

Christological Position	Divine Nature	Human Nature	Union of Natures	Key Figures & Groups
Dyophysitism (Chalcedonian)	Fully divine	Fully human	Two distinct natures united in one person (hypostatic union)	Council of Chalcedon (451), Eastern Orthodox, Roman Catholic, Protestants
Miaphysitism (Oriental Orthodox)	Fully divine	Fully human	One united nature (μία φύσις) from both, without confusion, change, division, or separation	St. Cyril of Alexandria, St. Severus of Antioch, Oriental Orthodox Churches
Monophysitism (Eutychianism - Heretical)	Fully divine	Diminished or absorbed human nature	One divine nature that absorbs or overwhelms the human	Eutyches, some extreme anti-Chalcedonians
Arianism (Heretical)	Created divine being, not fully God	Fully human	The Son is subordinate to the Father, not of the same essence	Arius, Jehovah's Witnesses (modern parallel)
Nestorianism (Heretical)	Fully divine	Fully human	Two distinct hypostasis.	Nestorius, Church of the East (historically)
Docetism (Heretical)	Fully divine	Illusory or apparent humanity	Christ only seemed human; his physical body was an illusion	Some Gnostic sects

Apollinarianism (Heretical)	Fully divine	Human body, but no human rational soul	The divine Logos replaces the human mind in Christ	Apollinaris of Laodicea
Adoptionism (Heretical)	Divine only by adoption	Fully human	Jesus was born as a man and later became divine at baptism or resurrection	Some early Jewish- Christian groups, Paul of Samosata
Psilanthropism (Heretical)	No true divine nature	Fully human	Jesus was just a man, though perhaps divinely inspired	Some Ebionites, modern Unitarians
Kenoticism (Heretical)	Limited or relinquished divine attributes	Fully human	Christ emptied himself of divine attributes to become human	Some 19th-century Lutheran theologians