



Nestorius Correctly Defines Hypostatic Union; Impact of Ephesus: Marian Dogmas Perpetuated, Nestorius & Antioch Discredited; Doctrine of Hypostatic Union

(13) Nestorius documents that this is not the case in our next excerpt:

Bethune-Baker, J. F. *Nestorius and His Teaching*, 161-63:

“When the Divine Scripture is about to speak of the birth of Christ from the Virgin, or of the death, it is nowhere found that it puts ‘God,’ but either ‘Christ,’ or ‘the Son,’ or ‘the Lord’; for all three of these titles are indications of the two natures. For example, when the Scripture relates to us the birth from the Virgin, what does it say? ‘God sent His Son’. It does not say ‘God sent God the Word’, but it takes the word that declares the two natures. Because the Son is God and Man, it says ‘God sent his Son, and He was made from a woman’. Because the Son of God is twofold in natures, she did not bear the Son of God, but the manhood.” (p. 161)

Examine, now, and see what sort of things that man Cyril has written: “One Nestorius who attributes two natures to the Son, and says that each of these is separate or independent, removing and distinguishing God apart, and the man apart.” Now if I had said without qualification “God” and “man”, and not “two natures, one Christ”, you would have had a pretext for misrepresenting me, as though I should call man “God and man”. I did not say that the Man is two natures; nor again did I call God two natures. You have not the least excuse for misrepresentation because I said that the one “Son” and “Christ” indicates two natures. (p. 163)

31. Bethune-Baker indicates in this same context that Nestorius had a clear perception of the relationship of natures within the Person of Christ. This excerpt clearly distinguishes Nestorius’s conception of the Person of Christ as opposed to the two natures of Christ:

The Son of God is by nature consubstantial (possesses the same essence) with the Father; and whatever is in the nature of the Father (divine attributes), this the Son also is. But not everything that the Son is by nature as a person is the Father also; for Son, which He is by nature, the Father is not (God the Father does not possess the “nature” of true humanity); nor is the Son Father (since He does possess the “nature of true humanity”); for He is in the nature of the Father (undiminished deity), and is by nature Son (hypostatic union). For they (the Father and the Son) are distinct in person, but not distinct in *ousia* (“substance”) and nature (attributes), but one, without division, without severance, without distinction. So it is by person that he (the Son) is distinguished. (pp. 162-63)

32. Now this next paragraph is technical but very important. Consequently I will paraphrase in an effort to convey its meaning:

Because of the hypostatic union, the deity of the Son is not incorporated into all those things that the person by its nature is, so that in the one person He should become another *ousia* (“substance” or hybrid of deity and humanity). For He (the deity of the Son) took him (lower case: the humanity of the son) into His person—not into the divine ousia (“substance”) or nature (attributes), so that he (true humanity) should be either consubstantial with the Father (possess the same divine essence) or else another son altogether (a hybrid of divine attributes and human attributes).¹ (p. 163)

33. Bethune-Baker inserts an important footnote in this paragraph which points out the danger in Cyril’s doctrine of *Theotokos*:

¹ Nestorius argues elsewhere that a union of two natures into one must either result in the loss of one in the other, or else produce a nature that is different from both the original ones.

34. From these excerpts we are able to conclude that Nestorius is vindicated from the fraudulent charges leveled against him at Ephesus.



35. He was railroaded by a charlatan who suffered from pseudo-intellectual arrogance. As a result the colportage Cyril distributed at Alexandria was turned onto propaganda at Ephesus.
36. In league with his fellow bishops and with the backing of Pope Celestine I, Cyril was able to discredit the accurate analysis of the incarnation expressed by Nestorius by distorting it into a perceived heresy.
37. As a result several things occurred that impacted the dissemination of Bible doctrine from the fifth century down to this very hour:
 - (1) The false doctrine of *Theotokos* was validated and paved the way for further Marian heresies to follow over the course of the next 1500 years: (1) the perpetual virginity of Mary, (2) her immaculate conception, and (3) her assumption into heaven.
 - (2) Nestorius was discredited and removed from the debate and with it the accurate doctrine that he submitted against the false teachings of Cyril.
 - (3) Although the definition of the hypostatic union that was developed at the Council of Chalcedon in 451 was orthodox in word it was diminished in practice by the influence of Mariolatry within the Catholic Church.
 - (4) The influence of the literal-grammatical-historical system of hermeneutics taught at the school of Antioch lost its impact on biblical exposition until the late nineteenth century.
 - (5) The influence of the allegorical system of hermeneutics taught at the school of Alexandria came into prominence and dominated biblical exposition until the late nineteenth century.

X. Doctrine of the Hypostatic Union: A Summary

1. Definition:

The Hypostatic Union: In the Person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.

Beginning with the incarnation of Jesus Christ, a human nature was inseparably united forever with the divine nature of Jesus Christ. Yet the two natures remain distinct, whole, unchanged, without mixture or confusion, so that Jesus Christ is true humanity and undiminished deity in one Person forever.

2. Consequently, since the Virgin Birth, Jesus Christ is the God-Man and since this union is eternal He will be the God-Man forever.
3. The undiminished deity of Christ means that in the hypostatic union He continues to be coequal, coeternal, and coinfinite with the Father and the Holy Spirit.
4. All the attributes of divine essence ascribed to God in Scripture are also assigned to Christ:
 - (1) **Sovereignty:** God has supreme volition. He has unqualified and undisputed ascendancy and autonomy. He is the ultimate and absolute Authority over the universe.

Revelation 1:5a - Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.



v. 6b - ... to Him be glory and the dominion forever and ever.

17:14 - These (kings) will wage war against the Lamb, and the lamb will overcome them, because He is Lord of lords and King of kings ...

- (2) **Righteousness:** God is totally and completely correct in all His thoughts, decisions, and actions. He is infinitely accurate since He has never been guilty of error nor subject to question. God is the ultimate and absolute Standard of the universe.

Revelation 19:11 - And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war.

Acts 3:14 - "You disowned the Holy and Righteous One, and asked for a murderer to be granted to you."