

THE HERESY OF APOLLINARIUS

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Preface

God promises for the church, His Bride, are numerous, trustworthy, and without regression: "and the gates of Hades shall not prevail against it" (Matt. 16:18). He redeemed and owned her with His blood: "Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). Also, His promise that any incorrect thoughts or beliefs, that may confuse or disturb our Holy pure faith, will not work or materialize "No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn" (Isa. 54:17). The church had passed by lot of situations, confrontations, arguments, and debates, within local or ecumenical councils or communications. The church suffered injustice, persecution, and denial and withstood challenges in preserving the Orthodox Faith.

This is the role of the Holy Spirit in the church and with her leaders: "But the Helper, the Holy Spirit, whom the Father will send in My name He will teach you all things, and bring to your remembrance all things that I said to you" (John 14:26). "However, when He, the Spirit of truth, has come, He will guide you in all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come." (John 16:13). Still the same Spirit works and leads the church in the correct Orthodox approach, no matter how fierce is the winds or the storms. At this rock, all the waves are broken, and the faith and the apostolic traditions remain correct and pure.

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GENERAL INTRODUCTION

The heresy of Apollinarius denies the perfect humanity of Jesus Christ, claiming that the Divinity of the Word replaced the wise human spirit in Him. He was thinking that this would guarantee oneness of personality of Jesus Christ. Apollinarius was not ready to accept the believe of presence of a wise human spirit with its own will, united with the Divinity – that has a Divine will – and Jesus Christ will be one person. Apollinarius was a strong antagonist to the wrong Arian thoughts. Arius stated that the Son is adjustable, subject of development, upgrading, and not equal to "The Father" in Essence. Also, He is a creature and participates in the weakness of our human nature. He has no intrinsic life in Himself. These enthusiasms lead Apollinarius to deviate from the Orthodox Faith, and to deny the perfection of the humanity of Jesus Christ.

The Apollinarian thoughts are very dangerous, and destroy the concepts of salvation, because Jesus Christ came to offer salvation to man as a whole: body, soul and wise spirit. In spite of the condemnation of the heresy and the heretic and his followers, and closing this issue about AD 420, we find every now and then some one, who tries to revive and propagate this heresy in the twenty-first century. Those people claim the absence of the wise human spirit in Jesus Christ during the Incarnation, and, or the presence of an eternal human form for Him. They speak about Apollinarius as one of the students of Pope Athanasius, and excommunication of Apollinarius is excommunication for Pope Athanasius! They also claim that such beliefs are

consistent with the thoughts and faith of Popes Athanasius, Cyril the Great, and Dioscorus, and the first church. They regard the expression "became Man" or "Inhominata", means "adopting a man", also equal to "adopting a human spirit"; and this is a Nestorian expression.

How can they claim this, while the church of Alexandria and other churches recognize the Second Ecumenical Council held in Constantinople and its decisions, including the excommunication of Apollinarius and his heresy? This council defended the Divinity of the Holy Spirit, and completed the Nicene Creed of Faith from the statement of "Yes, we believe in the Holy Spirit". Its name turned to be the Nicene-Constantinople Creed; this is what is used nowadays in prayers in Chalcedonian and non-Chalcedonian churches.

Alexandrian Fathers resisted with rigidity and solidarity to defend the Orthodox Faith, several heresies and heretics. Some deserved calling them "Heroes of Faith". The whole world at a certain time was about to be "Arian", while Pope Athanasius was standing alone against this, hence the title "Athanasius Contra Mundum".

The reason behind the enlightenment and the flood of veracious words of the great Saint, Pope Athanasius is the life of holiness and rightness. He lived for several years in the desert with the great Saint Abba Antonius. He stayed three years learning from him asceticism, till he was full of blessings and righteousness. The words he spoke with, expressing the Faith and Christology were

not scientific or human philosophic words, but words according to spiritual knowledge, experience and fellowship.

Saint Paul states to his disciple Timothy: "If any one teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords to the godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of truth, who suppose that godliness is a means of gain. From such withdraw yourself (1 Tim. 6:3-5). He also says: "And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God." (1 Cor. 2: 1, 4-5). "For I say, through the grace given to me, to every one who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God had dealt to each one a measure of faith." (Rom. 12: 3).

Accordingly, our Fathers could achieve prospects of knowledge through gregariousness and life experience with Jesus Christ. The great mistake is the dependence on the intellectual capabilities only, while trying to know more about God. The Lord Jesus said to His disciples: "If you had known Me, you would have known My Father also, and from now on, you know Him, and have seen Him."(John 14:7).

Our Lord Jesus gave the believers the guidance and counseling for verifying this, with the action of the Holy Spirit in them: "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you." (John 16:13-15). Attempts to run a research, and or investigate a deeper knowledge about God without following these steps mentioned by our Lord may lead to erroneous and far fetched explanations away from the truth. "You search the scriptures, for in them you think you have eternal life; and these are they which testify of Me." (John 5:39). Study of the inspired words of God, supported by guidance and help of the Holy Spirit, leads to proper understanding and useful knowledge of it. Our Fathers in the early centuries of our church respected these bases and protected our Orthodox Faith.

This book is the first of two books. This one deals with heresies in general and the heresy of Apollinarius in details. The second book, will deal with analysis and defense against a recent trial to revive this heresy. Criticism and defense will depend mainly on the Holy Bible and writings and sayings of our reputed and honored Church Fathers.

Key Words :

- **Faction:** Non-traditional item introduced, variant from received Orthodox Faith.
- **Heresy:** From the Greek word "aeresis", denotes a different thought from the Orthodox Faith of the religion.
- **Ecumenical council:** Meeting of bishops and Fathers of world's churches to study, discuss thoughts and problems facing their services to reach unified decisions, but may end to splitting the unity of the church.
- **Local council:** Meeting of bishops and Fathers of one See or country to discuss their own affairs and give decisions.
- **Contra-Apollinarum:** Two treatises written by Pope Athanasius defending Apollinarius' thoughts.
- **Docetists (Imaginarians):** Those describing the body of our Lord Jesus Christ as a phantom.
- **Gnosticism:** Those dependent on the human mind, knowledge, Platonic philosophy for Christian Faith.
- **Human trichotomy:** Three components: body, soul, and spirit.
- **Nicene followers:** Those abide by decisions and canons of Nicene council, lead by Pope Athanasius.
- **Logos:** Persona of God the Son, The Word Who, was Incarnated in fullness of time.
- **Soteriology:** Study of the process of salvation: how, why...etc.
- **Orthodox formula:** One united nature for the Incarnate God the Word.

- **Natural will or desire:** Present in the human nature in Lord Jesus Christ.
- **Personal will:** Decision maker.
- **Alexandrian Theology:** Formulated by Alexandrian Popes: Athanasius, Cyril the great, Dioscorus, and others and was on soteriological bases.
- **Antiochene Theology:** Declares two natures in Jesus Christ after Incarnation (not the same belief of the Syrian Orthodox of the Antioch See now, they have the same Orthodox faith like the Alexandrian).
- **Homoousios tou Patri:** Same as Father in essence.
- **Subordination:** The three Persons are not the same as regards essence.
- **Logos-Sarx formula:** Apollinarian belief about Incarnation, denial of presence of a wise human spirit in Jesus Christ.
- **Logos-Anthropos formula:** the belief of presence of complete (perfect) Divinity and humanity in the Incarnate Word.
- **Fathers:** Saints, Fathers of the one church, well-known by their godliness and truth knowledge. Their writings appear between brackets of this type: {...}.
- **Ousia:** Express of what the object is, or the "being", what is and from what is formed? There are materialistic ousia and spiritual ousia.
- **Physis:** The sum of characters of the ousia; is a just meaning, but appears truly when an object or being carries it.
- **Prosopon:** Owner of the will and the decision and have distinguishing characters: He is the one who faces the other, owner of the physis, He is not the

mind which is an adjective of the wise beings, He is the owner and holder of mind and its capabilities.

- **Hypostasis:** The prosopon and the physis he carries. Cyril and school of Alexandria use "personalized physis" instead.
- **Incarnation/Sarcothenta:** Formation of a body or corpus for a certain being, occasionally, the term is used to mean Inhomination or to be a man: a human being, as in John 1: 14.
- **Inhomination/Enanthropysantos:** The body takes a complete human form, showing all components and characters of the human nature: body, soul, and the distinguished wise spirit.
- **The human nature:** adopted by God the Word at fullness of time: complete human nature exactly as our own with the exception of sin only.
- **The Divine nature:** The Divine essence of God the Word born from The Father before ages and is one essence with Him.
- **Christology:** Study of all what concerns Jesus Christ and His nature.
- **Apollinarius:** (AD 310-390), one of the heretics who appeared in the fourth century, he was bishop of Laodicea, while enthusiastically antagonizing Arianism, he fell in a heresy: denied presence of a wise human spirit in Jesus Christ. This was excommunicated in local councils, and in the second Ecumenical council held in Constantinople AD 381.
- **Apollinarianism/Apollinarism:** Apollinarius heresy followers, started in the second half of the fourth century, and remained till the middle of the fifth century in Syria and Egypt, disappeared by fusion in Eutychanism.

- **Eutyches:** (AD 378-454) Was head of a monastery near Constantinople, during his enthusiastic defense against Nestorian thoughts, claimed that at Incarnation of our Lord Jesus Christ, the Divine nature concealed the human nature; refusing the expressions: "from two natures", and "Hypostatic union", was accused in a local council in Constantinople AD 448, later on, in The council of Chalcedon AD 451.
- **Eutychianism:** Followers of Eutyches' heresy believe in one nature in Jesus Christ (The Divine nature concealed the human nature), and His body is not equal to ours' exactly.
- **Nestorius:** Constantinople Patriarch from AD 428 (Syrian), taught that Saint Mary should be called, Christ's mother, (Christotokos), instead of God's mother (Theotokos). She gave birth to the man Jesus, then, God, The Word indwelt in Him, denying the Hypostatic union, and believing in the continuity of the two natures separately. He died in Upper Egypt, exiled and excommunicated.
- **Nestorianism:** Followers of the Nestorian heresy, excommunicated with him in Ephesus council AD 431 (third Ecumenical), spread in the Arab Island and in Persia, still is the bases of the Assyrian church.
- **Monophysis:** Literally, means the belief in presence of one nature only in the Incarnate Word. Western countries and non-auditor writers used this term for all dogmas not accepting dual nature in Jesus Christ after union.
- **Miaphysis:** The dogma of those who believe in one nature (unity and not only) for the Incarnate God the Word, from two natures without mixing, mingling,

change or able for separation (The Alexandrian Faith formula).

- **Dyophysis ((Nestorians):** Belief in the continuity of presence of two separate natures in the Incarnate Word: the Divine and the human natures, in two prosopons united in the form.
- **Dyophysis (Chalcedonians):** Belief in the continuity of presence of two united natures in one only prosopon without the natural union. Some partners accepted this union, during the theological debates between the two Orthodox families.
- **Tom of Leo:** A letter written by Leo, pope of Rome AD 449, its real objective was to impose control and authority over all churches, distortion of the Alexandrian theology, some of the statements in it signifies acceptance of continuity of presence of the two natures separately in the Incarnate Word.
- **Council of Chalcedon:** AD 451, according to the order of Marcian and Pulcheria as a result of refusal of pope Leo the first decisions of the second council in Ephesus AD 449, accused pope Dioscorus of Alexandria (because of non-heretical affairs), and approved Tom of Leo as statement of faith.
- **Chalcedonians:** Followers of the faith recommended in council of Chalcedon based on Tom of Leo, calling those who deny it "Non-Chalcedonians".
- **Orthodox:** The straight forwards faith for Christians based on the decisions of the ecumenical councils: Nicene AD 325, Constantinople AD 381, and Ephesus AD 431, before splitting of the church.
- **Heroes or protectors of faith:** Term given to Popes of Alexandria, saints: Athanasius (20), Cyril (24), and Dioscorus (25), in acknowledgement of their great

efforts they spent: exiling, and sufferings they accepted for the sake of maintaining the Orthodox faith and standing against heresies and heretics.

- **Theodoret:** Bishop of Cyrus (AD 393-458), friend and malicious defender for Nestorius and Nestorianism, was the one who stood behind failure of all trials of re-union after Chalcedon. He is an obstinate defender of the Antioch formula: in two natures: dyophysis.

CHAPTER ONE:

Factions & Heresies in General

First: Concepts and evolution of Factions & Heresies

1. Literal meaning: A faction is something new and non-traditional; sometimes good, and sometimes odd and adverse. With regards to mental and philosophic matters, it may be called "heresy", which is derived from the Greek word "airesie". It is turned to be used to denote one of the doctrines of philosophy or schools of thought. This gradually merged in religions, and turned to be used for different sects of thoughts in that religion¹.

2. Factions: Its use developed, and was restricted to indicate the religious doctrine of sects of people bound with others a bond of certain religion. These are distinguished by the different opinions, or the different explanations, that make different sects or groups in the same religion.² Thus this term was used to point to all the Jewish sects, used for Sadducees (Acts 5:17), for sect of Pharisees (Acts 15:5, 26:5), also in the beginning was used for Christians. Saint Paul was introduced: "and a ring leader of the sect of Nazarenes." (Acts 24:5), "that according to the way they call a sect," (Acts 24:14)." for concerning this sect, we know that it is spoken against every-where"(Acts 28:22).

The term was used with its odd and bad meaning to point to the harmful division of the Church. It was regarded as

¹. Gregorius, Bishop: C omparative Theology, Coptic Orthodox Clergy college, Cairo, pp. 5, 6 (Arabic).

. Gregorius, Bishop: Comparative Theology, Coptic Orthodox Clergy College, Cairo, p.7.(Arabic)²

"works of the flesh" (Gal. 5:19-20). "For there must also be factions among you, that those who are approved may be recognized among you."(1 Cor. 11:19) "who will secretly bring in destructive heresies,"(2 Pet. 2:1).

3. Faction in The apostolic era: Its meaning took the odd one; same as heresy. It was used to mean the spurious doctrine not according to the apostolic one. With extension of the church, and growth of its spiritual authority, all strange doctrines faced intensified hating. The church regarded heresies or factions as heinous crimes, and considered their followers as enemies to God and the church.

Saint Ignatius wrote in his message to people of Tralles item 6; {Be away from the foreign table, I mean heresies. Those people mix Jesus Christ with their doctrine, only to win your confidence by false claims and reasons. As if they offer deadly poison but mixed with honey and wine; so their victims are innocent, drink it with pleasure; death drink with a lethal pleasure. You must therefore be aware from those people³}.

4. Post-Apostolic Fathers' era: Some Fathers accepted on themselves to be accused in their characters, but refuse abruptly, describing them as heretics. {Some people went to Saint Agathon the great when they knew his spiritual achievements and many virtues, they tried to test him; they said to him: are you Agathon the arrogant? He said: yes, exactly as you said. Then they said to him: are you Agathon, the chatterbox and the fraudulent? He said yes I am. Lastly, they said: are you Agathon the heretic? He said: Never ever, I am not a heretic. Then,

³ . Malaty, TY Hegomenos.: Apostolic Fathers, San George Coptic Orthodox church, Sporting, Alexandria, Egypt, p.111.(Arabic).

they asked him: why you could endure all what we said, except the word "heretic"? He answered them: all what you said to me I consider useful and beneficial to myself except being a heretic because it separates me from God. He considered acceptance of humiliation as a Christian virtue, but describing him as a heretic equals approval of being an enemy to God and the Divine truth.

Second: Facing factions during the apostolic era

Disciples, apostles, and leaders of the early church in confrontation of any case that needs some discussions and interchange of opinions in order to give a decision, they meet together with one mind, soul, and heart. "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers."(Acts 1:14) Then questioning God, who knows the heart of all, and asking the directions of the Holy Spirit to make the decision. "And they prayed and said, You O Lord, who know the hearts of all, show which of these two You have chosen," (Acts 1:24). The oldest of them, stands to discuss the subject with all its relevant affairs, displays it within hands of God. "Now all who believed were together, and had all things in common."(Acts 2:44) This procedure is quite evident in confrontation of diversity of opinions as regards circumcision of gentiles as they accept faith. Peter rose up first, then Barnabas, Paul, and James. Then it pleased all the church to send Judas and Silas with Paul and Barnabas to Antioch. "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, and from things strangled, and from sexual immorality. If you keep

yourself from these, you will do well. Farewell."(Acts 15:28-29) An unified decision was given. So, the apostles and the early church confronted what arose from new issues: social, theological, ecclesial, or explanations of bible, without falling into thoughts or philosophy that may cause schism or splitting of the church.

Third: Types of heresies

Heresies can be classified into two main categories:

1. Spiritual, cultural, or social heresies:

Doctrines, antagonizing Christian piety, are regarded by the church as deviations from the way of holiness and lawful progress, similar to that of Balaam son of Zippor. "But I have few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality."(Rev. 2:14). Balak took this advice, and people of Israel began to commit harlotry with the women of Moab. "Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. They invited the people to sacrifices of their gods. So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against of Israel."(Num. 25:1-3). Similar act was done with the "Midianites", and there was a plague among the congregation of the Lord (Num. 31:15-16).

Moses pointed to this issue (Deut. 23:3-5), David (Ps.106:28-29), Hosea (Hos. 9:10), Paul the apostle (1 Cor. 10: 8), Peter the apostle (2 Pet. 2:15), Jude the apostle (Jude 11), and also in revelation (Rev. 2:14).

Also, as mentioned in book of revelation in the words written to the angel of the church in Pergamos : "Thus

you also have those who hold the doctrine of Nicolaitans, which thing I hate."(Rev. 2:15), and to the church in Ephesus: (Revel 2:6). Tertullian and Irenaeus, think that he had stopped marital relation with his wife, but later he returned to her because of her beauty. When he was rebuked for this, he was deviated in an innovation as permitted adultery. Others, regards his doctrine was a result of being in very jealous of his wife because she was very beautiful, when some blamed him because of his extra-ordinary bond to her, he tried to appear vice versa to this, so allowed others to make relations with her, so he fell in this faction.

There are other factions, like gnosis, that calls to stop eating meat, not to be engaged, regarding both acts as an impurity; mixing Platonic philosophy with Christianity⁴.

2. Theological, Dogmatic, or Faith heresies:

Uneven opinions or believes, not accepted in the Christian doctrine, in explanation or discussion; different from the apostolic traditions, concerning essence of God, physis, Divinity, or will of the Son, Divinity of the Holy Spirit. There were also heresies as regards of the Christian dogma; as the church sacraments, the Holy traditions, intercessions of Saint Mary, and Saints. Others were in the eschatological matters: as judgment, reward and punishment, or spirits. Some heresies were also in church rites and arrangements in preachment: prayers, fasting days, ceremonies, icons, orders and role of churches, and other things.

⁴ . Malaty, TY, Hegomenos: A panoramic view of Patristics in the first six centuries, St George Coptic Orthodox church, Sporting, Alexandria, Egypt, preparatory edition, 2005, p.27-29.

