

0380-0444 – Cirillus Alexadrinus – The Anathemas in Opposition to Nestorius

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(Mansi T. IV. p. 1067–1082, Migne Cat. 76, col. 391. The anathemas of Nestorius against Cyril are to be found in Hardouin i. 1297.)

I. If any one refuses to confess that the Emmanuel is in truth God, and therefore that the holy Virgin is Mother of God (θεοτόκος), for she gave birth after a fleshly manner to the Word of God made flesh; let him be anathema.

II. If any one refuses to confess that the Word of God the Father is united in hypostasis to flesh, and is one Christ with His own flesh, the same being at once both God and man, let him be anathema.

III. If any one in the case of the one Christ divides the hypostases after the union, conjoining them by the conjunction alone which is according to dignity, independence, or prerogative, and not rather by the concurrence which is according to natural union, let him be anathema.

IV. If any one divides between two persons or hypostases the expressions used in the writings of evangelists and apostles, whether spoken by the saints of Christ or by Him about Himself, and applies the one as to a man considered properly apart from the Word of God, and the others as appropriate to the divine and the Word of God the Father alone, let him be anathema.

V. If any one dares to maintain that the Christ is man bearing God, and not rather that He is God in truth, and one Son, and by nature, according as the Word was made flesh, and shared blood and flesh in like manner with ourselves, let him be anathema.

VI. If any one dares to maintain that the Word of God the Father was God or Lord of the Christ, and does not rather confess that the same was at once both God and man, the Word being made flesh according to the Scriptures, let him be anathema.

VII. If any one says that Jesus was energized as man by God the Word, and that He was invested with the glory of the only begotten as being another beside Him, let him be anathema.

VIII. If any one dares to maintain that the ascended man ought to be worshipped together with the divine Word, and be glorified with Him, and with Him be called God as one with another (in that the continual rise of the preposition “with” in composition makes this sense compulsory), and does not rather in one act of worship honour the Emmanuel and praise Him in one doxology, in that He is the Word made flesh, let him be anathema.

IX. If any one says that the one Lord Jesus Christ is glorified by the Spirit, using the power that works through Him as a foreign power, and receiving from Him the ability to operate against unclean spirits, and to complete His miracles among men; and does not rather say that the Spirit is His own, whereby also He wrought His miracles, let him be anathema.

X. Holy Scripture states that Christ is High Priest and Apostle of our confession,¹⁷¹ and offered Himself on our behalf for a sweet-smelling savour to God and our Father.¹⁷² If, then, any one says that He, the Word of God, was not made our High Priest and Apostle when He was made flesh and man after our manner; but as being another, other than Himself, properly man made of a woman; or if any one says that He offered the offering on His own behalf, and not rather on our behalf alone; for He that knew no sin would not have needed an offering, let him be anathema.

XI. If any one confesses not that the Lord's flesh is giver of life,¹⁷³ and proper to the Word of God Himself, but (states) that it is of another than Him, united indeed to Him in dignity, yet as only possessing a divine indwelling; and not rather, as we said, giver of life, because it is proper to the Word of Him who hath might to engender all things alive, let him be anathema.

XII. If any one confesses not that the Word of God suffered in flesh, and was crucified in flesh, and tasted death in flesh, and was made firstborn of the dead, in so far as He is life and giver of life, as God; let him be anathema.



Counter-statements of Theodoret.

(Opp. Ed. Schulze. V. I. seq. Migne, Lat. 76. col. 391.)

Against I.—But all we who follow the words of the evangelists state that God the Word was not made flesh by nature, nor yet was changed into flesh; for the Divine is immutable and invariable. Wherefore also the prophet David says, “Thou art the same, and thy years shall not fail.”¹⁷⁴ And this the great Paul, the herald of the truth, in his Epistle to the Hebrews, states to have been spoken of the Son.¹⁷⁵ And in another place God says through the Prophet, “I am the Lord: I change not.”¹⁷⁶ If then the Divine is immutable and invariable, it is incapable of change or alteration. And if the immutable cannot be changed, then God the Word was not made flesh by mutation, but took flesh and tabernacled in us, according to the word of the evangelist. This the divine Paul expresses clearly in his Epistle to the Philippians in the words, “Let this mind be in you which was also in Christ

¹⁷¹ Heb. iii. 1, R.V.

¹⁷² cf. Eph. v. 2

¹⁷³ ζωοποιόν. cf. τὸ κύριον τὸ ζωοποιόν of the Creed of Constantinople.

¹⁷⁴ Ps. ci. 28

¹⁷⁵ Heb. i. 12

¹⁷⁶ Mal. iii. 6