

Historical Christological Heresies

Viewpoints of the	Ebionites	Docetists	Arians	Appollinarians	Nestorians	Eutychians
Proponents	Judaizers	Basilides, Valentinus, Patripassians, Sabellians	Arius, presbyter of Alexandria, Origen (?)	Appollinarius, bishop of Laodicea, Justin Martyr	Represented by Nestorius, 5th-century bishop of Constantinople	Represented by Eutychius, Theodosius II
Time	2nd century	Late 1st century	4th century	4th century	5th century	5th century
Denial	Genuine deity	Genuine humanity	Genuine deity	Completeness of humanity	Unity of person	Distinction of natures
Explanation	Christ had the Spirit after his baptism; he was not preexistent.	Jesus appeared human but was really divine.	Christ was the first and highest created being, homoiousia, not homoousia.	The divine Logos took the place of the human mind.	Union was moral, not organic-thus two persons. The human was completely controlled by the divine.	Monophysitist; the human nature was swallowed by the divine to create a new third nature-a tertium quid.
Condemned	No official condemnation	No official condemnation	Council of Nicea, A.D. 325	Council of Antioch, A.D. 378, 379 Council of Constantinople, A.D. 381	Synod of Ephesus, A.D. 431	Council of Chalcedon, A.D. 405; defended by "Robber Synod" of Ephesus, A.D. 449; Condemned by Chalcedon, A.D. 451
Associated with	Legalism	Evil of the material world and the spiritual nature of man as taught by Marcion and Gnostics	Generation = creation	Logos=reason in all people	"Word-flesh" (Antiochene) not "word-man" (Alexandrian) Christology; opposed to using theotokos of Mary.	Concern for the unity and divinity of Christ; Alexandrian (minimized humanity)
Argument for	They are monotheistic.	They affirm Christ's deity	They teach that Christ is subordinate to the Father.	Affirmed Christ's deity and real humanness.	Distinguished human Jesus, who died, from Divine Son, who cannot die.	Maintained the unity of Christ's person.
Argument against	Only a divine Christ is worthy of worship (John 1:1; 20:28 Heb. 13:8).	If Christ were not human He could not redeem humanity (Heb. 2:14; I John 4:1-3).	Only a divine Christ is worthy of worship; this view tends toward polytheism. Only a divine Christ can save (Phil. 2:6; Rev. 1:8).	If Christ did not have a human mind, he would not be truly human (Heb. 2:14; 1 John 4:1-3).	If the death of Jesus was the act of a human person, not of God, it could not be efficacious (Rev. 1:12-18).	If Christ were neither a man nor God, he could not redeem as man or as God (Phil. 2:6).
Major Opponents	Irenaeus, Hippolytus, Origen, Eusebius	Irenaeus, Hippolytus	Athanasius, Ossius	Vitalis, Pope Damascus, Basil, Theodosius, Gregory of Nazianzen, Gregory of Nyssa	Cyril of Alexandria	Flavian of Constantinople, Pope Leo, Theodoret, Eusebius of Dorylaeum

