

had excommunicated each other because the monophysites were in control in Constantinople, it was not now that Theodora was trying to make it so. And so Justinian brought out a very good way of compromising, he would stand for the Chalcedon view of the person of Christ but he would take three men who had been suspected of favoring Nestorius' view, which was the opposite extreme you know and he would condemn these three men and that way he would conciliate the monophysites ~~he~~ these three men and the two of them had been highly active and highly thought of in the Council of Chalcedon and he would condemn these three and so he took what he called these three chapters that is three forms of condemnation of the writings of the person of three great eastern theologians, one of whom had been Nestorius' teacher and friend of Nestorius and the last two had been especially acquitted orthodox by the Council, you can find the names of these three in any church and I am not going to burden you with the names and you should know what the three chapters mean, condemnation by the emperor of these three men in order to conciliate monophysites. (question) Yes, written condemnation. Three chapters, one condemns each of these three men.

One of them had been Nestorius' teacher and condemned outright and the person and his ~~writings~~ writings and the other two he selected certain of their writings to condemn them. And they had been declared orthodox by the Council of Chalcedon, now the emperor gave this announcement that the three chapters were to be condemned, Schaff says that the ~~violent~~ violent controversy of the three chapters of which it is said that it had filled more volumes than it was worth lines. The east yielded easily to force and graft and the west resisted. The bishop of Carthage said neither the emperor nor any other man had the right to inflict judgment upon the dead. And the people in the western church felt that this was a foolish step in conciliating the monophysites by condemning writings which had been declared orthodox by the previous council and that they did not see anything gained in it and they were against it and they did not think that the emperor had any right to pick out theological writers and condemn them publicly in this way and so the west opposes