

Week 4: Monday, February 15, 2021
Lecture 2

Topic: Christological Controversies, Monasticism, Early Missions
Due: Gonzalez, I.126- 155

- (2) The Nestorian Controversy and the tendency of Antiochene Christology.
 - (a) Nestorius (d. ca. 451), bishop of Constantinople and probably a student of Theodore of Mopsuestia (ca. 350–428).

Jesus = Logos + complete humanity
(humanity emphasized, unit de-emphasized).

Nestorius attacked Cyril of Alexandria's teaching concerning Mary as *Theotokos* ("God bearer" or "mother of God"). Of Nestorius' views, he is quoted as follows:

"Is Paul a liar when he speaks of the godhead of Christ and says: Without father, without mother, without genealogy'? My good friend, Mary has not born the godhead, for that which is born of flesh is flesh A creature has not born the Creator, but she bore a man, the organ of divinity; the Holy Ghost did not create God the Word, but with that which was born of the Virgin He prepared for God the Word, a temple, in which He should dwell.

Whenever the Holy Scriptures make mention of the works of salvation prepared by the Lord, they speak of the birth and suffering, not of the divinity but of the humanity of Christ; therefore, according to a more exact expression the holy Virgin is named the bearer of Christ [Christotokos].

If anyone will bring forward the designation, "Theotokos," because the humanity that was born was conjoined with the Word, not because of her who bore, so we say that, although the name is not appropriate to her who bore, for the actual mother must be of the same substance as her child, yet it can be endured in consideration of the fact that the

temple, which is inseparably united with God the Word, comes of her.

Each nature must retain its peculiar attributes, and so we must, in regard to the union, wonderful and exalted far about all understanding, think of one honor and confess one Son. . . . With the one name Christ we designate at the same time two natures The essential characteristics in the nature of the divinity and in the humanity are from all eternity distinguished.”

Cyril called a regional synod in Alexandria (430) and condemned his opponent.

I. If any one shall not confess that the Emmanuel is in truth God, and that therefore the holy Virgin is Theotokos, inasmuch as according to the flesh she bore the Word of God made flesh; let him be anathema.

II. If any one shall not confess that the Word of God the Father is united according to hypostasis to flesh, and that with the flesh of His own He is one Christ, the same manifestly God and man at the same time; let him be anathema.

III. If any one after the union divide the hypostases in the one Christ joining them by a connection only, which is according to worthiness or even authority and power, and not rather by a coming together, which is made by a union according to nature; let him be anathema.

IV. If any one divide between the two persons or hypostases the expressions in the evangelical and apostolic writings, or which have been said concerning Christ by the saints, or by Himself concerning Himself, and shall apply some to Him as to a man regarded separately apart from the Word of God, and shall apply others, as appropriate to God only, to the Word of the Father; let him be anathema.

V. If any one dare to say that the Christ is a god-bearing man, and not rather that He is in truth God, as an only Son by nature, because "The Word was made flesh," and hath share in flesh and blood as we have; let him be anathema.

VI. If any one shall dare to say that the Word of God the Father is the God of Christ or the Lord of Christ, and shall not rather confess Him as at the same time both God and man, since according to the Scriptures the Word became flesh; let him be anathema.

VII. If any one say that Jesus is, as a man, energized by the Word of God, and that the glory of the Only begotten is attributed to Him as being something else than His own; let him be anathema.

(b) The Council of Ephesus (431).

THE MAJOR COUNCILS IN THE EARLY CHURCH		
Nicea	325	Arianism
Constantinople	381	Arianism Apollinarism
Ephesus	431	Nestorianism
Chalcedon	451	Eutychianism
Constantinople	553	Monophysitism
Constantinople	681	Monothelism

"We confess, then, our Lord Jesus Christ, the only begotten Son of God, perfect God and perfect man of rational soul and a body, begotten before all ages from the Father in his godhead, the same in the last days, for us and for our salvation."

(3) The Eutychian Controversy, an attempt at synthesis.

Jesus = Logos + complete humanity equates into the dissolution of both and the creation of a third being between the two.

