

# 迦克墩信經的產生

# 安提阿和亞歷山大的紛爭



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解經方法的紛爭

字面解經——安提阿

寓意解經——亞歷山大

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## 救恩的紛爭

有一個人為了我們的緣故將他的意志  
與logos結合所完成的——安提阿

Logos透過與耶穌基督人性結合做成奇  
妙的奧秘——亞歷山大

# 安提阿和亞歷山大的紛爭

## 基督論的紛爭

道人基督論 **Word-Man Christology**，耶穌基督的人性並不是被動而是主動的，而且是全然的人。不強調神與人在耶穌基督裡的聯合，而是強調在他裡面神人二性的區別。保護了 **logos** 神性的神聖他異性，他與任何受造物都不同，又強調人性的整全，他能夠主動地順服神，並非一個被動的工具。——安提阿

道體基督論 **Word-Flesh Christology**，神的 **logos** 取了人類的血肉之軀，但沒有完全進入人類的存在之中。耶穌基督的人性是肉體，也就是體與魂。——亞歷山大

# 安提阿和亞歷山大的紛爭

第一回合：亞歷山大

**Apollinarianism** (阿波利納里)

## The beginnings of a new controversy: Apollinarianism

Apollinaris thought that to be fully human was to be an en fleshed spirit or a spirit in a body. In other words, he thought that if one was both immaterial (spirit) and material (body), then one was human.

On the surface, this makes perfect sense. God and angels are completely spiritual, with no material component. Animals are fully physical, with no spiritual component. Only human beings are both spiritual and material. Thus, it is correct to say that being both spiritual and material is a **necessary** condition of being human. But is this a **sufficient** condition, or are there other conditions that must also be met before one can be considered fully human? Apollinaris believed that this was a **sufficient** condition for being human, whereas the church quite quickly responded to the contrary.

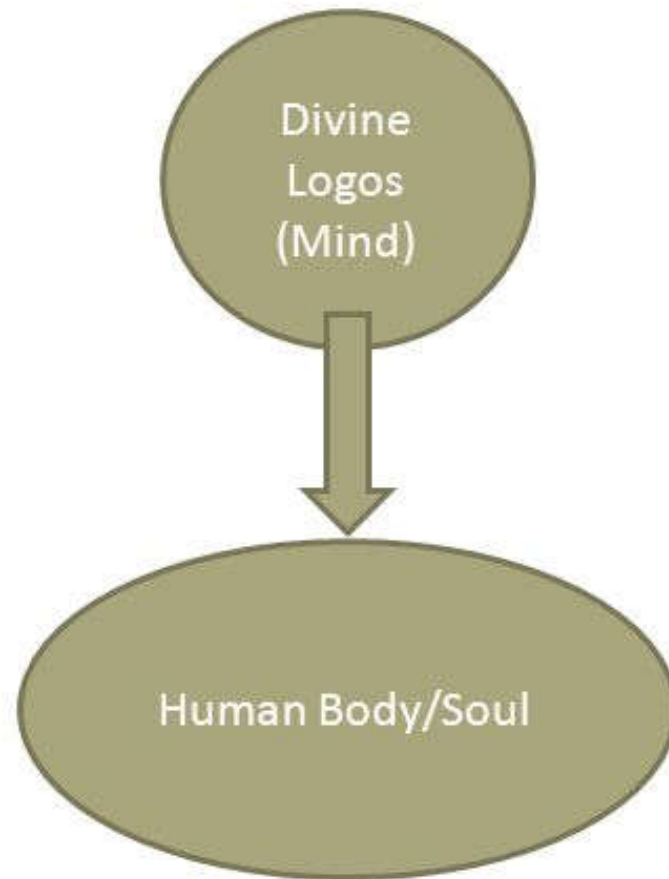
From this starting point, Apollinaris articulated **a picture of the incarnate Christ** in which the Logos took the place of the human mind in Christ. His idea was that if a spirit enfleshed is a human being, then for the Logos, who was already a spirit, to become human, he needed to take to himself only a human body. He did not need a human mind (usually called a “rational soul” in Greek) in order to be human.

With respect to the Creed of Nicaea (of which he was a strong proponent), Apollinaris argued in effect that when the Logos “came down” through the incarnation, for him to come all the way down to the point of being human required only the assumption of flesh, not a human mind. Postulating a human mind in Christ would complicate any attempts to understand his psychology (if you will), and Apollinaris sought to avoid what he thought was an unnecessary complication.



# Apollinaris' Christology

- A “trichotomy” of the divine mind, and a human body & soul



Responding to the problem with Apollinaris's thought was **Gregory of Nazianzus** (also called Gregory the Theologian)

Gregory recognized that the salvation Christ accomplished through the incarnation could reach **only as far as** his incarnation extended. In other words, if the Logos took on himself only a body, then the healing and salvation that he brought would extend only to the body. But the roots of sin **do not lie in the body**, because the body simply does what the mind or rational soul commands it to. When we sin, the problem is not fundamentally that our bodies act recalcitrantly against what we want to do, although that may be true in limited instances. More often, and more fundamentally, the problem is that we **want to sin**, and so we do. The problem, at heart, lies in the mind.

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第一回合：381年5月君士坦丁堡會議

**Apollinarianism** (阿波利納里) 被  
判為異端

# 安提阿和亞歷山大的紛爭

## 第二回合：安提阿

**Nestorius**（聶斯托利）428年成為  
君士坦丁堡主教

# 安提阿和亞歷山大的紛爭

## 第二回合：安提阿

**Nestorius**（聶斯托利）428年成為  
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# Nestorianism

**Nestorianism** teaches that the human and divine essences of Christ are separate and that there are two persons, the man Jesus Christ and the divine Logos, which dwelt in the man. Thus, Nestorians reject such terminology as "God suffered" or "God was crucified", because they believe that the man Jesus Christ suffered. Likewise, they reject the term *Theotokos* (Giver of birth to God) for the Virgin Mary, using instead the term *Christotokos* (giver of birth to Christ) or *Anthropotokos* (giver of birth to a man)

# Nestorianism



# 亞歷山大的抗爭

The fiercest opposition to Nestorianism came from **St Cyril of Alexandria**, a theologian from the Alexandrian school. In a series of epistles and letters to Nestorius, Emperor Theodore II, and Empress Eudoxia, St Cyril outlined the Orthodox teaching and accused Nestorius of heresy. St Cyril then wrote to Pope Celestine of Rome about the teaching of Nestorius. In 430, Pope Celestine called a council at Rome, which condemned Nestorius and called for him to be deposed. Pope Celestine sent copies of the council's decision to St Cyril of Alexandria, who also called a council in Alexandria in 430. At this council, St Cyril issued his famous 12 anathemas against Nestorius.