Fourth: Etiology and spread of heresies

1. Devil in- principal:

Devil creeps across lot of gaps with deceit, malice and cunning; exactly like in the occasion of temptation of Lord of Hosts. Sometimes with thoughts to the right, and others to the left, occasionally materialistic and earthy, and occasionally that appears from outside good and spiritual. Satan is not executed trick at all in opposing the truth, and seeding the trap or the heresy. A reasonable numbers of heresies were raised by clergy men; who fell in factions and heresies, like Arius, Macedonius, Nestorius, and Eutyches. Others were clergy men in leadership and education positions. "For she has cast down many wounded, and all who were slain by her were strong men." (Prov. 7:20)

2. Mixing non-Christian thoughts with Christian faith, dogma and rites:

Simon, the sorcerer tried to gather his previous experiences and receiving the Holy Spirit (Acts 8:18-24). Also, some of the itinerant Jewish exorcists tried to add to their job naming of the Lord Jesus over those who had evil spirits (Acts 19:13-19). Saint Paul warned repeatedly the believers and servants from this danger, in order to protect unity and purity of doctrine in the church. "For no other foundation can anyone lay than that which is laid, which is Jesus Christ."(1Cor. 3:11), "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accused."(Gal. 1:8). Many times he advised Timothy, his son in faith; not to accept any other doctrine. "Hold fast the pattern of sound words which

you have heard from me, in faith and love which are in Christ Jesus."(2 Tim. 1:13).

Mixing thoughts of paganism, or Judaism, and or Hellenic philosophy with the Christian doctrine, evoked lot of troubles in the Church during the third, fourth and fifth centuries.

3. Interference of politics and politicians in church:

The emperor, the empress, royal men, and governors imposed themselves on bishops of the church, up to interference in discussions in councils, election of those who will be ordained, capturing and putting clergy men in prison, exiling and issuing royal decrees. Also, there were always trials to praise, or put pressure on some bishops or patriarchs, to support one sect against the other, or in order to secure peaceful and steady control of their countries. Even, who is superior to his brethren in the church, to impose his authority and views on others, backed by the governors? Tom of Leo is an example of these reasons, that the church suffered a lot from it.

4. Absence of spirit of service and humility:

Occasionally, man falls in being pride; when he discovers himself to be a talent: as regards voice, oratory, poetry, or wealth. "Pride goes before destruction and a haughty spirit before fall."(Prov. 16:18). Origen, in spite of being multi-talent man, with very wide service in the church, was sidetracked in his thoughts and writings. "Therefore let him who thinks he stands take heed lest he fall."(1 Cor. 10:12)."Because you say, I am rich, have become wealthy, and have need of nothing- and do not know that you are wretched, miserable, poor, blind , and naked-"(Rev. 3:17).

Fifth: Bad effects of heresies

1. Deviation from the Orthodox dogma:

Factions in religions are different from innovation in science. Science stands on human mind efforts in discovering what is hidden from minds and previous knowledge. Mind is unable to achieve the perfection of knowledge, and the completeness of being aware of the full truth at once and at the same time. Consecutive human efforts result in discovery of facts, and scientific secrets gradually and in accordance with previous authors. {But in religion and preaching, it is different because they are built on heavenly inspirations, declarations, and apostolic traditions. Human mind has little responsibility in discovering or reaching them}⁵. So, complete facts in religion are expected to be declared from God. Believers have nothing to modify or add over any. Many of the faith affairs, if were subjected to follow human mind and analysis, will be modified with lapse of time, and be different from the original bases. The heavenly religion will be changed to followers of particular persons or leaders. Faith dogma and traditions should not be adjusted by philosophy, otherwise loss of the great spiritual faith facts, and its supernatural origin. If faith is subjected to mental analysis, it will be –like sciences-, subject of different views. These may be contradictory, difficult to unify, and with limitation of dispersion and variability.

This explains the powerful resistance facing each new faction from those responsible for Orthodox faith in general, because it differs from some of the religious traditions handled by fathers and grandfathers. Heresies

⁵ . Gregorius, Bishop: Comparative Theology, p. 15.

are revolution against what we received from Fathers, deviation from canons of the original religion, and a human trial to control religion to the human common sense which is subject of decrease and changes.

2. Justification of plagues and curses:

The plagues are ready for anyone who adds to the words of prophecy of the bible, or taken away from it. These are curses waiting who makes himself enemy of God, destroying the Holy doctrine; who had split the unity of the church, and made confusion of simple people.

Words of the scriptures are very clear as regards heresies; are destructive and their punishment by God is great. ": If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book."(Rev. 22: 18-19) Our teacher Saint Paul says:", but there are some who trouble you and want to prevent the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accused. As we have said before. So now I say again, if any one preaches any other gospel to you than what you have received, let him be accused."(Gal. 1:7-10). And, he said to those who disturb the believers with strange doctrine and deviate them from the perfect bible doctrine: "; but he who troubles you shall bear his judgment, whoever he is." (Gal. 5:10). Also, he described them in the second epistle to the Corinthians: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan, is able to transform

himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works." (2 Cor. 11:13-15).

Saint Peter also, in his second epistle writes: " But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring the destructive heresies, even denying the Lord who brought them, and bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber." (2 Pet. 2:1-3). He continues and say: "and consider that the longsuffering of our Lord is salvation-as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things are hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the scriptures."(2 Pet. 3:15-16).

3. Church harms:

A. Believers' division: and dispersion of their words, break of the unity of the church of Christ: chill in love between believers is a must after schism, arousal of conflicts and diversity between them. How many disasters of wars between people as a result of heresies in the single nation, or more than one nation! Heresies caused persecutions and sufferings for many people. How many martyrs had fallen in Alexandria and all Egypt from "the after effects" of Tom of Leo?

Constantinople was lost, and handed to enemies because the schism between its church and Rome!

B. Church fall in exhaustion of, and squander instead of laying efforts for care of souls, their salvation, solution of family, social familial problems, peaceful life, and enjoying fruits of Holy spirit. Church spends all its time and effort in preparation of sheets of reply to heresies, and accusations for heretics and their followers. Church should consecrate time and effort for pastoral care, redemption of sinners, support poor people, stand beside sad people and those suffering from problems: give them peace and consolation.

C. Pump the weak and simpletons; make too many people unable to differentiate between sects, and conflicting opinions. Lots of believers, loose confidence in religious dogma in general, or come to one side against the other, loose their piece and hope. Some prefer to keep themselves far from religious affairs and problems, in order that will not lean to one side. This may lead to loose interest in church and sacraments. They may deviate from truth and light, and fall in life of sin and darkness.

D. Hindrance of mission of Christ: How they can preach and they are in schism? How church will attract unbelievers while they have more than one faith and Christ? The church will be unable to preach, and will concentrate in wars of words and rhetoric with the other party. This will lead to bad reputation of the Christian and celestial teaching. Schism encourages unbelieving, or preference of not to believe at all. "And many will follow their destructive ways, because of whom the way of truth will be blasphemed"(2 Pet. 2:2). Jesus Christ asked in his intercessory prayer for his disciples in their

mission to the world: "that they all may be one, as You, Father, are in Me, and I in You, that they also may be one in Us, that the world may believe that You sent Me."(John 7:21). This is why Saint Paul asked the Corinthians not to work for disruption of the church. "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment."(1 Cor. 1:10).

Sixth: Good results from the defense of heresies

In the history of the church, heresies are evils; but God's will is to offer benefits and bounties, from evils. "So he said to them: out of the eater came something to eat, and out of the strong came something sweet." (Judg. 14:14). The church paid much, in order to gain these fruits, but their effects are lasting and continue to support the doctrine of the church. It is comparable with some difference to "martyrdom"; which entails loss of blood of some dear brethren on earth, but their blood irrigated the vine, flourished, made flowers and gave many fruits over several decades.

1. Gathering of the one church in the Ecumenical councils; to defend the common danger⁶. The disciples established this policy, and for the first time. Disciples and apostles met together to discuss the common problems that faced them, while they were preaching. They met in Jerusalem about AD 45, to decide: whether circumcision is necessary for gentiles (new believers) for

⁶ . Gregorius, Bishop: Comparative Theology, p20.

their salvation. "And certain men came down from Judea and taught the brethren, unless you are circumcised according to the custom of Moses, you cannot be saved." (Acts 15:1) The first Ecumenical council was held in Nicene, AD 325, attended by 318 bishops from all churches, to discuss "the Arian heresy and other affairs". Arius denied and subordinated Divinity of the Son, our Lord Jesus Christ! The second Ecumenical council was held in Constantinople, AD 381, attended by 150 bishops, to discuss heresies of Macedonius, Apollinarius, and Sabellius. They gave several decisions accordingly. The third Ecumenical council was held in Ephesus "the first". AD 431, attended by 200 bishops, to discuss heresy of Nestorius, who claimed that there are two separate physis in Jesus Christ, and Saint Mary is not Mother of God, but mere mother of Christ (the Man only). They gave their decisions, some canons for regulating church affairs. These three Ecumenical councils constitute a crown over head of the apostolic one church. All leaders of all world churches gathered, and unified themselves and formulated one dogma and one faith.

2. Writing in detail exactly one faith Creed (Nicene-Constantinople Creed): any new doctrine or a subject with controversy in opinions needs detailed discussion, reaching agreement of exact wording to express the Orthodox opinion.

The disciples guided by the Holy Spirit, in Jerusalem council, could reach an approval of some definite recommendations, to be delivered to all churches. "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If

you keep yourselves from these, you will do well. Farewell." (Acts 15:28-29)

In the first Ecumenical council, in defense of the Arian heresy, the Nicene faith Creed was defined. This was completed in the second council in Constantinople, the belief in Divinity of the Holy Spirit, in defense heresy of Macedonius, Patriarch of Constantinople. And in the third council, the preface of the faith Creed was written, expressing the belief in Saint Mary, mother of God, in defense of Nestorius heresy. In the same council, the liturgical statement: We believe that His Divinity was not separate from His humanity one moment or a twinkle was cited. This statement was completed: He made His body one with His Divinity without mixing, mingling or change, in defense of the heresy of Eutyches.

To sum up, heresies were the throe, the church passed by, in order to put the exact wording of her faith and dogma in the different councils. These were the fruits of the Holy Spirit guidance of Fathers in long, exhaustive discussions and search.

3. Defining Heroes of Faith: "For there must also be factions among you, that those who are approved may be recognized among you."(1 Cor. 11:19) Ordeals define and inflame real Fathers in front of the world. Up till now, western and eastern churches uphold what was said by Pope Athanasius, who justified the title "The apostolic", also Pope Cyril the first, justified the titles "The Great, The pillar of faith". Those accepted lot of sufferings, be exiled for the sake of preserving Orthodox faith, resisting any deviation or bent, and their policy was: "Yet for Your sake we are killed all day long; we are accounted as sheep for the slaughter."(Ps. 44:22)

4. Enrichment the church in books and literature:

The discussions ran between church fathers in defense of different heresies, elucidated lot of facts, cleared many vague affairs, and solved many critical problems. There were no previous references to refer to, but it was their piety, long term life with Jesus, guidance, and grace of the Holy Spirit; lead them to write tremendous number of books, treatises, and letters. Up till now, these are an assets, springs, and treasury; inexhaustible to the present and future church, as was for the old days. The history, contemplations, commentaries, preaching, and philosophy written by them are useful for all ages, a heritage for the church to be proud with, and references in conferences and education, by which, the Alexandrian church could teach the world.

CHAPTER TWO:

Nature of Jesus Christ in the Alexandrian Theology

The key stone in Christology of the Alexandrian Theology is the perfection of Divinity and humanity in Jesus Christ. The mysteries of Incarnation and Inhomination are the acts to achieve this perfection.

Saint Mark preached with Christianity in Egypt, he was one of the seventy two apostles. He constituted the Alexandrian church, ordained Anianus as a bishop, with three priests, and seven deacons. He established the theological college of Alexandria, handed over the Orthodox faith to believers. He wrote the gospel carrying his name (written about AD 61), presenting through it our Lord Jesus Christ the strong savior, the winner, the great victorious, and servant of humanity⁷. He explained the bases of the faith as regards the humanity and the Divinity of Jesus Christ, simply and in short.

He names Him: Son of God: "The beginning of the gospel of Jesus Christ, the Son of God."(Mark 1:1) The word **Jesus**, in Hebrew means "God saves". The name **Christ**, means anointed king, or the specified for salvation and renewal of humanity through redemption on the cross. The word **Son of God** is the theological name pointing to Divinity of the Word, Son of God.

Christ was the One who was pointed to by prophets in the old days; and shortly before-hand by John the Baptist. "And he preached, saying, there comes One after me who is the mightier than I, whose sandal strap I

⁷ . Priests and servants of Saint Mark church, Heliopolis: Church encyclopedia; New Testament commentary, Vol. 1, St Mina monastery, Marriott, First ed., 2004, PP 304, 305. (Arabic)

am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit." (Mark 1:7-8).

He presented the nature and authority of our Lord Jesus Christ as follows:

His Divine nature and authority

1. Teaching in the synagogue as one **having authority**, and not as scribes (Mark 1:22).
2. **Commands** unclean spirits, and they obey Him: "But Jesus rebuked him, saying, "Be quiet, and come out of him" (Mark 1:23), ", and cast out many demons,"(Mark 1:34).
3. Able to **forgive sins**: "Son, your sins are forgiven you."(Mark 2:5).
4. **Heal sick people by order**: "He said to the man, stretch out your hand. And he stretched it out, and his hand was restored as whole as the other."(Mark 3:5).
5. **Rebukes the wind**, and says to the great windstorm and the waves: "Peace be still! And the wind ceased and there was a great calm."(Mark 4:39), ", that even the wind and the sea obey him!"(Mark 4:41).
6. **Restores life to the dead**: "little girl, I say to you, arise."(Mark 5:41).
7. **Feeds and fills**, five thousands with five loaves and two fish, then after collects twelve baskets full of fragments and of fish.(Mark 6:35-44). Also, four thousands with seven loaves and a few small fish; and took up seven large baskets of leftover fragments. (Mark 8:1- 9).
8. **Walks on the sea**, (Mark 6:49).
9. Did many **miracles** by word far from the case: "Then He said to her, for this, saying: go your way;

the demon has gone out of your daughter. And when she had come to her house, she found the demon gone out, and her daughter lying on the bed."(Mark 7:29-30).

10. Predicts: His sufferings, death and resurrection: "And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again."(Mark 8:31). Withered of the fig tree: "Let no one eat fruit from you ever again."(Mark 11:14).

One of His disciples betrays Him: "Now as they sat, Jesus said, assuredly, I say to you, one of you who eats with Me will betray Me."(Mark 14:17).

Peter's denial: " Jesus said to him, assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times."(Mark 14:30).

11. His resurrection, appearances, ascension into the heaven. (Mark 16).

12. Declaration from God the Father from heaven and clouds: "Then a voice from the heaven, You are My beloved son, in whom I am well pleased." (Mark 1: 11). "; and a voice came out of the cloud, saying, this is my beloved Son. Hear Him!" (Mark 9:7).

Confession Peter: "Peter answered and said to Him, you are the Christ." (Mark 8:29).

The centurion certify at the cross: "he said, truly this Man was the Son of God!" (Mark 15:39).

13. Declarations from Jesus himself: "Therefore the Son of Man is also Lord of the Sabbath."(Mark 2:28).

", of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." (Mark 8:38).

Transfiguration on the mount, with Elijah and Moses. (Mark 9:2-8).

He spoke about the Father, and the angels: "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father." (Mark 13: 32). "Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, and gather farthest part of earth to the farthest part of heaven." (Mark 13:26- 27).

He replied to the high priest: "Jesus said, I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with clouds of heaven." (Mark 14:62).

14. **The angels serve Him**, (Mark 1:13). He prohibits demons to speak, (Mark 1:34). Even the unclean spirit says: "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know that you are – the Holy One of God!" (Mark 1:24). "And the unclean spirits, whenever they saw him, fell down before him and cried out, saying, you are the Son of God." (Mark 3: 11).

His perfect human nature:

Saint Mark clarified the perfect humanity in Jesus Christ. He showed all characters of the human nature. He used the term "Son of Man" repeatedly.

1. He **prays**: "Now in the morning, having risen a long while before day light, He went out and departed to a solitary place; and there He prayed." (Mark 1:35), "And when He had sent them away, He departed to the mountain to pray." (Mark 6:46), ", and He said to His disciples, Sit here while I pray." (Mark 14:32), and this act was mentioned twice later in this chapter.

2. He **eats and drinks**: "And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, how, is it that He eats and drinks with tax collectors and sinners?"(Mark 2:16).

3. He has human emotions: "Then Jesus moved with **compassion, stretched out His hand**, and touched him, and said to him, I am willing; be cleansed." (Mark 1:41), "And Jesus, when He came out, saw a great multitude and was moved by **compassion** for them, because they were like sheep not having a shepherd."(Mark 6:34).

Warns: "And He strictly warned him and sent him away at once,"(Mark 1:43).

Looks around Himself with **anger**: "And when He had looked around at them with anger, being grieved by the hardness of their hearts,"(Mark 3:5).

"Then, looking up to heaven, He **sighed**, and said to him," (Mark 7:34). "But He **sighed deeply in His Spirit**, and said, why does this generation seek a sign?"(Mark 8:12).

"I have **compassion** on the multitude, because they have now continued with Me three days and have nothing to eat. And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."(Mark 8:2-3).

"But when Jesus saw it, He was greatly **displeased** and said to them, Let the little children come to Me, and do

not forbid them; for of such is the kingdom of God."(Mark 10:14).

"Then Jesus, looking at him, **loved** him, and said to him, one thing you lack :"(Mark 10:21).

"And He **took them up in His arms**, laid His hand on them, and blessed them."(Mark 10:16).

"But immediately, when Jesus **perceived in His spirit** that they reasoned thus within themselves, He said to them, Why do you reason about these things in your hearts?" (Mark 2:8).

"And Jesus, immediately knowing in Himself that **power had gone out of Him**, turned around in the crowd and said, who touched my clothes?"(Mark 5:30).

4. Troubled, distressed, and sorrowful: ", and He began to be troubled and deeply distressed. Then He said to them, My soul is exceedingly sorrowful, even to death. Stay here and watch. He went a little further, and fell on the ground, and prayed that if it were possible, the hour might pass from Him." (Mark 14:33- 35).

5. "And Jesus cried out with a loud voice, and breathed His last. Pilate marveled that He was already, dead; Then, he bought fine linen, took Him down, and wrapped Him in the linen."(Mark 15:37, 44-46).

6. He loved His surname "Son of Man": "Therefore the Son of Man is also Lord of the Sabbath."(Mark 2:28) "And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again."(Mark 8:31) ", of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."(Mark 8:38) "Behold , we are going to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes;"(Mark 10:

33) "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."(Mark 10:45) "Then they will see the Son of Man coming in the clouds with great power and glory."(Mark 13:26) "The Son of Man indeed just as it is written of Him, but woe to that man by whom the Son of Man is betrayed!"(Mark 14:21) "The hour has come; behold, the Son of Man is being betrayed into the hands of sinners."(Mark 14:41) ", he said, truly this Man was the Son of God."(Mark 15:39).

