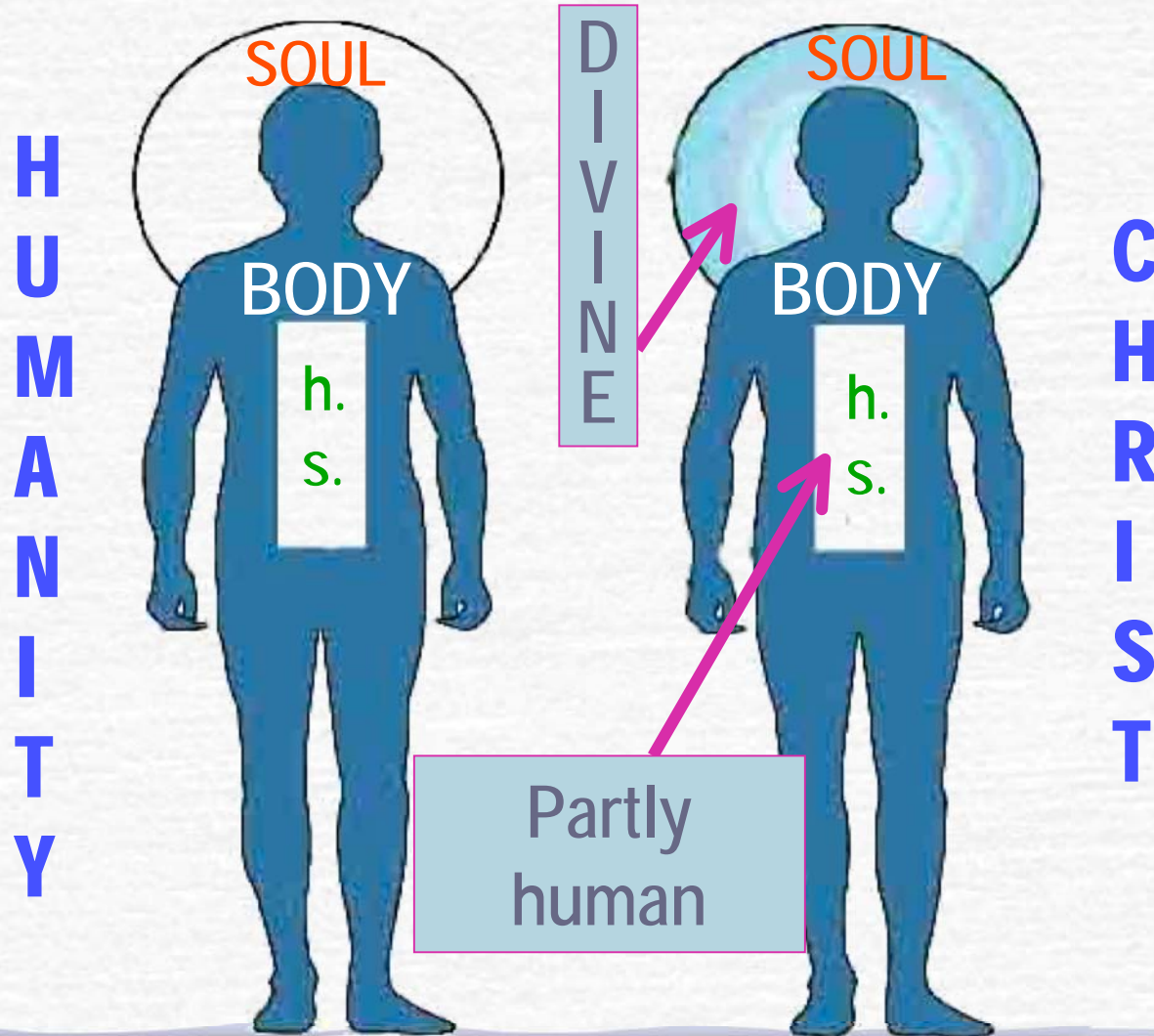
What was Jesus WHEN He came?

