

came and rioting took place among the followers of both men. Flavian died en route home and it was said he had suffered physical abuse at the council...I am not sure of this, however. It is true that Dioscurus packed the house with his followers and the army was needed to keep the peace with difficulty. An opinion had been solicited from Leo of Rome and he had sided with Flavian therefore Dioscurus would not permit his opinion to be read. When this came to the attention of Leo, he branded the council a "band of robbers" and that name has stuck ever since. But the verdict from this well managed and vicious group was obvious. Flavian and party were condemned, Eutyches and party were vindicated. But the decision had no force to it as the council was not recognized anywhere by the total church except in the home towns of the sponsors.

Against this background of confusion, Theodosius II called for a council in 450 but before it could be convened he died and the council of Chalcedon was called by his successor, Marcian, in 451.

#### The work of the Chalcedon

The chief business of the council was the Eutychian question. The issue was debated as in past councils, the representation was more than adequate and there seems to have been a genuine concern for the doctrine. The council did read the work of Leo (known as the Tome of Leo), the same that had been sent to the earlier Robber Council. This document supported Flavian in his judgment on Eutyches by affirming that Christ was not a hybrid person. In essence Leo noted that if Christ were but one person (nature) he had to be God or man to be real at all. But he was not "one" that way..he was possessed of two natures, the human in perfection and the Divine in preeminence. The Creed adopted from his thinking shows two natures in Christ, both true, not mingled, and each with its own proper attributes. The resultant position or description is known theologically as the hypostatic union. The creed is similar to the ideas of Leo, humanity is not infused with deity, deity is not cheapened by humanity. The Lord is both God and man at the same time, true to both entities and thereby able to do the office works assigned to both. The treatment in Hodge under this heading is very pointed and understandable.