7. He also loved the surname "**Son of David**": ", he began to cry out and say, Jesus, Son of David, have mercy on me!"(Mark 10:47) "How is it that the scribes say that the Christ is the Son of David?"(Mark 12:35).

First: Christological Thoughts After Saint Mark

The faith of the Coptic Orthodox Church continued to be a life experienced by believers themselves, amidst their brethren through their union with the Father, in the Son, through the grace of the Holy Spirit. There was no written Creed or limits for this life; because it was superior to the human expression. But there were necessities for those recently accepting the faith to learn and verify some faith affairs, even in a simple short form before their baptism, and being included in membership of corpus of Christ. This may be called "**Baptism Faith Creed**". This includes a short summary for the basic Christian doctrine; the most important two items concern Christology, and the Trinity-Unity dogma⁸.

Then, comes "**Didache**", (God's instructions for gentiles, as conducted by the twelve disciples), as the oldest known church's canons (appeared probably in Alexandria), in 16 parts, covering general affairs, and not expressing all the Christology. In the fourth and the fifth part, the trinity is mentioned at baptism, and the Lord's Prayer; in the sixth and seventh parts about Lord Jesus, Son of the Father, beside some words of Lord of Hosts⁹. During the era before Nicene Council, all fathers and scientists' writings from all Christian countries expresses the Christological thoughts known at that time before the era of councils and conferences. There were no faith creeds or dogmatic thoughts for each church belonging

⁸ . Malaty, TY, Fr.: A panoramic View of Patristics in the first six centuries, with an over view of selected Coptic Orthodox Fathers and Authors of the middle ages, St George's Coptic Orthodox Church, Sporting, Alexandria, Egypt , Preparatory edition, 2005, p.10.

⁹ . Jurgens, WA: The faith of the early fathers, Vol. I, Liturgical Press, Collegeville, Minnesota, 1970, pp.1-6.

to the theological colleges and the four main Sees that eluded in the first two centuries. All opinions or directions were examined, discussed, and exchanged between bishops by means of letters and messages for information and discussions. Really, it was one catholic apostolic church guided by the leadership of the Holy Spirit, through the Fathers: "That good thing which was committed to you, keep by the Holy Spirit who dwells in us."(2 Tim. 1:14); conciliate of the church is verified by its councils¹⁰.

Second: **Christological thoughts in the Apostolic Era**

Writings of Fathers of the church continued. Their thoughts spread the Christian faith, by introducing vivid models for the probates, the instructions, and attracting others by the perfect behavior. They preached by the name of Christ. Debates and confrontations with thoughts of pagans, Jews, and philosophers; Greek in particular were raised. The church respected the regional authorities, and laws, without interfering by any mean in administrative affairs of countries. No consolidation, no governing hope, nor domination was intended.

Number of believers increased, more churches were established all over the Romanian Empire. Resistance started, and persecution from all aspects. There, the role of "**Apologetic Fathers**" emerged, defending the Christian faith, and Christians. Their weapons were good characters, behavior, and writings only, showing full

¹⁰ . Bishoy, Metropolit.: Dogmatic theology- comparative theology- ecumenical conferences- Patrology, Institute of shepardship and culture, Clergy College, Cairo, 13th ed, 2000AC, pp. 6-9.(Arabic)

respect to the political authorities. They pointed out the superiority of the Christian doctrine and the fallacy of the world's philosophy and wisdom; because these never reach the absolute truth. As regards the word of truth; the Divine logic came to world. Christianity is the Divine philosophy, and science. Most of their writings are in the form of letters; but there was no uniform formula (debates, poetry, treatises, etc).

Clement of Rome (AD 80-101): mentioned in his letter to the Corinthians: For the sake of love that offered to us by our Lord Jesus Christ by the will of God, gave us His body and blood for our bodies, and His life for our lives. The Lord Jesus according to the flesh is descendant from Jacob¹¹.

In a letter, claimed to be from **Barnabas***: Look, this is Christ for the second time, not a son of man, but Son of God appearing in flesh. So far, they will say that Christ is Son of David, and David himself prophesized, terrified and recognizing sin of sinners said: "The Lord said to my Lord, Sit at My right hand, till I make your enemies Your footstool."(Ps. 110:1). Isaiah also said: "Thus says the Lord to His anointed, To Cyrus, whose right hand I have held-To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut:"(Is. 45:1). Look how David calls Him Lord, and not son..¹²!

Saint Ignatius of Antioch: The third bishop of Antioch, and is one of the fathers who followed Saint John the apostle. In one of his letters, -which are described to be

¹¹ . Fathers of the church: The Apostolic Fathers, Arabic translation of Patriarch Elias, the fourth, Mua'wad (W.D.), P 110. (Arabic)

* Recent research works, refuse to relate this letter to Barnabas the apostle, as it gave harsh look to the Old Testament, It is clear in chapter 16, it was written after destruction of the Temple, The writer of the letter mentions: From my side, I am not presenting to you advices as a teacher, but as one of you.

¹² . Jurgens, WA: The faith of early fathers, Vol. I, Letter to Barnabas, P. 15.

rich real storage of history of Christian dogma- to the Ephesians¹³: There is only one physician, who is carnal and spiritual, born and unborn. God became man, true life in death. He sprung both from the Virgin Mary and from God. He is passable and impassable: our Lord Jesus Christ. He was conceived within Mary according to God's will; real descendent of David according to the flesh, but also from the Holy Spirit. Born, and baptized, Mary gave birth to Him and still virgin; died on the cross. All these hidden from head of this world; three secrets declared with power, but completed by God in quietness.

In his letter to the Smyrnaeans¹⁴ said: I glorify Jesus Christ, God who made you wise. As I regard your faith non-reluctant as it appears nailed to the cross of our Lord Jesus Christ. He is in flesh and spirit, and you are stable in blood of Christ. You are stable in faith as regards our Lord. He is really descendent of David according to flesh and, Son of God in the will and power of God. Really born from the virgin, and baptized by John. So, all the truth was completed in Him. He was nailed in flesh really for our sake in the time of Pontius Pilate and Hirode the fourth. We are the fruits of His blessed Divine sufferings. He accepted all these sufferings in order to save us. He truly suffered; He arose by Himself, not as some unbelievers claim that His sufferings were not real. In fact, these are who live a very superficial life, as they think, they live. They will be without body or form; like phantoms, in next life.

I believe and know that he was in body, even after resurrection. And when He appeared to His disciples,

¹³ . Jurgens, WA: The faith of early fathers, Vol. I. : Letter of Saint Ignatius of Antioch to the Ephesians. pp. 17-19.

¹⁴ . Ibid: Letter of Saint Ignatius of Antioch to the Smyrnaeans, pp. 24, 25.

those with Peter, said to them: "Behold, My hands and My feet, that it is Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." (Luke 24:39). They directly, touched Him. And because His flesh is in union with His spirit, they verified and believed. For this reason they despised death. They were superior to death level. After resurrection, He ate and drink with them because He was with flesh, in spite He was one with spirit of Father.

Third: **Christological Thoughts of the Apologetic Fathers**

In the second decade, Pagans and Jews started serious resistance and verbal and written debates against Christianity, especially in eastern countries: concerning Christology, and who is Christ? Is He God appearing in flesh? What is the nature of His body? How He Incarnate? Inquiries faced the Fathers; they must give replies in a simple language accepted by the human mind, especially unbelievers. Those Fathers were called the "apologetics", of the Orthodox Faith in Christ. On these days, appeared some who tried- even from Christians- to mix philosophy and materialistic sciences in talking about Christology, thence, factions, heresies, and schisms appeared.

1.: Justin the Martyr:(AD 100-165)¹⁵ His personal view concerning "The Incarnated heavenly power", as cited in John 1:1-14, and resulted in establishment of "Logos Theory": Jesus Christ, the Incarnate Logos, or Word of

¹⁵ . Norris, RA : The Christological Controversy, Fortress press, Philadelphia, 1980, p. 8.

God. The Logos is Son of God, born from Father before ages, world creator. He is the Logos, Who lead people in the old testament to know God, and in fullness of time became man: body, soul, and spirit (first defense 10 1). The Logos, simply and in humility, came to us as prophets told us, and He will appear for a second time in glory, and controls the world, and establish the kingdom of the Father.

According to Justine, The Logos is a mediator between God and man: "For there is one God and one Mediator between God and Men, the Man Christ Jesus,"(2Tim. 2: 5). Indescribable creator, infinite, reacts with man through His Son born from Him, Who expresses himself. He is the Logos who formulated the world, appeared to people, and offers man partaking God's nature. It became clear, that Logos Incarnated to defeat darkness power, and opens the way of the eternal life for man.

There are other thinkers in this century, deviated from the perfect thoughts: heretics, from them "Deceits", who described body of Jesus like a phantom, because they consider that there is great difference between God and materials. Others, thinkers "Gnostics", refuse to confess that the savior took real body, and suggested instead that Jesus the man, was simply shadowed or accompanying the real Christ, who was secure of insults at birth, hunger, sufferings, and death. Others, like Marcion of Pontes, debated that Jesus body was a ghost¹⁶.

2.: Other Fathers and Scientists: During the second and the third century, Fathers and scientists appeared in the one church, enriched "the Christology"_by their

¹⁶ . Norris, RA: The Christological Controversy, Fortress press, Philadelphia, 1980, p..8.

writings and experiences. The celestial thoughts were directed in the different districts, to the thoughts of salvation, about truth. Churches exchanged replies for different raised questions, in order to present the enough useful knowledge, necessary for salvation.

A. Melitio bishop of Sardis¹⁷: (About AD 175-180) States: {He was buried as a man, and raised as a God, because by nature, He is a God and Man}. Here, he confirms that the body of Christ is a definite fact, side by side to His Divinity, and this is a defense against the Gnostic belief. In 1940, appeared a complete print copy of his "Sermon on the Pass-over", we find highly expressive statements about the Christian traditions that depend on what is cited in gospel of John, and epistles of Saint Paul, states that Jesus Christ is the Divine glorified image, Who was Incarnated for the sake of salvation of the human race, from sufferings and death, he inherited from Adam. Incarnation or adoption of flesh by Son of God is the completion of rites of the covenant of Moses, who lead Israel, and accordingly all human nature, since creation until time of Incarnation.

B. Ireneaus bishop of Leon¹⁸ : (AD 140- 202) In his Christology, he stated: there is perfect divinity of Christ, and perfect reconciliation by adoption of humanity. The Incarnation itself is the reconciliation; it is the divine presence within people by the Word or the Logos. By this, God came to people, so they will know Him, the knowledge when completed, change people and upgrade them to a better life. So Incarnation is a fact expressing "Union of God with man", and the unity of history of humanity with God. God, the Logos adopt for Himself in

¹⁷ . Norris, RA: The Christological controversy, p. 9.

¹⁸ . Ibid. : p. 11.

Christ Adam's being: The fleshy, materialistic being. This is the prevalent clear protocol in expressing Christology which he wrote in his book: "Contra-heresies". The duplicate Christ, in Gnostic doctrine, is refused, opposite the one Christ, which is unity of Divinity and creatures.

C. Tertullianus- Carthage¹⁹: (AD 160- 223) In his writings around "Divinity of Logos", he refused Marcion's and Gnostic duplication. In his book, "Body of Christ", and its appendix "arousal of the body", clarified that redemption and salvation covered all man: the body, also the soul, and the spirit. The salvation, represented by resurrection, included all somatic and asomatic parts of the human nature. The body, and in spite of its weakness and its lack of beauty, is the subject of God's love. In his book: "Contra- Praxeas", he defined his opinion and refusal of duplication in detail.

He mentioned; absolute Divine unity by nature; but indivisible trinity in being. He used the simulating things, spring, and a current from it, source of light and its rays in speaking about the Father and the Begotten Son before ages, the creator and world engineer. He is the same "The Word, The Son", who announced the presence of God in the rites of the old covenant, at the end, became Incarnate "Jesus the Nazarenes", for salvation of man.

Monarchies resisted those who used the term "The Son", refers to humanity (flesh) of Jesus, while "The Father" refers to His Divinity. Tertullianus, differentiate between The Father and The Logos, in the Divinity circle. He believes in Jesus Christ, the Incarnate Logos is the same one person: humanity and Divinity (human and Divine

¹⁹ . Norris, RA: The Christological Controversy, Fortress press, Philadelphia, 1980, p. 14.

being). Two components united together, not by the way of reaction together, or changes in each other. But, form the bases of two acts: human, and Divine.

Fourth:

Christology of Deans of School of Alexandria²⁰

The interest of the school, was not restricted to "Theology" only, but was an educational syllabus, constructed on "Encyclopedic" basis. At start, a complete series of world sciences, and gradually upgraded to behavioral and religious philosophy, and lastly the Christian theology through explanation of the holy books. Worship was running side by side with education²¹. Professors and students practiced praying, fasting, and some types of piety. Their life was ideal model in purity and perfection. The advanced curriculum of the school was about the Divine wisdom, the spiritual knowledge sufficient for the Christian man. This encyclopedic curriculum is an Alexandrian tradition. They formulated and defined "The Alexandrian Theology" dogma, which enriched the salvation thoughts for the church all over the world.

1.: Saint Clement of Alexandria (AD 150- 215) He was the one who said: "Philosophers were children, till Jesus raised them as men". The differences, the old philosophers had not enjoyed except very little clips of truth, while Christianity declared the full truth in Jesus. He did not attack Gnosticism (knowledge), as a heresy but to discover the Christian Gnosticism: The spiritual believers who accepted the knowledge as a Divine gift.

²⁰. Malaty, TY, Hegh. : Coptic Orthodox church and Spirituality, pp. 26- 31. (Arabic)

²¹. Ibid: Atteia, Aziz: p. 26.

Through enlightened, as a work of Christ the Logos in understanding of scriptures, in lights of church traditions. Those who know God are called sons and gods. The Word of God became man, so that we will know how a man will be god.

In his first book of his work and the second: "The Educator"; he declared the personality of the educator: Who is the educator? He is the Son of God, Father's image, the untouchable, who became in our form through His human body. He is without sin, the ideal model, and that we try to be on His form (1: 1: 2: 2, 2).

2.: Origen²² (AD 185-154), handled to the Christology the (Greek) scientific terms: physis, hypostasis, ousia, homoousion, and others. He was the first to use the expression God-Anthropos (Theonothropos), to emphasize the humanity of Jesus in opposition of Gnostics. At the same time, he stressed the unity of Christ's nature, saying: In spite of "The Christ", as a name denotes His Divinity, human characters can be ascribed to Him, and the reverse. Son of God, through whom He created every thing, is called Jesus Christ, and Son of God. When we say: the Son of God died, and this is referring to the nature subject to death, as surname "Son of Man", so to assure that He will come in the glory of His Father, together with His saintly angles. For this reason, we find that through all the holy scriptures, the Divine nature was not expressed with human words only, but decorated the human nature with surnames of dignified Divinity.*

3.: Saint Dionysius the Alexandrian²³(AD 190-264)
Called by Pope Athanasius: teacher of "The One

²² . Norris, RA: The Christological Controversy. pp. 15-16.

* Some other views of **Origen** are considered as heresies, so prohibited by the Coptic Orthodox Church.

Church". He witnessed the Romanian persecutions (Dacian, Valerian). He faced conflicts, and heresies: Heresy of Sabellius, father of Christological heresies Paul of Samosata. He directed four letters to Pope of Rome, as regards Trinity dogma explaining the relations between Father and Son; there was no time God was not the Father (i.e. without Son). The Son is the glory of the eternal light, and so He is absolutely eternal. Where the light is always found, His glory is continuously presented. So, if the eternal glory radiates in front of Him, He is one with Him in being. He is being without a start, born over all ages, radiates in front of Him continuously. He is the wisdom. The Father is eternal, and so the Son is eternal, He is light from light.

4.: Theognostus (Thaogost) (Dean AD 265-282), A theologian wrote 7 dogmatic books (Hypotyposes), some quotations from them were used by Pope Athanasius in his defense against Arius.

5.: Pyrios the father (after AD 309), A work consisting of twelve "Logia", i.e. speaking about "The Logos", are thought to be written by him, another work entitled "Mother of God".

6.: Saint Peter, the last martyr (Dean, and Pope AD 293-311) He justified the surname "The master teacher in Christianity"²⁴. During his priesthood, he convinced Sabellius, bishop of Ptolmaies (the five western cities), who was denying reality of Trinity; he regarded these as three shapes for declaration of personality of God. He was ordained as a Pope AD 302. He faced persecution of Diocletianus, and Maximianus. He suffered from schism of Meletius, Arius; first appeared in his days, and he

²³ . Malaty, TY: The Coptic Orthodox Church , as a church of erudition and theology, p. 49. (Arabic)

²⁴ . Malaty, TY: Coptic Orthodox Church and spirituality, p. 30.

denied perfect Divinity of Jesus Christ, and He is not equal with the Father. In the minutes of the council of Ephesus AD 431, three quotations from his works of the Saint, "About the Divinity", in defense of Divinity of Christ the Lord; He is truly "For the law was given through Moses, but grace and truth came through Jesus Christ."(John 1:17). And as Saint Paul said: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (Eph. 2: 8- 9). It is the will of God "And the Word became flesh and dwelt among us,"(John 1:14), "but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men."(Phil. 2:7). But, He is never found without Divinity at all. If the rich turned to be poor, but is never separate from His power or glory. But He made this in order to die for the sake of us: the sinners, the righteous die for the sinners, to present us in front of God through His death by flesh, but alive with the Spirit.

This what the evangelist assures by stating when the angel said to the Virgin Mary: "Rejoice highly favored one, the Lord is with you; blessed are you among women!"(Luke 1:28). When the angel Gabriel said to her "the Lord is with you", he meant "God the Word with you", verifying that God Incarnated in your womb, to be in flesh, as it is written:" The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."(Luke 1:35). God became flesh in the womb of the virgin with His personal will, without will of human being. He is not in need of a man or his sperms. The power of God that overshadowed the virgin,

and the Holy Spirit that came on her, are able to run action in her, with more capability than human sperms! Jesus who said to Judas: "Judas, are you betraying the Son of Man with a kiss?"(Luke 22:48), these events, and similar ones, and all remarks Jesus showed, the miracles He made, proves that He is "the Incarnated God". So, He is God by nature, and man also by nature.

7.: Didymius the blind (AD313-398), he learned by heart all Holy Scriptures, and church books. He attracted all forerunners by his academic standard and piety. Saint Antonius and saint Palladius visited him repeatedly. Of his sayings: In every psalm, there is what refers to Lord Christ. He wrote three books of Trinity, still around. He wrote 18 chapters against Mani. He has also a work on Incarnation. He resisted Arians, and run many debates with them.

