

In calling for the council, Theodosius expressed the following in a letter to Cyril of Alexandria, cited in the Post Nicene Fathers, Vol. XIV, Series 2, pages 192-193:

It is our will that the holy doctrine be discussed and examined in a sacred synod, and that be ratified which appeareth agreeable to the right faith, whether the wrong party be pardoned by the Fathers or no.

Since Cyril and Celestine of Rome had already concurred that Nestorius' ideas were heretical, these were brave words from the Constantinople champion. And the result was what might have been expected. After stormy and emotional meetings (the oratory of Cyril was not conciliar) the council received the judgments against Nestorius. It passed a "tearful sentence" and called for Nestorius' removal from office and all "priestly communion". Nestorius did not receive the decision well although the emperor agreed to abide by it. Nestorius would leave the established church and build a church of his own in the Asian territories...which churches are known as "Nestorian" churches to this day. Most of the actual difference was in terminology but with the emotiveness given to the setting such difference was catastrophic. It is best to do the careful thinking before the emotional pot begins to boil.

d. The outcome

With Nestorianism condemned, the Divine Person was emphasized in all parts...the Divine is real, the Human is real. The infant Jesus is as much God as is the man of the miracles or the Savior on the Cross. While we may not understand all of this it is affirmed as being the Biblical position and hence the fuller statement of Christian truth.

3. The Euthychian Inquiry

Following the Nestorian question, the matter of Christ's person is still not resolved in the theological minds. The next issue stresses that Christ has but one nature and that is neither God as we know God or man as we know man. The technical term is monophysitism and the common name, Euthychianism, is taken from one supposed to be the leading teacher.

a. Background

After Ephesus there continued no small stir. The Anathemas of Cyril against Nestorius were too strong and the emperor himself was displeased. The condemnation involved a range of persons too wide and some compromises were forced that did not help Nestorius much but have interested