

Apollinaris - the divinity of the Logos - its substantial unity with flesh from Mary the Virgin - the absence of a human soul

221 Arianism a more consistent form of this doctrine

"The strict Logos-sarx framework, which makes the Logos the soul, necessarily tends to the Arian devaluation of the Logos."

Apollinaris subsequent to Arius; but what Apollinaris makes fully explicit existed in a latent form prior to Arius.

223 For A Christ is the heavenly man, homo caelestis, only in the sense that the divine Logos in him replaces the soul

~~Whether the Logos replaces the one vital principle or~~

Whether the Logos replaces the one vital principle or only the nous, is a secondary issue. See n. 6, p. 223

224 "Two complete entities cannot become one."

As man is a nature made up of two parts - body and soul - So Christ is one nature made up of two parts - Logos and flesh.

In such a composite nature both parts retain their characteristics.

What tertullian had attributed to krasis di holon, now is attributed to composite nature

225 Mia phusis

"According to A... the divine pneuma maintains its pre-eminence throughout. It becomes the life-giving spirit (pneuma ² ~~κ~~ωιοποιουν 1 Cor 15 45), the effectual mover of the fleshly nature, and together the two form a unity of life and being. Here for Apollinaris is ultimately the real metaphysical basis of the unity of the God-man, which lies in the fact that the whole of the power which gives life to the God-man unity is concentrated in the Logos qua Logos.@"

"A man whose conjunction to God is only accidental is a man apart from God. He would retain his individuality chiefly by carrying within himself the principle of his physical life. As long as there is this independence of physical life, the unity is, for Apollinaris, only accidental. Therefore it cannot be said that the Logos has become flesh unless he has complete control over all life qua Logos."

A argues from 1 Cor 15 45 that in Xt there is but one life exclusively controlled by the God head

NB In Arians and Apollinarians post systematic thought, just as in Athanasius on "Consubstantial."

226 f The concept, phusis, can only apply to something which is an autokineton, which contains the power & which gives it life, which can be regarded as the real (immanent) source of life in any sphere of being. Now if the Logos provides ~~and~~ all the life-giving power in Christ, the body as such cannot be accorded the character and the title of a phusis. The ~~mis~~ phusis formula automatically follows.

227 Hence henosis phusike

"In fact we already possess all the decisive elements for this interpretation of Christ. They are the result of a Stoic-Alexandrian anthropology and its application to Christ, and have already become influential long before Apollinaris. Phusis is here by no means the static abstract essentia, nor is it the nature-person which unites in itself the two elements of the Chalcedonian ~~up~~ostasis and phusis. phusis is the self-determining being (~~is~~ ~~is~~ zoion autokineton, autenergeton). Self-determinaton which has its seat in the hegemonikon, is the decisive element in the phusis.

228 "The God-man then is one phusis, one ousia, because one life-giving power, which completely permeates the flesh, goes out from the Logos and unites the two in a living and functional unity, in a kath' henoteta zotiken henother. The Logos-sarx Christology is carried through to its last principles."

"The body and the flesh are joined to the Logos by being made his organon, into which the energeia of the Logos, its ~~some~~ and exclusive source, flows in order to excite kinesis there. It is a question not only of the energy of the will and purely spiritual impulses, but also of all the life-energy."

229 Since G Voisin and C. E. Raven the idea of one person has been the starting point in the study of Apollinaris. In this fashion the first and essential ~~is~~ view of Apollinarism is overlooked. For him the basis that Christ is one because he is a living unity (henosis zotike) of Logos and sarx. One person and one ~~hyp~~ostasis are corollaries of this vital dynamistic unity.

230 The common original idea from which A begins is the sunthesis zotike... This common element is so strong that it conceals the closer meaning of other terms. The compositum Christ is one physis, one hypostasis, one ousia because the Logos as determining principle is the sole source of all life. Through his symbiosis with the fleshly nature a henosis phusike is achieved. For the same reasons and in the same sense one prosopon also is to be assumed in Christ, a word certainly meant to express unity of person. But the way in which this unity of person comes about remains within the active-dynamic presentation which has been described above. "The flesh and the determining principle of the flesh are one prosopon."

231 "'Holy scripture makes no difference between the Logos and his flesh, but the same is one physis one hypostasis one power (energeia) one person fully God and fully man.'"

232 Reconstruction from Epiphanius

Man is a hypostasis by virtue of his nous, which is the principle of life. His animal soul (psukhe) and his body have their ~~hyp~~ hypostasis in and through this nous. If then the Word as divine nous and divine pneuma had taken a human nous, there are two hypostases in Christ, which is impossible. If on the other hand he took only a body and an animal soul, then they are necessarily hypostasized in him and Christ is only a single hypostasis.

234-6 Retrospect

Arians and Apollinarians set aside the human soul or nous of Christ. They conjoin the Logos and the flesh in a natural unity on the analogy of body and soul. The Arians deny the divinity of the Logos, and this denial seems a more consistent presentation of an earlier latent Apollinarism, which united the divine Logos in a natural unity with human flesh.

Athanasius neither affirms nor denies a human soul in Christ. But his doctrine accepts without explaining the unity of Xt. It gives the whole Xtian picture and context, eg redemption.