Fifth:

Christology of Heroes and protectors of the Faith in the first three ecumenical Councils

Who studies the early ecumenical councils, will meet with men of the Alexandrian Christian thoughts, as heroes of Faith, leaders of thoughts on an ecumenical level²⁵, supported by their spiritual, piety, theological, and evangelical bases. School of Alexandria; was by its spiritual power, and deep theological thought, and evangelical studies, were behind the astonishing power of Fathers of Alexandria. Since early Christianity, Copts were famous by their ardor for the Orthodox Faith; also, the spirit of love, and unity. They were usually called to solve the theological conflicts in Eastern, as well

²⁵ . Malaty, TY. : The Coptic Orthodox Church and spirituality, p. 32.

Western churches, either by attendance or through exchangeable letters.

When the Roman successive waves of persecution calmed down, the Emperors accepted the Christian Faith. Heretics found wide fields to propagate their thoughts against Orthodox Faith, particularly, Arius, Apollinarius, Nestorius, Eutyches, and others. It was a must for Fathers of Alexandria to play a positive powerful role, in trial to re-orient heretics, and stabilize the evangelical church's Faith, especially what concerns Christology.

1.: Saint Athanasius the apostolic (20) (AD 297-373)

His teaching, represents the Orthodox Faith, and so he was called "Father of Orthodoxy". He lived an ascetic life, in deep bond with God: for three years at feet of Saint Antonius, joined Pope Alexandros to Nicene council AD 325, and was his hero, in spite he was just a deacon. From his mouth, and pen, the world knew the truth and orthodoxy. The world stood as one block against him, so it is said: If Athanasius would not stand for our Faith most probably the church could not achieve what is running nowadays. He was the principal axis of the dogma of "The Logos is the thought of salvation": God alone is able to save the fallen species (Soteriological interest). The main points of his doctrine:

- A. We could not be salvated, if God not become man.
- B. Son of God, who is equal to Father in essence, offered himself a sacrifice for our sake (cover us).
- C. The Incarnation, presented us to God, the Incarnate Word introduced God to us, and the Father attracts us towards the Son.
- D. Incarnation of Christ, and His death, is not a shame for God, but a glory, turned to be a reason for us to worship the Lord.

As regards the unity of the nature of Jesus Christ; being real Son of God, became at the same time "First-born among many brothers". Therefore, "Son of God", was the same, before Abraham, as well as after Abraham. There was one only who raised Lazarus, who also, inquired: "Where have you laid him?" (John 11:34), being God, He raised him. He himself being a man, spitted on ground, and being the God, opened the eyes of the born blind man. Being a man, He suffered in flesh, and being the God raised Himself, opened the tomb, raised the dead.

He took a complete human body: { Our savior have not taken a body without soul, or without senses or mind, it was impossible when the Lord became Man for our sake, that His body would be without mind, in order that the salvation offered to us by the Word would cover the soul with the flesh }²⁶.

This is the Alexandrian theology, formulated by the Saint in his many speeches, and writings, presenting an ideal model for the intimate bond between the church and piety, he states: { The Faith and piety are two allies, and sisters, who believes in God is in piety, and who lives with piety believes more and more }²⁷. From the piety and ascetism of the life of the Saint, the Holy Spirit lead him to write the Christian Faith, securing the straight forwards dogma, that still adopted and living in churches allover the world. Left in his books the necessary intake for the church, and those who will come after him to defend enemies of the truth and prevail.

It is great to remember the idiom of the saint Cyril, the great, about the formula he was using and repeating: Our

²⁶ . Pope Athanasius the apostolic, in Malaty, TY, Hegomeno: The Coptic Orthodox church, as a Church of erudition and theology, p. 87. (Arabic)

²⁷ . Ibid. : p. 82.

great blessed Father Athanasius was saying so and so. Still up till nowadays, his words are the casting opinion in ecumenical debates and in explaining the dogma.

His words defeated Arianism in the Nicene council AD 325. In spite of the pains he sustained, exiles (5 times), he stood as a rock, unchangeable, and non resilient. In his last years, he confronted also, Apollinarianism, which is a type of deviation from the truth, during the defense of Divinity and unity in Jesus Christ. This refutes the claim that Saint Athanasius had not given importance to the presence of wise human spirit in Christ. The Saint clarified this point in a local council, held in Alexandria AD 362. In his letter to Antiochenes, and letter to Epictetus, the bishop: the statement in the bible: "the Word became flesh", means that the Logos became man. In his book: "Incarnation of the Divine Word", at time of confrontation of the Arians, he stressed that Christ's corpus is not an obstacle for the presence of Son of God: to confirm His Divinity in spite of the truth of His Incarnation. He stressed that we do not separate the flesh from the Word, and worship Him for Himself. And, even when we need to worship the Word, we do not isolate Him from flesh. This corpus became one with the Logos, but we can say that some acts concern the human soul in Him: wept, disturbed, etc.

2.: Pope Timothy the first (22)²⁸ (Pope AD 379-385), in confrontation with the Apollinarianism in the second ecumenical council held in Constantinople AD 381, he taught that the Lord Christ salvated all the man: flesh, soul, and spirit. Then, how some people say that He was without a wise human spirit? His thoughts were similar to what Pope Athanasius left. Also he faced the

²⁸ . Malaty, TY: The Coptic Orthodox Church and spiritually, p. 33.

Sabellianism: (those denying the Trinity), and Macedonius heresy: (that the Father and the Begotten Son are present before ages; the Holy Spirit is created latter).

3.: Pope Cyril the first(24): Pillar of the Faith(AD 375-444) In the third ecumenical council held in Ephesus AD 431, the Saint stressed, and confirmed the unity of Divinity and humanity in Christ without mixing, mingling, or changing (alteration). He used the expression: "One nature for the Incarnate God, the Word", attributing it to his blessed Father Athanasius. Explaining, that He is not an ordinary man came to; or indwelled by, or accompanied by, or conjoined to the Divinity. Also, He is not in two physes after the union. He introduced to the church the term: Theotokos: mother of God, and refused the substitute presented to him: Theodokos: God's pot, or Christotokos: Christ's mother. He wrote many salvation theological letters about the one nature of Lord Christ: to Nestorius and others. He described in detail, the "Hypostatic union", that occurred during Incarnation of Lord of Hosts. The son born from the Virgin Saint Mary, is the real Son of God, born in fullness of time. He is born from the Father before all ages.

Also, he sent many letters concerning these topics to: Celestine Pope of Rome, monks of Egypt and Constantinople, John bishop of Antioch, Acacius bishop of Melitene, Valerian bishop of Iconium, Saksinos bishop of New Caesarea, about 60 letters. His unique books are: "Christ is one", "Description of Incarnation of the Begotten Son". These are beside "Passover letters", discussing all aspects of the correct Christology. He issued "Twelve Excommunications", for who makes

changes, substitutions, or additions to the dogma of the church in Jesus Christ.

By tricks, and deceptions, he was a prisoner for two months, then released to his See. He approved and signed the letter of conciliation²⁹, and reconstitution of union with John, bishop of Antioch: {We confess that our Lord Jesus Christ, the only Begotten Son, perfect God and perfect Man, with wise soul and body, born from Father before ages as regards His Divinity, He himself in latter days, for our sake, and sake of our salvation, born from the Virgin Mary as regards His humanity. He, himself is equal to Father in essence as regards His divinity, one with us as regards his humanity, from the two physes came the union, so we confess by One Christ, One Son, One Lord}.

Saint Cyril, like Saint Athanasius, accepted "Communicatis idiomatum"³⁰; exchange of surnames and characters. He stated that the body of Christ shares the Word surnames and characters, and the reverse. In other words, it is essential to attribute to the Incarnate Word all acts, sensations, and characters of Divinity and humanity. Truly, it could be said: the Word of God suffered according to humanity, became first-risen, so we must confess that the Word offered divine act to His body, and at the same time correlated to Himself what concerns His body. The Divinity had not suffered and not born from the blessed Mary, He is impassable, without beginning.

4.: Pope Dioscurus(25): (Pope AD 444-454). This Saint, as his fore-runners Pope Athanasius, and Pope Cyril, was justified the surname "Faith protector", because he

²⁹ . Malaty, TY : The Coptic Orthodox Church, as a church of erudition and theology, pp. 105, 106.(Arabic)

³⁰ . Ibid: p. 114.

suffered a lot: imprisoned, exiled, and hitting in defense of the orthodox Faith and the unity of the Incarnate Word, against the heretics. He was a hero in the second council held in Ephesus, AD 449, and also, in the council held in Chalcedon, AD 451. He was strictly abide by what he received from his ancestor fathers, as regards the Faith formula of nature of Jesus Christ, which express the Alexandrian theology thoughts: The hypostatic or natural union between Divinity and humanity of Jesus Christ; assuring the unity of the Lord Jesus. On the other side, the Antioch thoughts that declare the theory; The Word came, or dwelled in the human "Jesus", hence the two natures (with two wills) continued to be present; as if two persons in one. They gave this description, in order to avoid correlation between the weak human nature, sufferings, or death to Word Divinity. The Alexandrian theology core is "The Word became flesh"(John 1:14); miaphysis dogma. But the theological thought of Antioch school is based on their explanation of the verse: "For in Him dwells all the fullness of the Godhead bodily."(Col. 2:9).This school established the "Dyophysis" dogma. The leaders of this school were: Diodore from Tarsus, Theodore the Mebsoesta, Nestorius, Theodoret of Cyrus, and Hyppa bishop of Ruha.

Pope Dioscurus was highly zealous in assuring the Divine nature of the Lord Christ, he deserved calling him: "The real martyr of Christ". He was hit, his chin was plucked, his teeth were broken; and he was as a rock, not lenient. He was a fair man, he accused Eutyches for deviation and saying that the Divine nature of Christ, swallowed the human nature, His corpus was not the same like ours. Later on, he accepted him,

forgave him, absolved him on his redemption, and declaration the correct Faith.

His statement³¹: I read the blessed Cyril, the Saints, and the Saint Athanasius; they stated "from two natures", pointing to what was before union, but after union: Incarnation, they do not state two, but one nature. He condemned who hanged on, with duality (two natures) in his Faith: Theodoret of Cyrus, Flabianos bishop of Constantinople, Eusebius bishop of Dorylaeum, Domnus, Hippa, and others. He was not biased to faces or ranks. He was not behind dropping reading letter (tome) of Leo, bishop of Rome, in the second council of Ephesus AD 449. He asked two times from attendants to read it, but they refused as a tendency of respect to Rome See, so as not to evoke a wave of objection against what is cited in; it was according to thoughts of Nestorius³²: "of two natures after union".

He simulated his savior in council of Chalcedon AD 451, "He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth."(Is. 53:7). By the guidance of Pulcharia the Empress, they conspired against him, insulted him. They could not accuse him, affix to him, or judge him as a "heretic", because he repeatedly, declared his detailed Faith in front of the council. By a craftily, deceptive, and malice way; they were able to cut off, and exile him for administrative affairs. The council approved Tom of Leo as a new Faith formula. This end led to schism of the church to: Chalcedon churches, and non-Chalcedon churches.

³¹ . Malaty, TY: The Coptic Orthodox Church, as a Church of erudition and theology, p. 123.

³² . Malaty, TY: Panoramic view of Patrology of the first six centuries, p. 104.

They called him "The killer", and called the second council in Ephesus "The robbery council". He spent five years in his exile, under bad treatment, he departed there. From his exile in Ghanghara, of Baphlagonia, on the western sea shore of the black sea, he sent a letter to monks of Henaton, a monastery nine miles to the west of Alexandria, writing: {God, the Word is eternal and consubstantial with the Father in essence, became also consubstantial with man in essence according to flesh for the sake of our salvation, but remaining as He was before. He is born from the virgin and called Jesus, He himself through whom every thing is made by Him. The one nature for the One person, we can not split Him into two. He suffered real pains in flesh for our sake. Like us He felt tiredness from traveling, was not a shadow, slept like us, felt pains of wounds judged for Him by Pilate. We confess that He has a wise soul. We confess that the savior and redeemer is one: our Lord and God, although we see Him according to the economy, became man. Abide strictly by Faith of your Fathers, do not listen to words of heretics, that destroy souls, do not discuss with those dividing the one into two, our savior is one, as I told you, in spite of His sentimentalize, became man}³³. This is the Faith of our Coptic Orthodox Church, as formulated by our Saintly Fathers, irrigated by their blood, and crowned the crown of martyrdom in defense for it. Our Fathers supplicate and struggled for it to be kept a straight-forward: a salvation Faith.

Sixth:

³³ . Malaty, TY: Panoramic view of Patrology of the first six centuries, pp. 102, 103.

Christology of the Orthodox Faith after the Ecumenical councils

In Egypt, bishops, priests, head of monasteries, monks, and lot of people, faced distresses, and torments by the Chalcedon Christians, particularly the Romans of the Emperor (The royal or Melkite). Macarius, bishop of Edko, and partner of Pope Dioscurus in council of Chalcedon, and the first martyr of Alexandria church by the hands of one Roman soldier, because he refused to obey orders of the Governor, Proterius, the Chalcedonian Patriarch, who was appointed for Egypt. By their orders, churches were closed, and they seized many of the churches by force, with no right, and irrespective of the will of people. Many Egyptians got the crown of martyrdom, not just they refused to follow decisions of the council of Chalcedon, but also their refusal to sign of agreement of Tom of Leo³⁴. In Saint Macarius monastery, in the main church, when the soldiers read Tom of Leo, and asked the monks to sign it, Samuel (the confessor), said we are not in agreement of this Tom, not accepting council of Chalcedon supporters' testimony, not accepting any Arch-bishop for us except their pope Benjamin (non-Chalcedonian Coptic Orthodox), and asked to handle the Tom and torn it

1.: Pope Timothy the second(26): (pope AD 450-477), was called by Proterius, the Melkite Patriarch, "Elirios" as a cat; because he was short³⁵. A council held in Constantinople AD 475, attended by 500 bishops, confirmed excommunication of Eutyches, and rejection of Tom of Leo. Afterwards, some rabble people killed

³⁴ . Esizeros, Anba: The precious Kharida, Vol. two, p. 48. (Arabic).

³⁵ . Samuel, VC, Fr : The Council of Chalcedon Re-Examined, p. 447.

the Melkite patriarch, and burned his cadaver in a street in Alexandria. Pope Timothy, with love amalgamated the bishops ordained by the Melkite patriarch, after their declaration of rejection of Tom of Leo, council of Chalcedon, and believing the Orthodox Faith creed.

2.: Pope Peter the third(27): (pope AD 477-489) Surnamed "Mengos", soon after ordination. He held a council in Alexandria, excommunicated council of Chalcedon, and Tom of Leo. For this, Emperor Zeno exiled him, but later on returned him back, as a result of praying for his ill daughter and her cure. He continued communicating, writing, and discussion with bishop of Antioch, Peter the fuller, Acacias bishop Constantinople. In his days, Emperor Zeno issued declaration of union "the Henoticon", in which he neglected completely council of Chalcedon and Tom of Leo, and assured unity of nature of the Lord Jesus, the declaration included:

A. Decisions of council of Nicene, approved by Fathers of councils of Constantinople and Ephesus.

B. Excommunication of Nestorius and Eutyches, and acceptance of the twelve excommunications of Cyril.

C. Positively, confirming: {We confess that the Begotten Son of God is God who inhominate as He our Lord Jesus Christ, the same like us in humanity. He who humbled Himself, and was Incarnated of the Holy Spirit, and of the Virgin Mary "Theotokos" He is one Son, not two. We assure correlating miracles, as well as sufferings sustained by the Begotten Son of God, according to His will, in His flesh. We insist not to accept again those saying any thing about discrimination, or mixing or He is a phantom. The Incarnation is real, without sin, not amendment by any thing to the Son, the Trinity remained

Trinity, even when the Word inhominated, One of the Trinity.} ³⁶

The declaration had not given non-Chalcedon churches their wrights, but allowed them freedom to work.

3.: Pope Dioscurus the second (31): (Pope AD 516-518), started his activity, by a catholic letter: "The God, the Word took a human body, perfect in every thing, with wise pronouncing soul. He became with union one Son, one Lord, inseparable into two. The Trinity is the same one before and after the union, no amendment occurred with Incarnation" ³⁷.

During this period (the first half of the sixth century), three Heros of Orthodoxy appeared: Severus, Patriarch of Antioch, Philoxenus bishop of Mabbogh, and, Jacob alBaradea, the Metropolis.

4.: Saint Severus of Antioch: (Antioch Patriarch AD 512-538), born in Sozopolis city in governate of Pessedieh (The small Asia). He became a monk in a monastery close to Gaza. He traveled to Alexandria, accompanied by 200 monks, and next to Constantinople. They asked from Cesar Anastasius tearing Tom of Leo and decisions of council of Chalcedon. These were inside a box; he got them outside and burned them. He was elected and ordained Patriarch of Antioch AD 512. He remained so 7 years, till Cesar Eustinus (pro-Chalcedon), he slipped off all Orthodox Patriarchs. Saint Severus left to Egypt, to a town called Sakha. He defended all thoughts of heretics along 29 years there (one of them was Eulianus the imaginarium), who mixed the description of nature of the Lord Christ, by saying

³⁶ . Malaty, TY : The Coptic Orthodox Church and spirituality, p. 62.

³⁷ . The Coptic Church synaxsarium: volume I, 1969, 17 Babah.

that the corpus of Christ is not subject of separation or affection.

5.: Philoxinus bishop of Mabbogh: (Bishop AD 485-523), from Persia, (from Nahl, in country of Bagermi in Iraq), moved to Syria, when he was 34 years old, he was ordained as a bishop. He was strict to maintain the correct Faith. He supported the declaration of union, and asked all priests of the east to accept it. He was exiled by Chalcedon supporters to Ghaghara, there he was killed. He had three treatises of the Holy Trinity, ten treatises of the Incarnation of the word, His birth, and His passion, and a debate with one of followers of Nestorius. Most of these are present in the book, "The Fathers serious in worship".

6.: The Episcopal Metropolis Jacob El-Baradei:

(AD 543-578), grown in Al Mashquok monastery, near AlRuha (between the two rivers), promoted and ordained as a bishop AD 543, became a defender of the straightforward Orthodox Faith, promoted to be a general Metropolis. He spent lot of effort as evangelical, aiming to unify Christians of the east. He ordained many bishops, priests, and deacons; he continued to do this for 33 years. His name is in the list of Fathers in the Syrian Liturgy, and there is a liturgy with his name there. Western authors, close to the end of the sixth century, called a surname for the Orthodox believers who are non Chalcedon supporters: "Jacobites".

By the Chalcedonian Emperors, and the rejection of their following theme, Pope Timothy the third (32), was exiled. This Pope was ordained with Metropolis Jacob of Antioch, returned back together, and remained persuaded in Egypt. Also, Pope Theodosius the first (33) was poisoned for 29 years, till died.

Seventh:

Late Defenders of the Orthodox Christology

The second council in Constantinople (AD 553)³⁸, upon the order of Justinian the first, the Emperor, to quiet all parties, he convicted the three chapters (Tria Kephalaia) of the pro-Nestorius authors, which were among the documents in the council of Chalcedon. These are the writings of Theodoret bishop of Cyrus, Theodore of Mopsuestia, and Hippa bishop of Ruhha. The council also, condemned writings of Origen; but, failed to issue condemnation of decisions of the council of Chalcedon, and Tom of Leo.

