

Apprehensions Emphasizes deity so much, that the humanity was almost overlooked.
Nestorius " humanity so much, that the deity was almost overlooked. -67

⇒ These people need well. Much of what cascades OK. But some parts lead to bad things.

--Grace is both objective and subjective: in the former it is what you believe and do while in the latter it is the influence of the Spirit within.

--Grace is irresistible and a gift that goes beyond human merit.

--Faith is the source of all good works.

--Justification is by faith and involves repentance, forgiveness and the transformation of the believer.

--There is an operative grace and a co-operative grace...the former is what comes to or toward the unregenerate while the latter is to what we give our wills in a regenerate state.

These are both, of course, somewhat simplified in my presentation but in general, to Pelagius man was good and could save himself while to Augustine man was not good and could not save himself. The vast majority of the church would fall in between the two ...either to the views of John Chrysostom or to the more freedomistic views of John Cassian. But the views of Pelagius would be pronounced heretical while the view of Augustine would be honored on paper at least.

Augustinianism Proper

By conflict between

Nestorius ↔ Theophilus

vs Cyril of Alexandria ↔ Theodoretus

"Theotokos" = The God-bearer.
The 'Mother of God'

"Theotophorus" = The God-bearer.

[Apparently the Orthodox view is Nestorian]

Nestorius: Mary was called God because she physical was not God

**Ephesus:
The council convened**

Christology problem: No new creed.

- Pelagian question settled
- Mary the 'Mother of God', Theotokos.

The outcome

2. The Procedure of the Council

a. The call for the council was issued by Theodosius II and is mirrored in the letter to Cyril of Alexandria as cited in the Post-Nicene Fathers, VOL. 14, 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."

They were brave words and 200 "fathers" responded to the call. The sessions were stormy in that many of the adherents of Nestorius attended with gusto and the presentations of Cyril were strongly worded.

b. The Outcome:

Several interesting points were enacted rather dramatically at Ephesus:

(1) The anathemata of Cyril against Nestorius were received and following their adoption, a "tearful sentence" was pronounced against Nestorius. He was removed from episcopal office and from "all priestly communion."

(2) In Canon IV the Pelagian issue was settled. Celestius and Nestorius were under the same ban and any