

Eutyches, therefore, was condemned and the Flavian position was vindicated. Dioscurus and others were told to change their opinions but they were not required to do so at the council...they were given one year to come to the orthodox understanding. In theory they were to return to their bishoprics and bring peace through the propagation of the orthodox expression. But as we know men, we know this would not happen and it did not happen. The Alexandrian community rioted in support of Dioscurus and his theologian, Timothy Aulerius (called by his foes, "Timothy the Cat"). A monk in Jerusalem, filled with monophysite zeal, took control of the city and great fighting took place. Thus it was in many of the towns of Asia Minor and only strong action by the military succeeded in bringing back any semblance of peace. It is not a pretty picture but we look at all of them in church history and see how they confess together the depravity of man.

#### The Outcome

The churches supporting Dioscurus, et al, were eventually forced out of the bulk of the Christian community. They became known as "monophysite" churches and today are mostly in the Oriental Orthodox group. The remnant of these churches include the Coptic, Abyssinian, Syrian, et al. The Persian Armenian church also joined the schism although that church was not represented at Chalcedon and apparently joined in sympathy, not in doctrinal affinity.

The monophysite issue would haunt the church for some years. In 482 the emperor Zeno would issue a document called the Henoticon in which he would forbid any further discussion of the issue. In 484, Felix of Rome would secure the condemnation of Acacius of Constantinople on the basis of monophysitism. And the furor would continue until the Islamic forces ended most all Christian disputes in their part of the world.

For the vast majority of the church, the issue was settled. Christ was fully God and fully man at the same time and efforts to discuss when he was acting or being one or the other proved to be in vain. This position admits the inscrutability of the Person of the Lord and simply leaves the proposition with what we can know and suggests we do not speculate about