An exotic patriarch for Alexandria, was ordained, called Apollinarius, during the time, the natural patriarch Theodosius (33), was in prison. He entered Alexandria in a military leader costume, and gave order to people to gather in the church. As he entered the church, he changed the military costume, by the clothes of priesthood, and read for them the imperial decree. All attendants refused him, and cried. In this day, lot of people died (The slaughter)³⁹.

In the year AD 582, the tension among Egyptians increased much, they started a rebel against the Emperor. Three brothers, Mina, Abuskhayron, and Jacob, started a revolution against the Roman Authority, and they were defeated. With the deceit of the exotic bishop, Eulogius, made conciliation with them, then captured them, sent them to jail, and cut their necks. This bishop continued taking-over the churches of the Orthodox Copts, and

³⁸ . Malaty, TY: The Coptic Orthodox Church and spirituality, pp. 64- 66.

³⁹ . John, Menassa, priest: History of the Coptic Church, pp. 270, 271. (Arabic)

attacking their Pope and bishops. These circumstances obliged them to escape from towns to the desert and monasteries, lot of them were crowned martyrs.

Persians invaded Egypt, they destroyed many towns, monasteries and killed in Alexandria 80 thousand persons, made much pressure to change Copts to faith of Nestorius, but Copts refused, many of them gained crown of martyrs. Hercules expelled them out of Egypt.

The flourishing Monastic movement added power and solidarity to the straight Orthodox Faith, hand in hand with piety and righteousness for verifying the goal of salvation. Saints in the desert were definite support for the Church in Egypt and all over the world. Monasteries were shelter for Popes, when they escape from oppression of the pro-Chalcedon rulers, and be exiled.

Also, appearance of Saints enriched the spiritual and theological writings, also preachers, and teachers according to the correct syllabi, under the persecution, and stress pressure, they moved to all districts, Nubia, and Ethiopia and other countries. Some were with grace of running miracles, were behind blessings, and church solidarity in Egypt.

The Arab invaders, made use of the presence of pro-Chalcedon Romans, in order to make pressure upon the Alexandrian church, they increased the tribute from them. Copts suffered much from prisons, insults, and fines. With out help and God's support, Alexandria church could not stand, and keep the straight faith for us⁴⁰.

Many authors wrote about the orthodox Christian dogma, and the theological affairs. For example: Sawiris Ibn AlMoqaffaa, wrote books about Trinity and unity, an

⁴⁰ . John, Menassa, priest, : History of the Coptic church, p. 75. (Arabic)

important reference, Saint Peter of Sedmant, wrote 14 books, one important of them is "The correct words about sufferings of the Lord Jesus"; Ibn-Kateb Kaisar, Ibn-Kebr, who is the author of the book: "Lamp in darkness for clearing of service", an encyclopedia of church theology. Awlad AlAssaal left: A summary of bases of religion, sounds of sum of certainty, Explanation of the Holy creed, Short enlighten of the Nazarene dogmas, Clarity of interpretations of economy of Jesus Christ since Incarnation to ascent into heaven, the Safawy collection, Short chapters of "Trinity and Unity", and also Anba Boulos AlBushy, "Treatises of the Lord's feasts, proofs leading to know the Incarnate God.

Pressures from Rome and Western Churches⁴¹ Since the Ottoman Governate to Egypt, governors took advantage of tightness and humility of the Coptic Church from rulers, and their unfairness, but the church did not ask or accept tutelage from any power from outside. Some tried with the Ethiopian church, and failed also. Popes: Gabriel the seventh, John the fourteenth, then Gabriel the eighth, and Peter of Gawly and others, they could not convince the church.

Some of the Orthodox Copts; changed to the Catholic dogma by different attractions. On 1741, the first Catholic bishop for Egypt was ordained under the name Athanasius, and settled in Jerusalem, and sent a deputy to Egypt. Athanasius, and settled in Jerusalem, and sent a deputy to Egypt.

CHAPTER THREE:

⁴¹ . Malaty, TY: The Coptic Orthodox Church and Spirituality, pp. 108, 109.

Apollinarius of Laodicea

First: Who is Apollinarius?

Apollinarius is a Greek name, derived from the name of the Greek-Roman god "Apollo"; god of music, poetry, forecasting, and medicine⁴². Latin writers, writes it: Apollinaris⁴³. This name was carried by several persons⁴⁴:

1. Saint Apollinaris, first bishop of Rafina (Italy), first century.
2. Apollinaris Sidonis, bishop of Clear Mount-Verand (AlGhal), fifth century⁴⁵.
3. Apollinarius Clodius, bishop of Hirapolis (Virigia), second century.

4. Apollinarius the father (the senior).

5. **Apollinarius the son** (the junior), who became bishop of Laodicea, the heretic, who is the subject of this book. Apollinarius was born in the fourth century, about AD310, in Laodicea city, on the sea shore of Syria, in the Roman Empire (at that time). His father carried the same name, born in Alexandria, was a teacher of the Greek language, and rhetoric. He moved to work in Bertis (Beirut), as school headmaster, and teacher of philosophy

, poetry, rhetoric, and grammar⁴⁶. They moved towards the north, to Laodicea. The father was ordained a priest by the bishop of the city at that time, called Theodotis. Both of them were fond of listening to the pagan

⁴² . Webster's New world Dictionary of the American Language, Second concise edition, Simon & Schuster, 1979, p. 33.

⁴³ . Gonzalez, J L : History of Christian thoughts, Vol. I, Abington, 1970, p. 355.

⁴⁴ . Cross, F L : The Smith: Dictionary of Greek and Roman Biography and Mythology, Vol .1, p. 229.

⁴⁵ . Oxford Dictionary of the Christian church, second edition, EA Livingston, 1990, pp. 72, 73.

⁴⁶ . Dopp, S and Geerlings, W: Dictionary of the early Christian literature, The cross road publishing company, 2000, p. 40.

philosopher Epiphanius, particularly when he was chanting Bakhos poetry. Possibly, this philosopher became later on, a student of Apollinarius the bishop⁴⁷.

Apollinarius, the junior, served as a reader with his father, in the church of Laodicea, about AD 332⁴⁸. Bishop Theodotus, revolted, and stopped them, as a result from their close relations with the philosopher Epiphanius, and sharing in pagan's celebration.

They were returned back to serve in the church on AD 335, by bishop Georgius, who was ordained for See of Laodicea, after death of Theodotus. This bishop was pro-Arian. Both Apollinarius, the senior and the junior, were strong defenders of the Alexandrian theology, and the decisions, and canons of the Nicene council.

They were in good relation with Pope Athanasius of Alexandria, and at the time of issue of the decree of his return from the second exile, when he passed by Laodicea, the father and son, hosted the Pope. This provoked their pro-Arian bishop against them. He stopped them again (AD 346). They continued their activity in studying, writing, teaching, correspondence, and communication. They were, also, friends with Serapion Thmuis, Saint Basil the great.

The pro-Arian bishop Georgius was deported AD 360, from his See, by a decision took by a council held in Constantinople, and nominated Apollinarius the junior to be ordained in the same church as bishop of Laodicea, within that year. When his father died, he took the leadership of the people of Laodicea, and he was proud by being a student of Athanasius⁴⁹.

⁴⁷ . Aziz, S A : The Coptic Encyclopedia, MacMillan publishing company, New York, 1991, p. 173.

⁴⁸ . Ferguson, E, McHugh, MP, and Norris, FW: Encyclopedia of early Christianity, second edition, Garland publishing incorporation, 1999, p. 79.

⁴⁹ . Walter, VL : Apollinarianism, Advanced information, <http://www.mbsoft.com/believe/txn/apollin.htm>

He went many times to Antioch, in spite he was not in agreement with them in their teachings. He established there a school of interpretation. Some people from Antioch soon accepted his teaching, and supported him. Apollinarius was an old man, when Jerome was a youth, and a student in his school in Antioch (AD 374-379). Saint Jerome was always remembering that he was his student.

He lived about 80 years. He died AD 390, most probably excommunicated, during the Empire of Theodosius the Great (AD379-395).

Second: His Works and Writings

His interest in publishing literature books: During AD 360, Emperor Julian, issued his famous decree, prohibiting all Christians from studying in pagans' schools, particularly the Greek literature. This was a strong slap for Christians. The church had to find a solution for this problem. Both, Apollinarius, the father, and son, being aware that Christians have no special schools for them, started to rewrite the stories of the Holy Bible, to suite with the way of classic literature way, for the sake of the running system of education of that time. The father worded some in poems, and the son used prose style.

Their produce was very huge; they wrote 24 books on Old Testament (till death of Saul). They wrote, also, some tales, stories the history of Jews. They wrote the Gospels and epistles of the apostles in prose style in the form of the Platonic dialogues. All this literal produce was completed in one year, and published to cover necessary teaching and education. On the time they

wrote a book in defense of Christianity, directed to the Emperor, entitled: "*Truth Defense*", depending on logic proofs, without reference to the scriptures⁵⁰.

Defense against Arianism:

During the next ten years, they continued their activities of teaching, writing, and antagonizing. In this era, the pro-Arian bishop Georgius was deported, and was a trial to ordain Pelagius (also, from the pro-Arian group), but, the pro-Nicene Faith group could defeat them, and Apollinarius was ordained bishop for Laodicea.

Apollinarius, was as an expert in the theological problems. Raven⁵¹, pointed to four letters between him and Basil, wrote about AD 362, assured his belief that Apollinarius is famous of solving difficult problems. Saint Basil was moving towards what is known: "The new Nicene position". He consulted Apollinarius for the expression: "Homoosion", and confessed that he supports the sentence: "Erlaktes Omoion: The equal without difference and exactly". The reply of Apollinarius included extensive clarification of the Orthodox Faith. The second letter was a letter of admiration and gratitude and rewording of the Nicene Faith.

Saint Basil mentioned, that Apollinarius was not running the expected activities in his church, but continued with strong commitments with Antioch, continuous teaching. He stood far from the conflict between Paulinus and followers of Meletius. Jerome was always after his Orthodox reputation, attending regularly Apollinarius lectures AD 373-374, which may be taken as a proof; that no deviation appeared from Apollinarius at that time.

⁵⁰ . Raven, CE: Apollinarianism, University press, Cambridge, 1923, pp. 127, 128.

⁵¹ . Ibid. : p. 133.

In this period, Apollinarius completed several small books of Christology. He started his friendship with Vitalis, who turned to be the main co-coordinator of his group, and was the prime factor for excommunicating them from the church. It is not easy to define the role of Vitalis in spread of Apollinarianism. From AD 375, there was a clear difference in understanding of Incarnation between Apollinarius and Vitalis on one side, and Diodore and his followers (The Antioch School) on the other side. In this year, Apollinarius wrote his book: "*Anchorates*", explaining his beliefs about Incarnation and corpus of Jesus.

Apollinarius joined Paulinus, bishop of Antioch (Syrian in origin), and the conservatives from Nicene followers together, in opposition to Meletius, the moderate Nicene follower. Each group sent his delegates, and supporters of their thoughts, to represent them to attend the meeting, arranged by Pope Athanasius, in Alexandria, AD 362, in order to unify their views. The Christological conflict points between the two groups were recorded. In reply to this conflict, Saint Athanasius wrote a document: "**Tomes ad Antiochenos**", discussing in short the process of "**Incarnation of the Lord**"⁵².

In AD 363, Apollinarius, as well other bishops, Nicene supporters, sent to Emperor Jovian – who followed Julian-, their faith in detail. This included the bases of his heretic thoughts⁵³. In AD 376, Apollinarius ordained his student Vitalis, bishop for Antioch (for antagonizing bishop Meletius, the moderate Nicene supporter. His deviated thoughts appeared in Rome council, AD 377.

⁵² . Ferguson, McHugh, MP, and Norris, FW: Encyclopedia of Early Christianity, General publishing Inc. 1977, p. 79.

⁵³ . Ibid. : p. 80.

Abundance of his production

As regards his books, they are too-many, most of them are records of his lectures; that extended for many years. So, most of them are short, and in points for explanation. Not many of these are preserved till now, because the official prohibition of his Christological views, and his books. Some of them were found among work of other Orthodox authors, on reply to him. One of those is Saint Gregory, of Nyssa, who was his contemporary, or one of his followers and copied it with false names, as "*An inquiry about the union in Jesus, the corpus and Divinity*", was published by the name of "*The fifth letter of Gollis, bishop of Rome*".

The second part "*of faith*", about the union of corpus, and Divinity in Jesus, "*Belief of Incarnation against non-believers*", "*Contra Jovian*", are used by the monophysites*, to support their thoughts. In AD 532, it was possible to spot many of his deviated works; that was linked by fault to Saint Athanasius, and three sermons of "Pass over", was linked to John, the Chrysostom⁵⁴.

Apollinarius, refused the symbolic interpretation style, the famous one for School of Alexandria. He is fond of the philosophic style of interpretation followed by School of Antioch. Jerome regards these observations not accurate enough⁵⁵.

Of his works, still exists, two letters to Saint Basil, bishop of Caesarea, wrote AD 360,363. From the

* We must differentiate between "Monophysite": followers of Eutyches heresy. They believe in two natures (The Divine and the Human) during Incarnation mixed together, and Jesus became Only one nature (Monophysis), and the Alexandrian Orthodox belief: (Miaphysis), One united nature from two natures, without mixing, mingling, change, or able to separate. These two natures could be identified in thoughts only.

⁵⁴ . Dopp, S , and Geerlings, W : Dictionary of Early Christian Literature, The crossroad Publishing Company, 1998, pp. 38- 40.

⁵⁵ . Berardino, AD : Encyclopedia of the early church, Vol. 1,James Clarke & Co., Cambridge, 1990, pp. 58, 59.

fragments that remained from his work, it appears that he had a good reputation as a lecturer, even outside his clerical service. He was a man of culture in Antioch. He was in friendship with Libanius, the famous ascetic man in his days. In spite of this, he had a special position in the city; he was not in full accordance with the prevailing theology there. He was resisting, and controversy with the Arians. He was interested in the education of all service works, and he dedicated most of his time for this. He gave care to explain and defend the Nicene Faith. He was attracted by "Christology", but not at early writings. Later on, he defined the general frame of his views, and started to be in dispute with Diodore, and wrote a book, in many chapters against Diodore. The definite proof of this point; appeared in his letter to Gregory the Nazianzen AD382, that, he was calling with his thoughts along 30 years ago⁵⁶.

Book List:

The lists of his books; are with multiple differences, even in classifying them. Raven⁵⁷ mentioned three groups:

1. **Contemplations on scriptures:** Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Proverbs, Gospels: Mathew, and John, Epistles: Romans, Ephesus, and Galatians.
2. **Controversial investigations:** Thirty parts against Porphyry: he was taking care of his works.
3. **Criticism:** Against Origen, Marcellus, and Eunomius.

Quasten⁵⁸, cited the list of Apollinarius works as follow:

⁵⁶ . Raven, CE: Apollinarianism, University press, Cambridge, 1923, p. 137.

⁵⁷ . Ibid. : p. 131.

⁵⁸ . Quasten, J : Patrology, Vol. III, Christian Classics, a division of Thomas More Publishing, Allen, Texas, 2000, pp. 377- 378.

1. Exegetical Works: According to Saint Jerome, he composed "innumerable volumes on the Holy Scriptures". Of these commentaries on the books of the Old and New Testament, only fragments remain scattered through a great number of Catenae, where they await collecting and critical editing. Apollinarius explanations were far too brief and too few and sometimes consisted of little more than a table of contents.

2. Apologetic Works: Among his numerous apologetic works, his thirty books against the Neo-Platonist Porphyry merited special praise from Saint Jerome and Philostorgius. Another apologetic work, entitled "*The truth*", was directed against the Emperor Julian. It proved without any appeal to the authority of the scripture, but from reason, that the pagan philosophers, on which the Emperor relied, were far from having attained right opinions of God. Both writings are no longer extant except for a few fragments.

3. Polemic Works: Few of his anti-heretical writings are known; one was against the Arian bishop Eunomius of Cyzicus, and another against Marcellus of Ancyra⁵⁹, whom he accused of Sabellianism. Only the titles are preserved. Fragments remain of his treatises against Diodore of Tarsus and Flavian of Antioch, in which he defended the unity of the Godhead, and manhood in Christ. Nothing has survived of his works against Origen and Dionysius of Alexandria.

4. Dogmatic Works: It appears strange at first sight that some of his dogmatic works, in which his Christological errors can be found, survived complete. The reason is

⁵⁹ . Kelley, McCarthy, S : Apollinarian Christology and the anti-Marcellan Tradition, Journal of theological studies, 45.2, (1994), pp. 545- 568.

that they were preserved under the false names of Orthodox writers, to whom they were intentionally attributed by his followers to camouflage the fact that the real author was a heretic. The *Adversus fraudes apollinaristarum*, attributed to Leontius of Byzantium (AD 485-543), asserts that Apollinarists and Monophysites had put in circulation certain writings of Apollinarius under the authoritative names of Gregory Thaumaturgus, Athanasius, and Pope Julius. So, the following writings survived: A detailed Confession of Faith, An Epiphany sermon, Incarnation of the Word, A profession of Faith addressed to the Emperor Jovian, The union of corpus and Divinity in Christ, about truth of Incarnation, and an extensive letter addressed to a presbyter Dionysius.

His main dogmatic work can be partially reconstructed from Gregory of Nyssa's attack on it in his "**Antirrheticus adversus Apollinarem**". It contains a vehement reply to Apollinaris' book *Demonstration of the Incarnation of God according to the Image of man*. Composed between AD 376 and 380, it followed the threefold division of man, to which Plato gave currency, into body, soul and spirit.

A small treatise "*Recapitulatio*" can be called from the fifth pseudo-Athanasian dialogue "*De sancta Trinitate*". It summarizes the main Christological doctrines and seems to be an epitome of a larger work, no longer extant. A great number of fragments of his Christological studies are preserved in florilegia and in quotations by other authors. Thus Theodoret's "*Eranistes*" contains several very substantial excerpts.

5. Poetry: Apollinarius took themes of the entire circle of knowledge from the Scriptures; he produced within a

very brief space of time, a set of works which in manner, expression, character and arrangement are well approved as similar to the Greek literatures. He even composed Platonic dialogues out of gospel material. All of these works have been lost except for a paraphrase of the Psalms in hexameters, richly interwoven with reminiscences of the old Hellenic poets. He wrote in addition liturgical hymns which by their sweetness induced many to cleave to him, and religious songs for private use. His poems were all alike to praise and glory of God.

6. Correspondence with Basil the great: His correspondence with Basil the great, found among the letters of the latter, and consisting of two letters of Saint Basil, and two answers of Apollinarius.

CHAPTER FOUR:

Heresy of Apollinarius

Apollinarius tried to solve two theological problems, dependent on his mind and intelligence. The problems were: unity and perfection of Christ's personality. God is

a Spirit; the Word is the mind and the pronouncing wisdom of God. Christ is not in need of presence of a wise human spirit (which is responsible for wisdom, control, and pronouncing in man). And so, he formulated his faction: **Divinity of the Son the Word substituted the wise human spirit in Christ during Incarnation.** He thought that this theory could solve the two problems.