- (a) Eutyches (ca. 378–454) directed a large monastery in Constantinople. He was judged and excommunicated for his views. J. N. D. Kelley has written (*Early Christian Doctrines*):

“What Eutyches’s actual doctrine was has never been easy to determine.... He declared that ‘after the birth of our Lord Jesus Christ I worship one nature, viz. that of God made flesh and become man’. He vigorously repudiated the suggestion of two natures in the Incarnate as un-Scriptural and contrary to the teaching of the fathers. Yet he expressly allowed that He was born from the Virgin and was at once perfect God and perfect man. He denied ever having said that His flesh came from heaven, but refused to concede that it was consubstantial with us.... The traditional picture of Eutyches, it is clear, has been formed by picking out certain of his statements and pressing them to their logical conclusion.... In fact he seems to have been a confused and unskilled thinker... blindly rushing forward to defend the unity of Christ against all attempts to divide Him.”

The preceding against Eutyches have been recorded:

Archbishop Flavian said: Do you confess that the one and the same Son, our Lord Jesus Christ, is consubstantial with His Father as to His divinity, and consubstantial with His mother as to His humanity?

Eutyches said: When I entrusted myself to your holiness I said that you should not ask me further what I thought concerning the Father, Son, and Holy Ghost.

The archbishop said: Do you confess Christ to be of two natures?

Eutyches said: I have never yet presumed to speculate concerning the nature of my God, the Lord of heaven and earth; I confess that I have never said that He is consubstantial with us. Up to the present day I have not said that the body of our Lord and God was consubstantial with us; I confess

that the holy Virgin is consubstantial with us, and that of her our God was incarnate. . . .

Florentius, the patrician, said: Since the mother is consubstantial with us, doubtless the Son is consubstantial with us.

Eutyches said: I have not said, you will notice, that the body of a man became the body of God, but the body was human, and the Lord was incarnate of the Virgin. If you wish that I should add to this that His body is consubstantial with us, I will do this; but I do not understand the term consubstantial in such a way that I do not deny that he is the Son of God. Formerly I spoke in general not of a consubstantiality according to the flesh; now I will do so, because your Holiness demands it. . . .

Florentius said: Do you or do you not confess that our Lord, who is of the Virgin, is consubstantial and of two natures after the incarnate.

Eutyches said: I confess that our Lord was of two natures before the union [i.e., the union of divinity and humanity in the incarnation], but after the union one nature. . . . I follow the teaching of the blessed Cyril and the holy Fathers and the holy Athanasius, because they speak of two natures before the union, but after the union and incarnation they speak not of two natures but of one nature.

- (b) The letter of Leo the Great (440-61), bishop of Rome.

He wrote: "Without detracting from the properties of either nature and substance, which came together in one person, majesty took on humility; strength, weakness; eternity, mortality; and to pay off the debt of our condition inviolable nature was united to passible nature, so that as proper remedy for us, one and the same mediator between God and man, the man Jesus Christ, could both die with the one and not die with the other. Thus in the whole and perfect nature of true man was true God born, complete in what was His and complete in what was ours. . . . The nature of the Lord was assumed from the

mother not sin; and in the Lord Jesus Christ, born of the womb of the Virgin, because His nativity is wonderful, yet is His nature not dissimilar to ours. For He who is true God, is likewise true man, and there is no fraud since both the humility of the man and the loftiness of God meet. For as God is not changed by the manifestation of pity, so the man is not consumed [absorbed] by the dignity. For each form [i.e., nature] does in communion with the other what is proper to it; namely, by the action of the Word what is of the Word, and by the flesh carrying out what is of the flesh. One of these is brilliant with miracles, the other succumbs to injuries. And as the Word does not depart from equality with the paternal glory, so the flesh does not forsake the nature of our race.”

—Two natures (permanently distinct).

—United in one person.

—Redemption requires a mediator who is human and divine, mortal and immortal.

—The manhood of Christ is permanent.

** Leo is claimed by some as the first real pope in the western Church. He was the first to claim that Peter was the head of the apostles, the first to take the title “pontifex maximus,” and the first to be buried at St. Peter’s in Rome. A bishop prior to Leo, Innocent I (401–17) was the first to require that all judicial matters be referred to him for final decision.

(c) The Council of Chalcedon (451).

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Constantinople	553	Monophysitism
Constantinople	681	Monothelitism

“Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This self-same one is perfect both in deity and also in human-ness; this self same one is also actually God and actually man, with a rational soul and a body. He is of the same reality [homooousion] as we are ourselves as far as his human-ness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these ‘last days,’ for us and on behalf of our salvation, this self same one was born of Mary the virgin, who is God-bearer [theotokos] in respect of his human-ness.

[We also teach] that we apprehend this one and only Christ—Son, Lord, only-begotten—in two natures; without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” [prosopon] and in one hypostasis. They are not divided or cut into two prosopa, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers has handed down to us.”

