

were to be used in connexion with the kindred term "anthrotokos" (man-bearer). He preferred that neither should be used and the term Christokos be used instead. But the Alexandrians assumed, or taught, that in so doing he was denying the full nature and oneness of the person born of Mary.

In time the point was judged before the council. The western church, headed by Celestine of Rome, and the Eastern church of Egypt headed by Cyril had agreed on the heretical nature of the teaching. But Nestorius had been a pupil of Theodore of Mopsuestia and the resultant Antiochan school still held with him. In addition, his personality was reportedly a "charming" one and many in the church held with him personally. In a practical sense, and that is what I am trying to say here, the sides were formed in the church before the council convened.

## (2) The Pelagian Problem

Although not a major cause of the council, it was a disturbing question in the west and so came in for the treatment of the Council and became one of the tertiary issues of great importance.

The  
Theological  
Problems posed  
by  
Pelagius

The chief antagonists were Augustine and Pelagius with the latter represented by Celestius and the principals being absent. The dispute is more in the realm of anthropology and soteriology of the subjective side. Note below the views of the men.

### (a) The concepts of Pelagius

--There is no Adamic sin, man has a free will and can either do good or evil.

--Salvation is obtained by agreeably keeping the law of God.

--Christianity represents a new and expanded version of the law.

--The real Christian imitates the grace and goodness of the Savior and not the sin of Adam.

--Grace helps but it is not necessary, neither is it universal.

--The Gospel works on the mind and its force is purely in the area of moral suasion.

--The grace of the Gospel (and all similar forces) may be withstood by human will.

### (b) The concepts of Augustine

--Man is bound in his will to his depraved nature. he is unable to do spiritual good.

--Salvation is obtainable only by grace.

*Pelagius - Man not inherently  
sinful, and could save himself.*

*Christ's death = moral influence. No  
should you know you should live. But not  
Ephesus: atonement.*

Pelagianism  
proper