Truly God and Truly Man
Various Scriptures
Stuart W. Bryan

I. Eutyches and The Council of Robbers (c. 448)

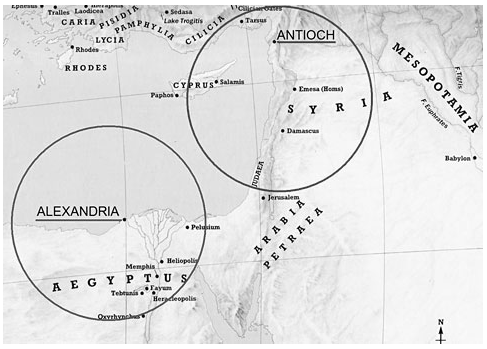
16 Q. Why must he be truly human and truly righteous?

A. God's justice demands that human nature, which has sinned, must pay for its sin; but a sinner could never pay for others.

17 Q. Why must he also be true God?

A. So that, by the power of his divinity, he might bear the weight of God's anger in his humanity and earn for us and restore to us righteousness and life.

II. History of the Debate



A. Nicea (c. 325)

B. Alexandria in Egypt - *Monophysitism*

C. Antioch in Syria – *Nestorianism*

III. The Solution of Chalcedon

A. Two Natures

1. Distinction of attributes (cf. Mk 6:6; 13:32; 14:37)

2. Distinction of wills (cf. Mk 14:36)

3. Distinction of powers (cf. Mk 4:41; 6:39-44, 45-52; 14:37)

B. One Person (cf. Jn 3:13; Rom 9:5; Eph 4:10; Phil 2:6,7)

C. *Communicatio Idiomatum* (cf. Jn 8:54-58; Acts 20:28; 1 Cor 2:8)

"I am what I was, nor was I what I am, now I am called both."

IV. Application

A. Truly God

1. Why was there no man? (cf. Is 59:15b-17; 63:1-5; Heb 7:26-28)

2. Yahweh our Righteousness (Jer 23:1-6)

B. Truly Man (cf. Heb 2:14-18)

V. Conclusion