- (4) Christological controversies after Chalcedon.
 - (a) The Monophysite Controversy—a revival of the controversy over whether there was only one nature in the incarnate Christ.

Second Council of Constantinople (553) condemned Monophysitism.

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“If anyone understands by the single subsistence of our Lord Jesus Christ that it covers the meaning of many subsistence’s, and by this argument tries to introduce into the mystery of Christ two subsistence’s or two persons, and having brought in two persons; if anyone falsely represents the holy synod of Chalcedon, making out that it accepted this heretical view by its terminology of “one subsistence,” and if he does not acknowledge that the Word of God is united with human flesh by subsistence, and that on account of this there is only one subsistence or one person, and that the holy synod of Chalcedon thus made a formal statement of belief in the single subsistence of our Lord Jesus Christ: let him be anathema.”

- (b) The Monothelite Controversy—a controversy over whether there was only one will in the incarnate Christ.

Third Council of Constantinople (681) condemned Monothelitism.

2. The rise of monasticism in the church.
 - a) The setting for the rise of monasticism.
 - (1) End of the age of persecution.
 - (2) Instability and insecurity produced by the disintegration of

Roman civilization.

- (3) They view that man could (and must) assume responsibility in attaining sanctification and salvation.

b) The development of monasticism.

- (1) The unorganized stage.

- (2) The hermit or anchorite stage.
 - St. Anthony of Egypt (d. 356).
 - Simeon Stylites.
 - Basil of Caesarea (the Great) (d. 379).
 - Martin of Tours.
 - Augustine of Hippo.
 - John Cassian.

- (3) The communal life stage.
 - Pachomius (292 – 346).
 - Discharged soldier, 12 years a hermit.
 - 325—directed by an angel to establish a society of monks (50,000) on an island in the Nile, slept sitting on a stone. Three to a cell, eat in common, strict silence. (Idea spread from Egypt throughout the East. Basil the Great, Chrysostom, Gregory of Nazianzus).

—Benedict of Nursia (480–543)—Father of Western Monasticism. Monasticism was introduced from the East by Athanasius, popularized by Jerome, Augustine, Ambrose, and Martin of Tours. Shocked by Rome's vices, he lived as a hermit in solitude. In 529 he founded what would become a model monastery, Monte Cassino. The *Rule* of Benedict was a directory for the spiritual and administrative life of a monastery applied by a patriarchal abbot. Stability of residence, obedience, and monastic zeal were requirements. Prayer, spiritual reading, and work filled the day. Commonality of goods was practiced; it was austere, but not exacting (Benedict is known for his moderation).

c) An evaluation of medieval monasticism.

- (1) Strengths.
 - Improved methods of agriculture.
 - (Cleared forests and marshes, improved breeds of livestock,

made roads).

—Kept scholarship alive in the so-called “Dark Ages”.

—Missionary training and sending center.

—Places of hospitality for the needy.

(2) Weaknesses.

—Drained away many of the best men and their abilities were lost to the world (leadership).

—Lead to a double standard of morality.

—Aided in the development of a hierarchical centralized organization in the church.

—Many monasteries suffered spiritual decline and induced the church in the same direction.

3. The earliest missions endeavors. (**T-7)

a) Background.

Barbarians appeared on the frontiers of the empire (Danube) in the 4th century, pressed by Mongols, and defeated Roman army at Adrianople in 378 and advanced into the empire).

(1) Visigoths sacked Rome in 410 and settled in Spain.

(2) Vandals—North Africa.

(3) Franks—France.

(Barbarians were conquered by the church).

b) Missionaries.

(1) Ufilas (311–83) Arian Christian, worked with the Visigoths, reduced their language to writings, translated the Scripture (not Kings and Samuel). *Silver Bible* won many to Arian Christianity.

(2) Martin of Tours (316–96)—patron saint of France, preached to the Burgundians.

(3) Gregory of Tours—worked among the Franks, wrote their history. Clovis, king of Franks, married Clotilda, princess of Burgundy. Won to Orthodox Christianity (496). End of Arian influence in the tribes.

(4) Patrick of Ireland (389–461)—patron saint of Ireland, captured at 16 years and taken from Britain to Ireland. Tended sheep 6 years, escaped but determined to return with the gospel. Studied in France. Established monasteries in Ireland. **T-7

(5) Columba (521–97)—converted in Ireland, carried the gospel to Scotland. Established Iona, “Light of the Western World.” An Irish pilgrim.

- (6) Aidon (7th century) carried the gospel into Northern England from Scotland.