

**NESTORIUS AND HIS TEACHING: A FRESH  
EXAMINATION OF THE EVIDENCE, WITH  
SPECIAL REFERENCE TO THE NEWLY  
RECOVERED APOLOGY OF NESTORIUS  
(THE BAZAAR OF HERACLIDES)**

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**J. F. BETHUNE-BAKER**

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# Nestorius and his Teaching

a fresh examination of the evidence

by

J. F. BETHUNE-BAKER, B.D.

With special reference to the newly recovered  
Apology of Nestorius  
(*The Bazaar of Heraclides*)

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NESTORIO  
ILLI VERITATIS DIVINAE INDAGATORI  
SIVE VICTORI SEV PARVM FELICI  
VIRO PROPOSITI PRAE CETEROS TENACI  
MONACHO EPISCOPO EXVLI

NEC NON ECCLESIAE NESTORIANAE  
RERVM SACRARVM OLIM FAVTRICI INSIGNI  
SERAS IN VLTIMOS NOMINIS CHRISTI PRAECONI  
ANTIQVA PRO FIDE QVAM DIV INFANDA PERPESSAE  
NON SINE DEO SVPERSTITI  
OMNIVM CHRISTIANORVM PRECIBVS OPIBVS RESTITVENDAE

STVDIA HAEC QVALIACVMQVE  
VTINAM SANAE DOCTRINAE ET IPSA ADFVTVRA  
NOTIS IGNOTVS  
DEDICO

Donec spiro, sano dogmati adsum. (Nestorius *apud* Marium Mercatorem.)

ὁ θεὸς δὲ οὐδεμίαν ἔχει πρὸς ἡμᾶς φυσικὴν σχέσιν, ὡς οἱ τῶν αἵρέσεων κτισταὶ θέλουσιν...εἰ μὴ τις μέρος αὐτοῦ καὶ ὁμοουσίους ἡμᾶς τῷ θεῷ τολμήσει λέγειν· καὶ οὐκ οἶδ' ὅπως ἀρέξεται τις ἐπαίων τούτου θεὸν ἐγνωκώς, ἀπιδῶν εἰς τὸν βίον τὸν ἡμέτερον, ἐν ὅσοις φερόμεθα κακοῖς.

(Clem. Al. *Strom.* II xvi)

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O GOD, Who didst put it into the heart of Ezra the priest to bring again Thy people from their captivity, teaching them Thy Holy Scripture and renewing among them Thy godly discipline; mercifully grant that we who desire to restore this church and repair the desolations thereof, may be blessed in our endeavour, and strengthened for the work Thou wouldest have done; through Jesus Christ our Lord.

(Memorial of the English Mission to the Assyrian Christians,  
composed by Archbishop Benson.)

## PREFACE

THE following pages are an attempt to reexamine the teaching of Nestorius, and the conclusion to which they lead is that Nestorius was not "Nestorian".

I am aware that to some, for whose point of view I have a deep respect, a question which has been the subject of consideration and decision by a General Council of the Church is a *chose jugée*, and any attempt to reopen it is idle and on the part of a Churchman even disloyal. I have given further on some of the reasons why I think that this general demurrer does not apply to the case of Nestorius. But I desire at once to express my conviction, apart from any ecclesiastical theories, that the doctrinal decisions of a General Council of the Church, properly conducted, are infinitely more likely to embody, as nearly as it can be embodied in words, a true interpretation of the facts of human life—to give us a true theory of the relation between God and man—than are the reflexions of any individual thinker or school of theologians. That the General Council which condemned the teaching of Nestorius erred in matters of faith might be a conclusion to which we should be very unwilling to come. But we are not called upon to enter on this question. Councils come into existence to express the *communis sensus fidelium*, which sums up a vast range of religious experience; and their decisions need to be confirmed by subsequent acceptance by the Church as a whole. This "consensus of the faithful" has ratified the doctrinal decisions