

d. The Meeting:

Not nearly so well attended as Nicaea but popularly regarded as one of the most spiritual of all the councils..the leaders being essentially "mystics".

e. The Decision:

Apollinaris and his opinions were judged heretical and placed under the standard anathemas of the church.

f. Other items of interest:

--pronouncements on the authority centers of the church

--pronouncements regarding the Holy Spirit

g. Aftermath:

Pretty calm, as a matter of fact, but the arguments over the person of Christ were just heating up.

3. Ephesus 431

a. The political setting

b. The problem:

The teaching of Nestorius, Bishop of Constantinople, which as summarized by Qualben, A History of the Christian Church, goes like this:

"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. But this distinction might easily lead to the denial of the absolute value of the suffering, death and resurrection of the Lord Jesus Christ."