Our Orthodox Faith confesses and stresses the unity of the Lord Jesus, He is the redeemer. He is God the Word. He became a man: complete Divinity, and complete humanity. Fathers confirmed the presence of one person for Christ; God the Word. Saint Athanasius states: {The Word of God (Logos), came in His own person}⁶⁰. And, also, {He took a body of our nature, and that from a spotless Virgin; in her womb He made it His own}.

Saint Cyril states ⁶¹:{ The Word of God proved that body to be His own in an incomprehensible, unconfused and entirely ineffable union, not as the body of someone else but known as his very own}. In his second letter to Nestorius: { We say that the word, having in an ineffable and inconceivable manner, personally united to Himself flesh instinct with a living soul, became man and was called the Son of Man}⁶².

To discuss the Apollinarian heresy and to give a reply defending it, it is necessary to study, how this deviated thoughts started? What are the different theological thoughts' sects at his era? And, when the inquiry about the presence of human spirit in Jesus started? After

⁶⁰ . Saint Athanasius: cited by Philip Schaff and Henry Wace: A select Library of Nicene and Post Nicene Fathers of the Christian church, Vol. IV, Saint Athanasius, T & T Clarke, Edinburgh, 1998, p. 43.

⁶¹ . Saint Cyril the great: The Fathers of the Church, Letters (1987))- translated by John I. McEnerney, The Catholic University of America Press, Washington DC, Vol 76, Letter 50, To Valerian of Iconium, par 3, p.213.

⁶² . Saint Cyril the great, cited by Quasten, J: Patrology, vol III, Christian Classics, p. 137.

covering these questions, the items of the heresy and its serious bad influence for our salvation will be tackled.

First: The starting Point

Bishop Gregorius, states⁶³, Apollinarius was one of the strongest enemies for the Arian heresy. He was highly enthusiastic with Nicene Faith creed. Possibly his heresy came according to his view, in defense of the Orthodox truth, against Arianism. He slipped to these thoughts as a result of several factors:

1. Arius stated that there was possibility of cultural changes in Christ, and there for, the Word was susceptible to growth and development structurally. And, when He was doing good things, He was doing it with a free will, but He was able to select doing evil. Depending on this explanation, the salvation offered to us by Christ, was done by a limited being. He was raised by His free will, and, so this would not cover the redemption of all human races: except from the possibility of gaining this salvation. There is no any single human soul able to be innocent completely from insults of the human race weakness. These thoughts rose by Arius, was an insult to the Divinity of the Lord Christ. So, Apollinarius rushed fierily jealousy, to stress the perfect Divinity of Christ, His complete perpetually from sin, and, this merely from His personal nature. Kelley⁶⁴ supports this view.

2. He was mixing meanings of different terms from the theological point of view. Apollinarius regarded the term nature (physis), is synonym to Hypostasis. If in Christ there was a Divine nature and a human nature combined together, these two complete natures will be two

⁶³ . Gregorius, Bishop: Comparative theology, pp. 62, 63. (Arabic)

⁶⁴ . Kelley, Spoerl: Apollinarius and the response to early Arian Christology, Studia Patristica, xxvi (1993), pp. 421- 427.

Hypostases. He sees the impossibility of having a prosopon formed from two complete natures in one.

These two factors led Apollinarius to his faction, as a counter action to Arius heresy, which rose, that Christ had the chance to select good or evil. This freedom of selection of action is a characteristic of the wise pronouncing human soul. And, this is the important component responsible for the control of the human nature, and has the capability of doing evil, and growth in both the good or evil decisions. This soul is that characterizes one person from another. Soul is the center or site of power of decisions for the selection, and, is the power that characterizes the real personality for each man.

The teaching of Apollinarius about the Lord Christ is that He has one single nature. This is the reverse of Nestorius, who split Christ into two separate natures. The Apollinarian doctrine was a reason for evolution of Nestorian heresy, and, may be the main factor. This means that both of them had fallen in the same mistake. But what is strange of both of them, that in their trials to solve the problem or the dogmatic conflict, they ended to two opposing believes! Both of them believed that the wise human spirit in Christ, must be a human person, otherwise how can we correlate the freedom of thoughts and will to this wise human spirit? Apollinarius, tried to solve this problem –which, he created for himself, as he denied the presence of the wise human spirit in Christ– by his faction, so that there is no one Divine person and another human one in Christ. The idea of "***Trichotomy of the human structure system***" courted him. He said: as man is composed from corpus, soul, and wise spirit, so

the Incarnate God the Word is composed from corpus, soul, and wise spirit which is His Prosopon or Divinity⁶⁵. Gregorius, the bishop⁶⁶, stated that Apollinarius regarded that if Christ has no wise human soul, He will not enjoy running the human selection freedom (between the good and the evil). He will not live with human personality or human prosopon to unite with the Divine prosopon. So he thought that on these bases, the Divine Word only, is the single power of control, in the prosopon; the Incarnate Christ. With this imagination only, Apollinarius found the obligatory answer for all previous difficulties. He said, Christ is really the Incarnate God. Real union, between Logos and the pronouncing wise human soul is impossible. Either, the human nature united with Divine nature, by its clear, specified, private will; and in this case no real union would be between Divinity and humanity, or the pronouncing soul will lose its freedom; as if it is absorbed by the Divine nature. So, Apollinarius regarded the Logos substituted, the pronouncing wise soul. He took the human corpus, the animated soul, and He became the controlling power, and the prevailing will in Christ. He fills it, he mobilize the human components, supplies the supreme Divine life. By these means, the unity of the prosopon could be preserved, in spite the prosopon is not totally Divine, and also, not totally human, but He is a mix of divinity and man.

Quasten mentions⁶⁷, Apollinarius was antagonist of the Arians, this was the reason of his zeal for the absolute unity of Godhead and manhood in Christ, and the Divinity of the redeemer. He regards the moral growth

⁶⁵ . Bishoy, Metropolit: Ecumenical councils, ecumenical debates, p. 17. (Arabic)

⁶⁶ . Gregorius, bishop: Comparative theology, Vol III, pp. 63, 64. (Arabic)

⁶⁷ . Quasten, J : Patrology, Vol III, p. 381.

and development in Christ's life a "*potential danger*". Apollinarius received his education in the school of Antioch (teaching the presence of two natures and two wills in Christ), and did not satisfy him. He wanted a better solution to exclude any mistaken tendency to interpret the close union of God and man in Christ as a double personality. For this reason, he has recourse to the acts of the synod of AD 268, which condemned Paul of Samosata and his heresy, and find a reasonable formula for the union.

Kelly⁶⁸ tells, that saint Gregory of Nazienzen mentioned that the beginning of the Apollinarian heresy goes back to AD 352. This did not turn to be a public subject except in an Alexandrian council held AD 362. The controversy was flared up around this point ten years later. He was enthusiastic to the expression "**Homoosion**" for the Son. Also, he was contradicting believers of two natures of school of Antioch: Paul of Samosata followers, Eustathius, Paulinus, Flavian, and Diodore of Tarsus.

Apollinarius gave his famous speech: "*I wonder of presence of people confessing that the Lord is the Incarnated God, and in spite of that, they fell in the impudent chapter raised by followers of Paul of Samosata. They selfishly follow his doctrine, separating Him from heaven, declaring He is God and He is the earthy man*". He objected those who decide that He is not the Incarnate God, but He is a man in an external connection with God. He is against deceiving discrimination between "Two Sons", Son of God and son of Mary. That means that Christ is two, while scriptures confirms His unity, the duplication is rejected by any mean.

⁶⁸ . Kelly, JND: Early Christian Doctrine, revised edition, Prince press, 2004, p. 290.

The personality of Apollinarius was much affected by the cultural, scientific, and philosophic atmosphere of the time and countries he lived and grown up in. He passed by experiences: practical, religious, educational, theological and dogmatic currents, of each school he passed by. He knew school of Alexandria and Pope Athanasius and their theological expressions, but he was not fully aware about their theological thoughts. He knew Arius heresy, and the canons of Nicene council concerning him. He was a student of school of Antioch. He was excommunicated twice by two consecutive bishops, and returning back. Then he found himself a bishop in the church, supported by the Nicene sect of people; he was obliged to come with a new clear opinion and solutions for the surrounding conflicts!

Second: Sectarian parties in his era⁶⁹

(Second half of the fourth century)

The objective of the Nicene Council was formulation of a stable dogma or faith creed, recognized by all churches. Union in the faith and the dogma had not occurred. After closing session of the council, bishops returned back to their dioceses, and again, each resumed teaching what they were raising before the council! Even, more sectarian parties had appeared, the church was divided after the council of Nicene, into three sects:

- 1. Nicene sect:** The Orthodox, who is sticking to the Nicene Creed, and, Saint Athanasius, led them.
- 2. Arian sect:** Eusebius of Nicomedia was the leader, before he partially deviated from it.

⁶⁹ . Al Khodari, HG: History of the Christian thought, second part, Cultural house, Cairo, 1986. pp. 22-24. (Arabic)

3. Half-Arian sect: Appeared in between the two sects, leader was Eusebius of Caesarea. This sect started by those who refused dogma of Athanasius and his teachings. Followers of this sect tried to formulate a midway solution of the Christology problems. They taught that the Son is the image of God, and He is the God by nature, but He is not the same nature of God the Father. Following the Arians, they rejected the expression "the same with Father in essence (Homoosion tou Patri)".

Arians, not only refused this expression, they also, refused the dogma of presence of human spirit in Christ. Was Apollinarius an Arian? No, he was strongly adhered to Nicene Faith creed, and defending it together with Saint Athanasius. The answer of this question will be fulfilled through discussing dogma of Apollinarius as regards the human spirit in Christ.

Third: Inquiry about presence of human spirit in Christ

Some authors thought that Apollinarius was the first who raised this inquiry, and because of his denial for its presence, he invented a new faction, which was not known before. During this time, the church was not ready to these thoughts, particularly, the split of the church into parties, sects, and doctrines. In reality, Apollinarius was not the first to deny the presence of human spirit in Christ. But, he was the first to raise this problem plainly, clearly, and logic way. So, it was a must for the church to give opinion as regards publication of these doctrines.

Epiphanius (of Salamis) and others, return back the origin of this faction to Lucian (of Antioch), who

established an interpretation school in Antioch, and was denying the presence of human spirit in Christ, but this dogmatic problem was not raised for discussion in council of Nicene.

Arians denied in their dialogues presence of human spirit in Christ⁷⁰ This dogma was clearer in the second generations of Arians. In the faith creed approved and presented by Anomoeans (one of followers of Arius: AD 320-392), to Emperor Theodosius AD 383, states: "*in the last days came in flesh, and became man, consisted from a spirit and body*". This statement indicates that the Arians were denying the presence of a human spirit in Christ. This is the same doctrine of Lucian of Antioch.

History records another Faith approval, taught by Eudoxius, bishop of Antioch (AD 357-359), and became bishop of Constantinople (AD 360-369), and was a friend of Anomoeans. This Faith⁷¹ reads: "*The Son became flesh, but not a man, and had no human spirit. So, in Christ, there is one composite nature, but not two natures*". Eudoxius used the expression "*Became flesh, not a man*", is the same used by Apollinarius.

Saint Athanasius the apostolicos⁷², in his statements against the heretics about the Incarnation: {As regards Arius, he approves flesh only, and denies the Divinity of the Son. He said that instead of "humanity" in us, i.e. the soul, the Word came to corpus without a soul. By this he dared and ascribed to Divinity the passions, and the resurrection from the Hades} And he states to the Apollinarians: {You said that the Word united with corpus without mental core, and this means that at time

⁷⁰ . Raven, CE: Apollinarianism, p. 82.

⁷¹ . Raven, CE: Apollinarianism, p. 49.

⁷² . Saint Athanasius the Apostolicos: appearance of the Christ, the reviving, Saint Antony Institute of Patrology, Cairo, 1984, pp. 17, 37-39. (Arabic)

of death, the Word separated from body, and so, Christ did not dye the same death of us, but a special type of death for him, and Divinity departed from His body. How the body remained uncorrupted, after departure of the incorruptible God from him? Your words about passions of God, disgraced you; as a result from your concordance with the Arians}. And he states also to them: {you those who believe with flesh only without soul, you are unable to understand the sin, the judgment, the expiry of death, perfection of rising up, and non-changeability of the Word. These had mastered your thoughts because you turned to be far from the Holy Scriptures. You believe in the trifles of the Arians, and refused the clear declarations about the soul that mentioned in the Holy Scriptures. Without the human soul, we can not speak about the economy and its perfection}.

Eustathius of Antioch⁷³, speaking to Arians: "Why they energetically try to proof that Christ took flesh without a spirit?" And in another place, says when talking about two natures in Christ: His Divinity and His humanity: "We must ascribe these things to the composite man from spirit and corpus". It is worthy to mention that Eustathius was one of the bishops who attended the Nicene council, and he is anti-Arian.

Saint Cyril of Jerusalem mentions a statement of Saint Gregory the Nazienzen in his second letter to Cledonius, that the Apollinarian heresies, started thirty years before this date, i.e. before rising up the Apollinarianism⁷⁴.

Fourth:

⁷³ . Quasten, J: Patrology, Vol III, p. 305.

⁷⁴ . Saint Cyril of Jerusalem: Select letters of Saint Gregory Nazienzen, against Apollinarius, The second letter to Cledonius, NFNF (V2- 7), pp. 650- 653.

Heresy of Apollinarius and the Defense Against It

The reasons given by Apollinarius to raise his factual thoughts were: 1) Avoiding the internal conflict in the person of Jesus Christ. 2) Guarantee infallibility of Jesus from sin. 3) Defense against the dogma of school of Antioch: "Two natures". 4) Excluding the presence of double will and free will.

The first item of the faction was raised by Apollinarius himself, other items were defined from the correspondences and debates between him or his students and Fathers of his time, who were trying to stop these thoughts. Seven claims were found:

1. Lack of a wise human spirit in Jesus at Incarnation (most important).
2. Presence of a form or body of Jesus in heavens before Incarnation.
3. Mix of humanity and Divinity at Incarnation.
4. Body of Jesus is of special type (from man).
5. Body of Jesus is equal to Logos exactly.
6. Subordination in Trinity as regards of glory.
7. Body of Christ was not a real human one.

Each of these claims will be tackled by recalling some of his words and doctrine as cited in his writings (some of them in appendix II), or mentioned in writings of fathers. This will be followed by defense from the Holy Scriptures and sayings of Fathers.

First Claim: Lack of the wise human spirit in Jesus

Apollinarius tried to find a solution of the conflicts in theological thoughts around: Nature of Christ, in the post-Nicene era. He rose that the Word took a body without the wise human spirit at Incarnation. He depended upon his special concept of the verse: "the Word became man" (John 1:14); that the Word took the place of the human spirit in the body. He took from Saint Mary (more than 30 statements in "*A detailed confession of faith*"). His thoughts swigged between dichotomy: Christ is of two components only: Logos united with human flesh only; and trichotomy: according to the Platonic philosophy, body, soul and spirit or mind (the speech 9 in the fragments). He means by soul, the animal (low) soul. He quoted this from Saint Paul: "Now may the God of peace Himself sanctify you completely, and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ." (1 Tess. 5:23).

Bishoy, the metropolis⁷⁵, mentions that Apollinarius, while he was convinced by the "trichotomy" of the composition of man; he said similar to the composition of man from body, soul, wise spirit; so the Incarnated God the Word is formed from body, soul, and wise Spirit which is the Word prosopon, or Divinity. Apollinarius said, God is a spirit, and the Logos is the Divine pronouncing mind for Him. No doubt that this Divine spirit which is God the Word is characterized by wisdom. There fore, because God is Spirit and characterized by wisdom. Why there is any need for

⁷⁵ . Bishoy, the metropolis, HH: Ecumenical councils and debates, pp. 17- 25. (Arabic).

another wise spirit in Christ? And by this, he accepted regarding in Christ; the Divinity of the Son the Word instead of the wise human spirit. His objective was to solve the problem of presence of two persons in the Incarnate Word (according to his faulty concepts). By this, he will turn the salvatory redeemer not to be God Himself, but is the human person: Jesus, the Nazareth.

He also raised the formula "*Word- sarx*", trying to explain the union between the Divinity and humanity, is instead of union between the human spirit and body in all men.

He claims that this guarantees **avoidance of internal conflicts in person of Christ**⁷⁶, as regards presence of two natures. If He is a complete human being, the human nature will be grappling with the Divine nature, using the statements of Saint Paul: (Rom. 7:14-25), in which he states: "For I know that in me (that in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good? I do not find." (Rom. 7:18). Also: "For the flesh lusts against the Spirit and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." (Gal. 5:17). The spirit against the flesh, and the flesh against the spirit: a harsh struggle must be avoided. A struggle of the human spirit with the Word in Christ is unacceptable. He also, combined his thoughts with **infallibility of Christ from sin**. He said that the presence of the human spirit turns holiness to be limited. Where human spirit, there is a possibility of sin, and inheritance of the first sin, hence, the Logos took its place. Apollinarius stated: [He had not taken the human nature, the polluted with

⁷⁶ .Philip, S, in Henry Wace: Dictionary of Christian Biography and Literature to the end of the sixth Century A.D., with an account of the principal sects and heresies, pp. 66- 68.

sin, but He took the first human nature: he did not become the son of Adam, but the new Adam.] And, he said that the Logos took the role of the human sperm that inherits man the first sin⁷⁷. His concepts, the human spirit is responsible for falling in sin. So, he made amendment to this, and, concluded that Christ during His life on earth was not subjected to temptations, which faces man. The Logos was leading His body for everything.

He believed and raised the formula: (*Word – Sarx or soma or flesh*), to unify nature in Christ that caused theological conflict at his time between the theological schools⁷⁸. With Arians, (The Christ is equal with Father in essence, Son of God and Son of Man, not subject of moral changes or development). With Marcion's, Benieon's followers: (Christ dwelled in the man Jesus the Nazarene at time of baptism, to become Son of God). With followers of Antioch school (presence of two completely separate natures in Christ). Partially with school of Alexandria: (one nature from two natures). According to his concepts, he regards the formula: (Word – anthropos or man), two complete beings God and the man, can not result in "One", [every two can not form every one].

In spite, geographically he belongs to school of Antioch; he had an educational center there, and some students from them (Jerome), he entered into educational challenge with them. He insisted to declare [only one nature], no two natures in Christ. He said also, Christ had not dwelt in a complete human nature, but in a body that not self living or offering Himself life⁷⁹.

⁷⁷ . Kelly, JND: Early Christian Doctrine, Revised edition, Prince Press, second printing, pp. 303, 304.

⁷⁸ . Quasten, J: Patrology, Vol III, pp. 382- 384.

⁷⁹ . Grillmeier, ASJ: Christ in Christian Tradition, Vol I, Mowbrays, London & Oxford, 1975, pp. 264-265.

