**THE CHALCEDONIAN DEFINITION  
(451 A.D.)**

Generally regarded as the most orthodox "definition" of how the Bible describes the Person of Jesus Christ. Note. This is a “definition” not a creed. Not something necessarily meant to be read together like a creed which often starts with “We believe.”

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Therefore, following the holy fathers, we all unite in teaching that we should confess one and the same Son, our Lord Jesus Christ. This same one is perfect in deity, and the same one is perfect in humanity; the same one is true God and true man, comprising a rational soul and a body. He is of the same essence as the Father according to his deity, and the same one is of the same essence with us according to his humanity, like us in all things except sin. He was begotten before the ages from the Father according to his deity, but in the last days for us and our salvation, the same one was born of the Virgin Mary, the bearer of God, according to his humanity. **He is one and the same Christ, Son, Lord, and Only Begotten, who is made known in two natures united unconfusedly, unchangeably, indivisibly, inseparably. The distinction between the natures is not at all destroyed because of the union, but rather the property of each nature is preserved and concurs together into one person and subsistence. He is not separated or divided into two persons, but he is one and the same Son, the Only Begotten, God the Logos, the Lord Jesus Christ.** This is the way the prophets spoke of him from the beginning, and Jesus Christ himself instructed us, and the Council of the fathers has handed the faith down to us.

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From his article found in Credo Magazine, Volume 11, Issue 2, 2021  
https://credomag.com/article/the-chalcedonian-definition/