

Now our third, number three under the christological heresies, the second of these steps in the christological controversies, centers around the name of a bishop of Constantinople whose name was Nestorius. And it is more or less accidental that the controversy is called Nestorianism and the controversy centers around him, ~~the view~~ is more of an accident. There were others who were feeling on the matter and there were others who were better in their careful study and presentation of the view which they held and there were others which could be better representative of the view point but Nestorius happened to be the bishop of Constantinople and he was in a position of great prominence and importance. Nestorius before that had been in Antioch and the view which he represented was fundamentally the view which was taught in Antioch now in Antioch there was great stress on the human nature of Christ. They believed in the deity of Christ but they put great stress on the humanity also, so much that at times it would seem as if the deity was neglected although the leaders of the Church of Antioch ~~of~~ did believe in the deity of Christ. Now then some of them who kept person of Christ the person of Jesus the second person of the trinity so far apart in their theory that they ^{seem to} ~~people~~ have gradually come together ~~in the end~~ or at least that Jesus gradually realized his deity and more and more came to the understanding, which after all does away with the full teaching of the scripture that Jesus was fully God at all times and fully man. But many of these leaders went quite so far as Nestorius did in the view not because Nestorius himself was a speculative thinker but because he was not so much of a thinker and did ~~of~~ not express himself so ~~fully~~ accurately as did those whom he studied there in Antioch. Nestorius like Chrysostom before him was a great preacher, a man of great eloquence. He was brought from Antioch to Constantinople because of his great preaching as they wanted a great preacher there in pulpit and the emperor Theodosius 2, who was grandson of the great Theodosius who had presided at the council of Constantinople, his grandson let him go, he and his father were so anxious to have a great preacher as head of the church at Constantinople