The Major Schools of Thought in the Fourth-Century Christological Debates



Apollinarianism

(Diminishes the True Humanity of Christ)

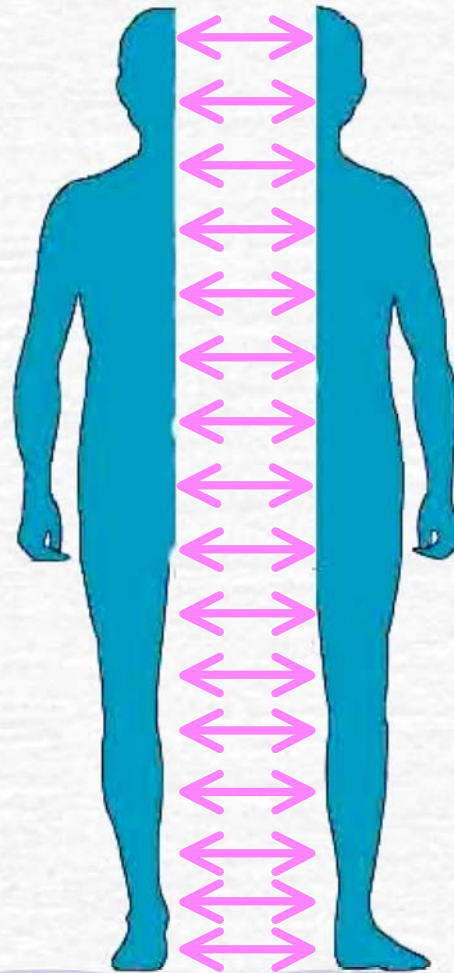


NESTORIANISM

(A Divided Christ: No Union)

CHRIST

DIVINE
NATURE



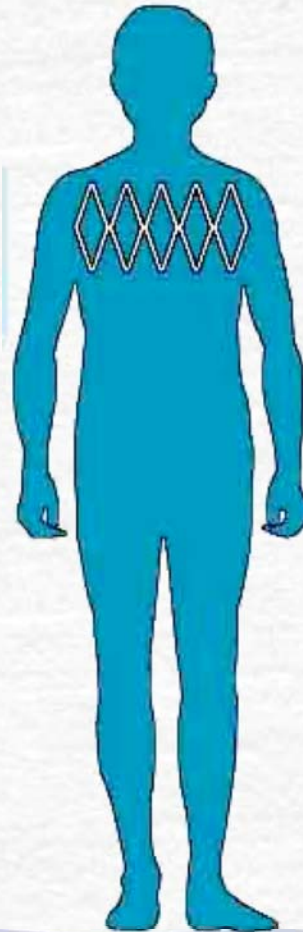
HUMAN
NATURE

EUTYCHIANISM

(A United Christ: Denies Dual Natures
Monophysitism)



Divine
Nature



Human
Nature

Two Natures Blend to Create a Third Nature

Christ in the Major Church Councils

Statement	Council
Christ is fully divine	Council of Nicaea 325
Christ is fully human	Council of Constantinople 381
Christ is a unified person	Council of Ephesus 431
Christ is human and divine in one person	Council of Chalcedon 451

Chalcedonian Creed (451)

[We also teach] that we apprehend this one and only Christ—Son, Lord, only-begotten—in two natures; [and we do this] without confusing the two natures [Eutychianism], without transmuting one nature into the other [Eutychianism], without dividing them into two separate categories [Nestorianism], without contrasting them according to area or function [Nestorianism]. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” and into one essence. They are not divided or cut into two persons [Nestorianism], but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us. . . .

The Creed of Constantinople (381)

We believe in one God, the Father All Governing [*pan-tokratora*], creator [*poieten*] of heaven and earth, of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all time [*pro panton ton aionon*], Light from Light, true God from true God, begotten not created [*poiethenta*], of the same essence [reality] as the Father [*homoousion to patri*], through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human [*enanthropesanta*]. He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead. His Kingdom shall have no end [*telos*].

And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, Who is worshiped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.