He stood against Diodore doctrine: [that Son of God settled in son of David, the Word dwelt in descendents of David]. Apollinarius said, that Christ was [The Incarnate Word, the Divine body: there is no except one nature]. He said : to accept presence of two natures in Christ, we are obliged to recognize four prosopons in the Holy Trinity and not three: prosopon of the Father, prosopon of the Son, prosopon of the Holy spirit, and prosopon of the complete man.

Apollinarius believed that the wise human spirit in Christ must be a person, with human free thoughts, will, and different from prosopon and will of God, the Word.⁸⁰ It is difficult to unify two wills and in contradiction. It is definite that one of them will dominate, limiting the freedom of the other.

As regards the concept of " About Incarnation", for Apollinarius, how Logos, The Word united with the sarx to form hypostatic union: body of Christ would not form one single nature free by itself and from itself⁸¹. In his letter to Dionysius [To accept the idea of presence of two natures is the best proof to destroy unity of Christ]. He writes: Man is a prosopon or person by the spirit, which is the source of life in the body together with the animal soul. So, he said that if the Word settled in presence of a human spirit, we would find two prosopons in Christ, and this is impossible. The single prosopon is the result of unity between the Word, flesh, and animal soul only (personified in Him)⁸². [In Union in Christ, 12: they said while You, being a man, You make Yourself God, Savior answered them: whom the Father sanctified and

⁸⁰ . Ibid. : pp. 259- 260.

⁸¹ . Bishoy, Metropolis, HH : One hundred questions and answers in the Christian Orthodox dogma, 2004, p. 59. (Arabic)

⁸² . Grillmeier, ASJ : Christ in Christian Tradition, p. 271.

sent into the world, you say to Him you are blaspheming; because I told you that I am Son of God. So, His sarx lives by Divine sanctification and not by the human spirit].

Apollinarius believed that the Logos is a source of life, power, motion, activity, and work. In Incarnation, the Logos settled in Christ in place of the human spirit. Upon this, Christ became a person or consisting or prosopon composed or consisted from Logos (source of life), and flesh (the machine), within the hands of the Word, mobilized and lead by Him. But, the relation between the two is more than that which is between laborer and the machine. He says, because God took the machine (the sarx), so He is the active God, and the man is the used side. The machine and the motor are together one vehicle. If the vehicle is one, so the essence is one also, and there is one essence for the Word⁸³.

The composite is formed from the Word and sarx. The Word works in this incomplete body- work of the spirit- in the human body. This body can not be considered as a complete human body.

From this, it is clear that Apollinarius depended on Aristotle's theory about the substance and the form in man⁸⁴: presence of a positive element non materialistic active (spirit), and another element negative material (the body). The two form one unit, one essence, one composite. In Christ Incarnation, The invisible Divinity united with the visible humanity, the Word united with the sarx, and formed one nature and not two.

So, Apollinarius in his doctrine, simulated Anomius doctrine⁸⁵ (one of disciples of Arius), by stating (and, in

⁸³ . Al-Khodari, HG : History of the Christian thought, Vol II, p. 33.

⁸⁴ . Raven, CE: Apollinarianism, p. 190.

⁸⁵ . Quasten, J: Patrology, Vol III, p. 308.

the last days, Christ came in flesh). In spite that he is not in accordance with Arians in subordination of the Son down to call him "creature", or He is the first creature, and not equal to the Father in essence.

The Defense:

Saint Peter answered and said: "You are the Christ, the Son of the living God." (Matt. 16:16). This was the reply to the question of our Lord Jesus Christ: "Who do men say that I, the **Son of Man**, am?" (Matt. 16:13). It is so simple to expect that the son of any man is a man. With the same clarity: " Then Jesus said to them, Most assuredly, I say to you, unless you eat the flesh of the **Son of Man** and drink His blood, you have no life in you." (John 6:53). "What then if you should see the **Son of Man** ascend where He was before?" (John 6:62). When Peter declared the faith of the disciples: "Also we have come to believe and know that You are the Christ, **the Son of the living God.**" (John 6:69). Clear words, that Christ is ""Son of Man" and "Son of God". The surname "Son of Man" was liked by our Lord Jesus Christ, confirming through it His humanity. It is cited in John's Gospel with a theological wording as: "No one has ascended to heaven but He who came down from heaven, that is, the **Son of Man** who is in heaven." (John 3:13), " And as Moses lifted up the serpent in the wilderness, even so must the **Son of Man** be lifted up, that whoever believes in Him should not perish but have eternal life." (John 3:14-15). "And He said to him, most assuredly, I say to you, hereafter you shall see heaven open and the angels of God ascending and descending upon the **Son of Man.**" (John 1:51). "and, has given Him authority to execute judgment also, because He is the **Son of Man.**" (John 5:27).

In the series of ancestors of our Lord Jesus Christ, He is: "the son of Enosh, the son of Seth, the son of Adam, **the son of God.**" (Luke 3:38).

Adding to this, the confession of Lord of glory that He is **a Man**: "But now you seek to kill Me, **a Man** who has told you the truth which I heard from God." (John 8:40).

The Jews certified that He is a Man: "and because You, **a Man**, make Yourself God." (John 10:33).

Our teacher Saint Paul states: "And without controversy great is the mystery of godliness: **God was manifested in the flesh**, justified in the Spirit, seen by the angels, preached among the Gentiles, believed on in the world, received up in glory." (1 Tim. 3:16). "He is the image of the invisible God, the firstborn over all creation." (Col. 1:15). "For whom He foreknew, He also predestined to be conformed to the image of **His Son**, that He might be the firstborn among many brethren." (Rom. 8:29). "but, made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being founding the appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." (Phil. 2:7-8). "For by the one man's offense many died, but much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded too many." (Rom. 5:15). "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High priest in things pertaining to God, to make propitiation for the sins of the people." (Heb. 2:17). " For there is one God and one mediator between God and men, **the Man Christ Jesus**, who gave Himself a ransom for all," (1 Tim. 2:6).

During the year AD 373, some doubt started in the contemporary fathers of the church, about the doctrine of Apollinarius. There was contradiction with the ecumenical doctrine about **"the perfect humanity of Christ"**. The wise human spirit is the most important component of the human nature. His doctrine as regards this aspect would deplete Incarnation, and consequently redemption from their significance. Pope Athanasius the Apostolicos, Saint Basil the great, Saint Gregory of Nazianzen, and Saint Gregory of Nyssa had rejected these thoughts⁸⁶. Also, Pope Damasos of Rome, and (Diodore of Tarsus, Theodore of Mopsuestia; not because of Orthodoxy faith, but because their opposite heresy).

The first disapproval of this Apollinarian doctrine, appeared in AD 362, in a council in Alexandria, held upon invitation, and headed by Pope Athanasius⁸⁷. There, the council worded the doctrine: {The savior did not take a body without a soul, senses, or mind, as the Lord became Man for our sake, it is impossible to be flesh without nous (wise spirit). Also, it is not flesh only to be redeemed by the Logos, but the soul also}

Pope Athanasius⁸⁸ explained with his well known Orthodoxy doctrine, this issue in his letter to Epictetus saying: {The sentence: "And the Word became flesh" (John 1:14), means that He became Man. This is similar to the verse: "That I will pour out My Spirit on all flesh". (Joel 2:28). Because the promise was not for non pronouncing animals, but for human beings, those for their sake the Lord became man. And also, "Christ has

⁸⁶ . Walter, VL : Apollinarianism, *Elwell Evangelical Dictionary*, www.mbsoft.com/txn/apollin.htm

⁸⁷ . Hefele, CJ: *A History of the Councils of the Church, from the Original Documents*, Vol. III, AMS press inc., New York, 1972, pp. 176, 277.

⁸⁸ . Pope Athanasius, cited by Schaff, P and Wace, H: *NPNF of the Christian Church*, Vol. IV, St Athanasius ,pp. 570- 574.

redeemed us from the curse of the law, having become a curse for us," (Gal. 3:13). He was not a curse, but the meaning that He took the curse for our sake. Also, He became flesh, does not mean that He changed to be flesh, but for our sake He became living flesh, and became man. **The Word became flesh equals the Word became man.** He said also in the same letter: But our salvation was not a fiction, not only the flesh was salvated, but all man; his flesh and soul, salvation became a reality for him in the Word Himself}.

Pope Athanasius explained again this doctrine in his letter (Tom to Antiochene)⁸⁹: {As regards the economy of body of the savior, we confess that the Word did not come as the prophets, and dwelt in a sanctified man. But at the fullness of time, the Word Himself took flesh while He is Divine essence; He took the form of bond-servant from Mary. For our sake, flesh became man, within Him all the human kind exactly and perfectly. He saved us from sin, corruption, and death. He qualified us for the entry of kingdom of heavens. We confess that the savior did not take a sarx without soul or sensation or mind. It is impossible that the Lord became man for our sake, and His body is without mind. Otherwise, the savior saved the flesh only, but, the fact He saved the soul also. Being Son of God really became Son of Man, and He is the only begotten Son of God. He also became the head of the creation within His brethren. There was no Son of God before Abraham and another after Abraham. Also, there was no one raised Lazarus and another one said, where have you laid him?, He is He, one. Who asked where you laid him as a man, He Himself raised him as God. Also, as man spitted, and as

⁸⁹ . Ibid. : pp. 480- 481.

God opened the eyes of the blind born man. He suffered in flesh: "Therefore, since Christ suffered for us in the flesh," (1 Pet. 4:1), and as God rose from the dead, and came out of the tomb. All these are understood from the gospel, and assured to us in truth about the Incarnation of the Word: He became man.

And, about the wise human soul, again Pope Athanasius said⁹⁰: { When the body of Lord of glory in the tomb, He went and preached with His human form (morphe), which was not subject of death authority; and by His will alone, He released man from death sentence. Death could not defeat the human soul of Christ which has united with the Logos. Also, corruption could not attack or come close to His body due to the same reason }.

Apollinarius representatives tried to adopt an acceptable shuffle way in the council of Alexandria mentioned above. All of them signed the recommended formula⁹¹: {The body of the savior was not without spirit, without sensation, or without soul. And so far, the master became Man for our sake, so it was impossible that His body without nous, because the Logos had saved; not the flesh only, but also the spirit}. But, after they returned back to their Sees, they said we mean "the Word Spirit" in this formula, and is the Logos!

Epiphanius, (the professional pursuer of heresies), when he came to AD Antioch 374, found fervent debate around this faction. He wrote his famous book: Anchoratus (stable like anchor). He explained through it, that the Logos became man, taking flesh, soul, and spirit in order He will save the man in all⁹² After that book, he wrote

⁹⁰ . Pope Athanasius: Incarnation of our Lord Jesus Christ, Saint Antony Institute for Patrology, Cairo, (1983), pp. 35, 36.

⁹¹ . Grillmeier, ASJ: Christ in Christian Tradition, Vol I, pp. 319, 320.

⁹² . Prestige, GL: Fathers and heretics, p. 101.

another one directed to Apollinarius, asking him to return back to the correct faith, he did not.

Raven⁹³ mentioned that Fathers of council of Constantinople AD 381 saw that the master Christ has wise human spirit, because He came for saving man kind, not to save animals. It is a must that a perfect human spirit in Christ, so that He will save the human nature. The human spirit, as the flesh is need of salvation, because it is responsible for failure of in sin. Without wise human spirit, how will man be responsible moral responsibility about his sin? The human spirit had sinned with the flesh, and is in need of salvation. For these reasons, the human spirit must be taken by the Word of God.

Saint Gregory of Nazienzen said against this faction, in his letter to Cledonius the priest⁹⁴: {If some one entrusted a man without nous (human mind), he definitely is mindless, and does not deserve salvation.

What was not been assumed cannot be restored, it is what is united with God that is saved. Did half of Adam failed, and accordingly, salvation restored this half only? But, if the whole failed, so He united with the whole. The born saved the whole of man. If His human nature was without soul- as the Arians said also – passions would affect the Divinity that operates the flesh and the wise soul also.

If He has soul, without mental awareness, would this be "man"? Man is not an animal (without mind). Man is composed of three constituents, simulating the "tabernacle". It is impossible to have two complete separate natures: one measure cannot accommodate two

⁹³ . Raven, CE: Apollinarianism, pp. 240- 242.

⁹⁴ . Saint Gregory of Nazienzen: On God and Christ, St Vladimir's Seminary press, 2002, pp. 155- 172.

measures. He has soul, wisdom, mind, Holy Spirit. If they refer to the verse: "and the Word became flesh", they would realize that was used as a euphemism, a part for the whole}.

He wrote also in his first letter :{ If the Divinity took the place of the human intellect, how this will disturb me? If the Divinity united with flesh (sarx) only, the resultant is not a man. And also, if united with soul only; or with the two without mind (which is very important in man), the resultant is not so. But if the Divinity united with the three component of a perfect man, then this will be useful for me for perfection}. The amalgamated result of doctrine of Apollinarius is an insult to the humanity of the redeemer, and destruction for redemption and man's salvation, the objective of Incarnation of the Word.

In the Coptic Synaxarium⁹⁵, on the first of Amshir (the sixth month in the Coptic Calendar), the remembrance of the events of the second ecumenical council, held in Constantinople. In one of the sessions of the council, Pope Timothy the second (of Alexandria), asked Apollinarius about his faction. He declared his belief that on Incarnation of the Son, God the Word united with the human flesh without a pronouncing soul, because His Divinity replaced the soul and mind. Pope Timothy said to him, God the Word united with our nature in order to save us, so if He had united with the animal flesh part of man only, He will not save human beings, but animals. Man is raised on the day of Resurrection with a wise pronouncing soul. With this the conversation and judgment will run. Blessedness or torment will be for it also. That flesh will not be raised. And, how our savior

⁹⁵ . Fathers of The Coptic Orthodox Church: The synaxarium, Vol I, 4th of Amshir. (Arabic).

said that He is a Man, if He is not united with the wise pronouncing human soul?

Lorimer⁹⁶, states: Fathers of Cappadocia made criticism to Apollinarius, and said to him: There are little differences in Christology between them, and, that of Laodicea bishop⁹⁷. The most important issue for Fathers of Cappadocia is that the Christ, the real God, became Man. His humanity is exactly the same of us, and free as we are. They said about his faction: the human nature of the Master, Jesus Christ, appeared as if it is lost itself in the Divinity, and so the significance of salvation through Incarnation is destroyed!

In the collection of church doctrine⁹⁸, that Apollinarius stimulated the faith of the church about the spoiled incomplete humanity of Christ. Of course, this thought, means that the redemption was partial and incomplete. Incarnation in the Orthodox dogma, is taking the complete human nature except sin. Christ, in order to be perfect redeemer, He must be a perfect complete man. The spirit or the wise soul is the most important component in man, and is his glory crown. It is the center of intellect, sensation, freedom, and in need of redemption, as needed by the living soul and the flesh. Sin entered, and spoiled all components of man.

To sum up, we recite words of Pope Athanasius⁹⁹: Incarnation means that God took a body of a nature very similar to that of us. He lived with us as a man. And, because all of us deserved the punishment; corruption of nature, and death, He gave His body to death instead of us, and presented it to the Father.

⁹⁶ . Lorimer, J: History of the Church, Vol III, Dar ElThaqafa, 1988, p. 214. (Arabic).

⁹⁷ . Gonzalez, JL: A history of Christian thoughts, Valhi, Abington, 1970, p. 360.

⁹⁸ . Kassab, HE: Collection of Church Doctrine, The light publications, 1998, pp. 259- 261. (Arabic).

⁹⁹ . Athanasius, Pope: Cited by Wahba, MF, Incarnation, meaning and objectives, St Mary the virgin church, Elfaggala, Cairo, 1998, p. 30. (Arabic).

From this discussion, it is evident that Apollinarius' denial of the presence of wise human spirit in Christ is in contradiction with the proper understanding of the two verses: "And the Word became flesh."(John 1:14), "God was manifested in the flesh," (1 Tim. 3:16). The proper concept is that, the Word the Hypostasis took a complete human body (flesh, soul, and spirit). He took it from the virgin Saint Mary, without human planting, united with it in a Hypostatic natural union, without mixing, mingling, or changing, and inseparable. He had personalized His body. All the human characters are attributable to the Incarnate Word, and all the Divine characters are attributable to the Incarnate Word.

Second claim:

Mixing Humanity and Divinity in Christ

From the sayings attributed to Apollinarius, (Detailed faith confession, saying 11); Incarnation came to renew humanity, the Word mixed with the flesh, passions when came to the flesh, the power protected it, impassable. And in (Union in Christ, saying 5), the non-created mixed with the created, to be one nature from several components, all participating by power of His Divinity, all are called body, without the presence of a soul.

On reply of these thoughts, Pope Athanasius¹⁰⁰ says: {How you can, who are pretending with, sticking and confessing the equality of the Son and the Father in Essence, to insult His Name, and His Divinity, and attribute passions to Him?. There is no site in scriptures mentioning sufferings of Divinity. All describe His body sufferings. He did not moan, harass, or grief, except what

¹⁰⁰ . Athanasius the Apostolicos, Pope: Appearance of the reviving Christ, Saint Antony Institute of Patrology, 1984, pp. 30, 31. (Arabic).

His soul felt, and did not felt difficulty except what was in His intellect full of sadness. Surely, all these mentioned, did not occur, and did not touch His physis (Divinity), but what happened were real events}.

HH Gregorius, the bishop, mentioned¹⁰¹: Apollinarius theory for respecting the unity in the Hypostasis, that the Hypostasis was not totally Divine or totally human. He was a mix of God and man*.Apollinarius said, that the Hypostasis center is the Word. He mentioned that the flesh is part of the one nature expression used. Possibly, as he understood this issue, it is a new nature, different in its type.

Anba Iesezerus¹⁰², said that Apollinarius believed that the Divinity in Christ ran the role of the human wise soul, fully mixed with His humanity, as far as, participation in bearing sufferings of the cross.

Kelly¹⁰³ wrote that Apollinarius, in trial to escape from the "dualism", that he considered as a catastrophe, he raised the extrinsic formula in Christology (Word- sarx). In the fragment number 108, speaks about Christ: Incarnate God (Theos en sarcophoros), and, sarx holding God (Theos sarcophoros), or God born from lady. This description does not mean that the flesh was simply mere external cover taken by the Word. But, there was a complete union in being with the Divinity (Eiros enotita Theos onibtay) since the moment of conception. The sarx, as he says: is not something added to improve the work, but to be with Him reality, and one nature (Sono

¹⁰¹ . Gregorius, HH bishop: Comparative Theology, Vol III, p. 64. (Arabic).

* This expression was used since a long time, by church fathers; as Tertullianus, who said: man mixed with God (homodis mixtus), Cyprian, God mixed with man (Eios compomin mistur), Lactian, God and man. Origen says in his book: Reply to Celsus, about the union of the two natures as been woven or knitted, and so Erenios, in his book, contra heresies, and Gregorius used the expression ""Anacrisis".

¹⁰² . Anba Iesezerus: The Precious Record of the Church History, vol I, 1999, p. 373. (Arabic).

