

Council of Ephesus in 431 was the third ecumenical council, was already over and 9 years had passed when Leo became bishop of Rome, he had been active in Rome in sympathy at the time of the council of Ephesus and that of course had increased his interest in the christological controversies theological problems involved, the problems did not especially disturb the people of Italy, their interest was in the more practical aspect rather than in the theoretical aspect in trying to understand the metaphysics of the popes themselves. In the Eastern section of the empire they were very great question and the people got terrifically excited about them and into factions which would engage in almost open warfare, because of their hold for their views on . But we noticed already as number six the rise of monophysitism, and monophysitism had been favored by the emperor, Theodosius the Great Theodosius the I is one of the empirical figures who to be familiar. And now this man was Theodosius the II, far less important than his, the great man who was his grandfather, Theodosius II, but he was important because he was emperor for quite a long time, and he was important because as emperor his interest was him tremendously, now Theodosius II had favored Nestorius originally, but then he turned his favor away from Nestorius, and when other went to the council of Ephesus, he gave them his favor, because had he been a man of any great intellect or any great character and he gave his favor to a man who he had confidence rightly or wrongly, and giving them his favor, he proceeded to and carried on pretty much what they desired to do. But the bishop of Constantinople, Flavian, condemned Eutychus, the man who gave his name to monophysitism, the monarch near Constantinople who declared that Christ after the incarnation had one nature, neither man nor God but a fusion, so Flavian condemned Eutychus, but the people in Egypt, particularly the people in Alexandria, were against the authority of the bishop of Constantinople for one thing, they thought Alexandria was much more important than Constantinople, for another thing they had opposed Nestorius and the error in dividing the natures of Christ, and now when Eutychus was going to the opposite extreme they stood behind him, And so