

enacted six canons...the smallest number any council would produce as far as I know. Its main work was that of Apollinaris and when it was finished it saw no more reason to compound the weight of its production.

IV.2.a Church  
Struggles: The  
Councils....  
Ephesus

The Council of Ephesus 431

Through the Arian and Apollinarian controversies the subject of the Person of Christ had become the foremost issue in theology. This will continue to be the case and it becomes the chief item at the next council of ecumenical proportion...the council of Ephesus in 431. The problems are of sufficient difficulty to merit all our attention but they are implemented by the dispositions and personalities of various leaders who use the presence of error to promote their own cause. The rivalries of bishops and the minute attention they paid to one another in the quest for preeminence is one of the disappointing factors of the age. It complicates issues and does not do much for the character assessment of some of those involved.

The continuing Christology problem

Following the condemnation of Apollinarianism, Nestorius, Bishop of Constantinople, (428 ff) sought to solve the mystery of the natures of the person of Christ. It was something of the same quest that Apollinaris took but made a more healthy outlook. His basic work, THE TREATISE OF HERACLIDES OF DAMASCUS, discovered in 1890, was previously unknown and recognized only by the secondary references of his foes. It appears, consequently, that in trying to solve the mystery of the Lord's person, he went to the opposite side of things from Apollinaris. Here is the assessment of the view as seen in Qualben: A HISTORY OF THE CHRISTIAN CHURCH, p. 122.

"Nestorius...made a distinction between the divine and the human natures in Christ which amounted almost to a separation into two persons. Christ himself was not born, but only the man Jesus. Hence Mary was not to be called the mother of God. Only to the human Jesus could birth, suffering, and death be ascribed. Hence certain acts of the Lord were ascribed to his divine, certain others to his human nature.