



THE ETERNAL KINGDOM

Lesson 46

February 5, 2020

Intro: In our last lesson, we began to discuss the various councils that occurred from the 4th century through 8th century. As a matter of fact, the very first council occurred in 325BC, the Council of Nicaea.

COUNCIL OF NICAEA, 325

- **Constantine called this council on June 19, 325.**
- **Arius, a popular preacher from Alexandria argued that Christ was not eternal and His subsistence wasn't the same as God.**
- **Athanasius opposed Arius and eventually had him excommunicated.**
- **The topic of when Easter should be celebrated was resolved in this meeting.**
- **After Constantine's death, the Arians resurfaced and gained control, but lost it over time due to a lack of integrity.**

THE COUNCIL OF CONSTANTINOPLE, 381

- Emperor Theodosius convoked this council on May, 381
- There first decision was to validate the bishops decrees at Nicaea.
- A second major topic was the nature of the Holy Spirit. Who taught that it was subordinate to God and Christ? What did they conclude?
- A third topic was once again, the nature of Jesus regarding His humanity and divinity.
- Which bishop philosophized that Christ was both divine and human, but was condemned for minimizing the manhood of Christ?

COUNCIL OF EPHESUS, 431

- **The divinity of Christ was still unresolved in the minds of some.**
- **In order to elevate Christ, Mary, the mother of Jesus, was called “the Mother of God.”**
- **Who denied the divine nature was truly united with the body of Jesus?**
- **What conclusion did the council reach?**
- **What was the unintended consequence of them calling Mary the Mother of God?**

Nestorius refuted and disputed the unification of Jesus being both divine and human by using the phraseology “Mary, the mother of God”. What the Catholics were attempting to do was reveal that Jesus was divine and human at the exact same time. A perfect example to illustrate this was when the Holy Ghost conceived Mary with God’s own Son, but yet he was born of flesh proving Jesus was human and divine. Nestorius wanted to split hairs and teach that Christ was essentially two different people. Nestorius felt that by saying “Mary, Mother of God” de-emphasized Jesus’ humane nature.

Keep this dispute in mind because it doesn’t end here.

The council concluded that Christ had perfect unity in His being and personality was not two different parts.

The phrase, “Mary Mother of God” ended up elevating Mary as an object of worship.

THE COUNCIL OF CHALCEDON, 451

- **The debate raged on concerning the nature of Christ.**
- **What two character represented the confusion of Christ's nature?**
- **Who called for a council to settle the matter?**
- **What bold statement did the council make regarding Leo and the apostle Peter?**
- **What proclamation did Leo, the bishop of Rome make regarding Christ's nature?**
- **What was Theodoret, bishop of Cyrus required to confess?**
- **What did the council decree regarding the bishop of Constantinople?**

The two characters who captured the confusion of Christ's nature were Nestorius and Eutychus. Nestorius believed in two natures of Christ emphasizing the humanity of Jesus, while Eutychus believed that the divine should have been emphasized.

Marsian called for a council at Chalcedon to settle the matter in 451.

The council declared that Peter spoke through Leo.

Leo's conclusion was that Christ is both divine and human.

Theodoret was required to confess "Mary, Mother of God".

The Council also decreed that the bishop of Constantinople was equal to the bishop of Rome.

COUNCIL OF CONSTANTINOPLE, 553

- **What was the doctrine of Eutychus?**
- **What was the doctrine of Eutychus called?**
- **Eutychus' doctrine was so prominent that Emperor Justinian called for a council in 553.**
- **Many bishops disagreed with Eutychus even though the Roman emperor and the bishop of Rome changed their minds several times.**

The doctrine of Eutychus believed that after the incarnation of Christ, He had only one nature (Divine).

The doctrine of Eutychus was called Monophysitism Mono:One; Physis:Nature.

COUNCIL OF CONSTANTINOPLE, 680

- **Monophysitism asserts that Christ has only one divine nature.**
- **Monothelism means one will (divine will). Its adherents believed that Christ had two natures (physical and divine) and one will or personality.**
- **This view failed to see the humanity of Jesus (Heb.4:15).**
- **The outcome of the council in 680 was Christ had two wills (human and divine).**

THE COUNCIL OF NICAIA, 787

- It was to settle the “iconoclastic controversy” image worship.
- The bishops in the west (Rome) favored it, while the bishops in the east (Constantinople) did not.
- How did John, bishop of Damascus defend the use of images?
- By 860, the Council of Constantinople decreed that images should be worshipped.