¹⁰³ . Kelly, JND: Early Christian Doctrines, pp. 289-295.

sio minikai somfotos). In the fragment 36: Incarnation, in truth, is composite union in the form of man (Son thesis anthropoiedes).

Patrick¹⁰⁴, mentions the saying of Apollinarius: The union in Christ; human in the sarx, otherwise He keeps what is characteristically Divine, avoiding what is human, sin proof. And, repeated, two human parts are in Him, and, these are not complete, are in need to another part for perfection. Both of them are human, and has one Divine will, covered by flesh to save the humanity. He pointed repeatedly to the corpus of the Lord as a "composite". He escaped from mentioning the perfection of His humanity. He regarded this corpus, united with the Divinity, in a way beyond imagination. Some consider his doctrine was the bases of Eutyches doctrine, developer of "one only physis" dogma (Monophysitism). They said that the relation between the Incarnate God and flesh is stronger than that between laborer and the machine. Also, simulating the union between the Divine and the human natures to "a drop of vinegar in the ocean".

The Defense:

This claim pushes us into another heresy: "Passability of Divinity", the occurrence of insults to Divinity before death. And, also, separation of His Divinity from His humanity; (this is a dogmatic fault; Divinity is present and fill every where. We can not state that His Divinity departed from His body). How hunger be attributed to Divinity, or thirst, or disturbance? These views create many theological problems. "But made Himself of no reputation, taking the form of a bondservant, and coming

¹⁰⁴ . Patrick Oden: The Christologies of Apollinaris of Laodicea and Theodore of Mopsuestia.
Patrick@dualravens.com

in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." (Phil. 2:7-8).

Third claim:

Pre-existence of body of Christ in Heaven before Incarnation

Apollinarius used the expressions: The heavenly man, God's body, Divine body, Man-like. From these, a Docetial (Imaginerians') smell can be found. In his letter to Serapion, he said: Corpus of Christ is similar to ours' by nature, but is Divine in nature. Also, in his book against Diodore: from David seed, came the creator of the universe, because He became united with world creatures. He was before Abraham, an eternal form, no one descended from heaven, except Son of Man, Who is in heaven. He said, at His Incarnation, He did not Son of Adam, but "The new Adam" (appendix 2).

In [Unity in Christ], the third saying: We glorify the flesh because "the Divine link (conjunction, syllepseos) and the unity with God", in order to be born from a lady, and to be called man, and son of man. According to the chronological presence, He is before Abraham by several generations. In the fourth saying: He was cautiously called man. He was preached, and called the heavenly man He descended from heaven, already united with Divinity. He is indivisible not by name or really (Appendix II).

Banas¹⁰⁵, mentions that Apollinarius said: The Christ took the flesh since beginning of the universe, or as easterns say "eternal". He misunderstood the verse: "The

¹⁰⁵. Jacek, Banas: Apollinaris of Laodicea, the young;
www.kul.pl/efk/angielski/halsa/a/apollinaris.html

first man was of the earth, made of dust: the second Man is the Lord from heaven." (1 Cor. 15:47).

Prestige¹⁰⁶, wrote that both Saints Gregory of Nazienzen, and Gregory of Nicaea, confirmed that Apollinarius was convinced by the pre-existence of humanity of the savior with a relation to His Divine nature. He descended with it from heaven at Incarnation. Both Saint Ambrose and Saint Epiphanius accused Apollinarius' teaching that the Word did not take His flesh from Mary, but He made for Himself a corpus from His private being, and this being has no beginning in time, and is equal to the Word.

The Defense:

"And the Word became flesh and dwelt among us, and we beheld His glory." (John 1:14). "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law," (Gal. 4:4). "And without controversy great is the mystery of godliness: God was manifested in the flesh," (1Tim. 3:16). "Of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen" (Rom. 9:5). In these verses; the expressions: became flesh, manifested in the flesh, born, came, mean the occurrence of new events, and not just declaration of something already present.

In his letter to Epictetus, Pope Athanasius¹⁰⁷ stressed: {Who thinks that the flesh taken from Mary, was present before her, that to say in heaven; they turn the holy Trinity into quaternary, because this flesh will form a fourth being! And this flesh present in the heaven must

¹⁰⁶ . Prestige, GL: Fathers and Heretics, pp .94,95.

¹⁰⁷ .Saint Athanasius cited by Philip, S & Henry, W: A select Library, pp. 573, 574.

be immortal, if so, how He died on the cross? "For I delivered to you first of all that which I also received: that the Christ died for our sins according to the scriptures," (1 Cor. 15:3).

Also, Pope Athanasius defended this faction¹⁰⁸: {If corpus of Christ descended from heaven, what benefit will be offered to Adam the first? He will not make any use. If Christ has not taken "the likeness of sinful flesh", how, "He condemned sin in the flesh" (Rom. 8:3)? And why He was not called "Man" only, so that some may imagine as if He was coming to us from heaven? But, He was called "Son of Man", and this is a fact, because He became so by His birth from the Virgin, became son of Adam the first}.

Raven¹⁰⁹, tried to deny this accusation, by saying that among the eternal characters of nature of God the Son is "Incarnation capability". This view is not supported even by Apollinarius' sayings himself. He became in flesh to die for us: for redemption and salvation of the man kind.

Fourth Claim:

Body of Christ is of a special type

Apollinarius believed that the corpus taken by the Word is to be regarded, and preferably to be given the title: "Man-like", if compared with the ordinary corpus of man kind. As regards this view, some classified Apollinarius as a "Docetic"¹¹⁰. Docetists, assert that Christ's human

¹⁰⁸. Saint Athanasius the Apostolicos: Incarnation of our Lord Jesus Chris, pp. 2 – 25.

¹⁰⁹. Raven, CE: Apollinarianism, pp. 185, 212.

¹¹⁰. Kelly, JND: Early Christian Doctrine, p. 296.

body was a phantasm, and that his sufferings and death were mere appearances. "If He suffered He was not God; if He was God He did not suffer." The spiritual Christ was frequently said to have entered the human Jesus at his baptism and to have departed prior to the crucifixion¹¹¹. Apollinarius said that at Incarnation, Christ (Logos) took flesh as a cover, and became the visible touchable part, or the passive part of the machine that to be used by the Logos in operations. Logos is the internal essence, the motive, the operator part of His body. The two components form prosopon of Christ "The composite". So, the body He took from Mary is "like" our body.

The Defense:

Saint Athanasius replies¹¹², Apollinarius in this aspect that He is "Man-like", and not equal to our body as a result of lacking the human spirit by: { He could not sustain to see death mastering us, and possibly exterminate creation, and God's work disappear, He took for Himself a body indifferent from our body }.

This claim, demolishes the validity of Jesus Christ to offer Himself as a redemption sacrifice for us. How we can speak that He simulated us in every thing except sin only? How we can say that He was tempted in His humanity? "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that, He Himself has suffered, being tempted. He is able to aid those who are tempted." (Heb. 2:17-18). "For we do not

¹¹¹ . Malaty, TY , Fr. : A panoramic view of Patristics in the first six centuries, St. George's Coptic Orthodox Church, Sporting, Alexandria, Egypt, 2005, p. 185.

¹¹² . Saint Athanasius: Cited by Philip, S & Henry, W , NPNE, Vol IV, p. 40.

have a High Priest who can not sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."(Heb. 4:15). "For such High Priest was fitting for us , who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;"(Heb. 7:26).

Fifth Claim:

The Divine Body of Christ is equal to Logos

Apollinarius raised a view that Christ enjoyed the phenomenon of exchange of characters between His Divine and His human natures: *(Communicatio Idiomatum)**. The human nature appeared in Divine characters, and or the Divine nature appeared in human characters¹¹³. He said that Christ is a man and God: Jesus does not know some issues, but He knows all things, born at a definite time, but He is eternal. And in view, he went further and said: the union between the Word and the body divinized this body. In his book against Diodore, he said: We can say: [From offspring of David (referring to Christ's body) is Who created the universe, because He had united with creator of the universe]. The corpus is passable and impassable, Divine and not divine, born at a specific time and not born at time or place. He is before and after Abraham.

After departure of Apollinarius, the extremist sect from Apollinarians, hold these views, even amended to say that the corpus is of divine essence. This sect from

*The expression "*Communicatio Idiomatum*" was used with the correct meaning by Pope Athanasius, Pope Cyril, Pope Dioscorus, and others with the meaning: All characters of Humanity were referred to the Incarnate Word, and also all characters of Divinity were referred to Incarnate Word at the same time.

¹¹³ Philip Schaff, in Henry Wace:: Dictionary of Christian Biography and literature to the end of the sixth Century AD, with an Account of the Principal Sects and Heresies, pp. 66- 68.

Antioch sent to the moderate sect in Egypt: Bishop Timothy to Homonius a letter, about the equality of Christ's body with the Logos, which increased the complexity of the problem. From Egypt, the reply to this letter was a faith creed from Egypt¹¹⁴: [I, Homonius, confess that the Word (Logos) took from Mary, body similar to our bodies. Who believes that He has united with a body of equality to God is anathema]. The extremists continued to attack the Orthodox Church, while moderate sects tried to come closer, or join them again.

The Defense:

The Orthodox Faith does not accept the sayings that the corpus of Christ is of equality with the Logos, and the expression of worship of Christ's corpus. The correct wording is that we worship the Lord Jesus Christ: The Incarnate Word. Pope Athanasius said about them¹¹⁵: {for they call about Christ's corpus unacceptable descriptions; none created, heavenly, occasionally say that the flesh is of the same divine essence. But who united with the not created, is united with Divinity, and considered with Him One, but created! Are you not ashamed from claiming the flesh that recorded in the series of generation of offspring from David became in equality with the Word Essence? Christ is not in two natures; one deserves worship, and the other does not. We worship one single prostration towards the Incarnate Word}.

Sixth Claim:

¹¹⁴ . Al-Khodari, HG, priest: History of the Christian thought, Vol. II, p. 47. (Arabic).

¹¹⁵ . Pope Athanasius, the apostolicos: Incarnation of our Lord Jesus Christ, pp. 15, 19, 27. (Arabic).

Subordination of Prosopons in Glory

Anba Isezoros¹¹⁶, mentioned about Apollinarius that he believed that the Divinity in Christ took the role of the wise human soul, mixed with the flesh, proper mixing, as far as participation together sufferings of the cross and death. Also, he made subordination between the three prosopons in the holy trinity. He said, the Holy Spirit is great, the Son is greater, the Father is the greatest of them (Subordination Theory).

Saint Gregory, wrote in his first letter to Cledonius, against Apollinarius¹¹⁷, repeatedly, Apollinarius regards that in the Trinity, there are great, greater, and greatest, for the Holy Spirit, the Son, and the Father, respectively, as also, the light, the ray, and the sun.

The Defense:

The Lord of glory said: "I and My Father are one" (John 10:30), "If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."(John 10:37-38). He also said to Philip: "Lord, show us the Father, and it is sufficient for us. Jesus said to him, have I been with you so long, and yet you have not known Me, Philip? Who has seen Me has seen the Father; so how can you say, show us the Father? Do you not believe that I am in the Father, and the Father in Me"(John 10:8-10) "And the glory which You gave Me I have given them, that they may be one just as We are one."(John 17:22) "For there are three that bear witness in heaven: the Father, the

¹¹⁶ . Anba Isezeros: The precious records, p. 373.

¹¹⁷ . St. Gregory of Nazienzen: Select Letters on the Apollinarian Controversy, to Priest Cledonius (Ep.C1.), <http://www.ewtn.com/library/PATRISTIC/P117-7.TXT>

Word, and the Holy Spirit, and these three are one."(1 John 5:7).

The Divine glory is the same for the Holy Trinity because they are one in essence. When the Word prosopon incarnate, His soma united with His Divinity, by this union, made in the same glory. This glory attained by the humanity of the Word, was seen by three of His disciples on His transfiguration on mount of Tabor (Matt. 17:2). Also, spotlights of this glory in all aspects of His life: on His birth, miracles, on the cross, during resurrection, and ascension. When the Lord of glory said to His Father: "glorify Me", does not mean offer Me a new glory. He continued the prayer: "with the glory which I had with you before the world was."(John 17:5). This means with the glory He had before making Himself of no reputation, and concealed by Incarnation.

Seventh Claim:

Body of Jesus is not a real human body

Saint Gregory of Nazienzen¹¹⁸, said that Apollinarius was teaching that the Incarnate Word did not have a real body inside womb of the Virgin Mary. It was "body-like". And, because of that, at labor, He came out as water passing through a canal. By this, he is in common belief with dogma of "Docetists". Apollinarius repeatedly expressed, in sayings attributed to him; (All things about Christ: in Appendix II), in the saying number 30, and in fragments 45, 69: [Christ is not a man]. As an extremist, he gave examples to explain his view from the creatures¹¹⁹. As a "mule", between the horse, and the donkey, the color "eagles"; a combination

¹¹⁸ . Gregory of Nazienzen, St : Select letters, Division I, To Nectarius (Ep. CCII).

¹¹⁹ . Kassab, HE : Collection of church bylaws, Light publication, 1998, pp. 259- 261.(Arabic).

of black and white, the spring between winter and summer. He said that Christ is not purely a complete man, nor a complete God; He is a mixture from God and man.

On the other side, he refused the Orthodox doctrine about the complete union between the human nature and the Divine nature in one person; i.e. union of two complete natures into one unit, is unreasonable. He said that the result of this union is the "God – man".

The Defense:

Pope Athanasius mentioned¹²⁰: {As regards of economy, it was clear and declared in the cross, His body proved to be a real body by pouring blood. Also, when He cried with a loud voice, declaring His human soul, committing His spirit into hands of the Father, without separation from Divinity. By yielding up His spirit, His body died, but the Divinity did not separate from body in the tomb or from His soul in the Hades}. " For You also will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption." (Ps. 16:10).

Hegomenos Mousa Wassef states¹²¹: {He intended to save humanity from passion and death. But, because He is immortal, He took a body susceptible to death, offered it on the cross, with only, His will; for our sake. He passed through passions and death, so as to release us from them. "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those

¹²⁰ . Athanasius, Pope: Appearance of life Giving Christ, pp. 33, 34. (Arabic).

¹²¹ . Wassef, M, Heg. : Divinity of Christ (Against Arians), Coptic Orthodox Clergy Theological College, (Tanta), First edition, 2004, pp. 163, 164. (Arabic).

who through fear of death were all their lifetime subject to bondage."(Heb. 2:14-15). And, as He annihilated the death by His death, also He removed fear, sadness, and disturbance from mankind, when He accepted all these in His body }

As previously mentioned, the son of Man is a man: conceived-with, from the Holy Spirit and Mary the virgin, remained in her womb nine months. Born and lived with us. Prayed, fasted, felt hunger, and thirst, tempted, disturbed by spirit, wept, hit, passed passions, crucified, died on the cross, buried, risen from dead. Does all these did prove that His body was not a real human body?

Fifth: Banning of the Heresy

Hefele¹²², mentions the sequence of examination, discussion, and banning the faction of Apollinarius as follow:

A. In Alexandria, a council was held AD 361(? 362), upon the suggestion of Eusebius of Versile, arranged by Pope Athanasius, after returning back from the second exile. The declared objective for this meeting was looking the circumstances, and the possible means of restoring back piece of the church. The fourth item on the agenda was what is said about "Humanity of Christ". There was some dispute in the view raised by some monks, sent by Apollinarius. Both parties have to sit together, and give detailed discussion for their views. They agreed to respect God the Word who became Man in reality. He did not take human flesh only, but also, a human soul. But, apparently, the Apollinarians

¹²² . Hefele, CJV: A History of the Councils of the Church, from the Original Documents III, AMS press inc., New York, 1972, pp. 276- 354.

acquiesced or hid their views, and discrimination between soul and spirit (psyche and pnevma)*, escaping from the issue.

B. Second Council, held in Rome AD 374, called by Pope Damasus (after death of Pope Athanasius AD 373), upon the request of the Orthodox eastern bishops, who sent their representative Dorotheos, with their recommendation to excommunicate both Eustathius of Sabaste and Apollinarius of Laodicea, because the latter distributed a new heresy; disputing the perfect Humanity of Christ, as an opposing view to Arianism, and renewal of acceptance of the Nicene Creed. They accepted the desire of the eastern representatives by rejecting the heretic views and the false dogmas of the Apollinarians, and others.

C. Third Council in Rome headed AD 376, in presence of Peter, Pope of Alexandria (who was in exile). Again condemned the Apollinarian heresy, and forbidding his two bishops: Timothy (Alexandria) and Vitalis (Antioch).

D. Fourth Council, also in Rome AD 380, Pope Damasus issued several condemnations against Apollinarianism, and others.

The Second Ecumenical Council in Constantinople, AD 381, in presence 150 bishops. The canons of this council stated: "Bishops in Constantinople verified perversion of Apollinarianism, and its communications with the West and their decision as regards this issue- not without reason, concluded that this book (containing the Apollinarian dogmas), to be considered as the Apollinarius heresy, and at least one copy of it to the Latin bishops".

Canon 1: The faith of the three hundred and eighteen Fathers in Nicene will not be cancelled, but remain, and every heresy will be condemned, and in particular,....., and Apollinarianism¹²³.

After that, condemnation of the Apollinarianism was confirmed in **Milan meeting**. Gerome wrote Faith confession trying to sign it from their followers, but they asked to return back to their church before signing.

Prestige stated¹²⁴ that Apolinarius was a heretic beyond doubt, in spite of what is said from some enthusiastic followers as extremist views. He was condemned in Rome, upon declaration of Basil, on corrupted doctrine. Shortly after, he had been condemned in Antioch AD 379. Next, he was excommunicated in the second ecumenical council in Constantinople AD 381. His party, with the assistance of Vitalis, he made use of his previous experience, in writing religious songs according to his thoughts; praising and glorifying God.

Also, Kelley¹²⁵ reports the smart logic and intelligence of Apollinarius' policies, no one can deny these. The main opposition to him was in Antioch, where his student Vitalis, had formulated the heresy. He mentioned that Pope Damasos took notice about Apolinarius thoughts, held a council with Peter, Pope of Alexandria¹²⁶, they condemned him. Also the same sequence in Alexandria AD 378, Antioch AD 379, and in the second ecumenical council AD 381. "Apollinarianism" case was raised by Saint Basil and the Cappadocian Fathers; they issued a series of decisions against it AD 383, 384, and 388. Theodosius, asked the governor of the state to apply

¹²³ . McGuckin, JA: The Westminster Handbook to Patristic Theology, John Knox Press, 2004, p. 82.

¹²⁴ . Prestige, GL: Fathers and Heretics, SPCK, London, Eleventh impression, 1985, pp. 94,95.

¹²⁵ . Kelley, JND: Early Christian Doctrines, Prince Press, revised edition, USA, pp. 295, 296.

¹²⁶ . Middle East Council of Churches: Christianity in the East across its History, Beirut, Lebanon, second edition, 2002, p. 81.

these decisions, and he deprived all followers of the heresy.

CHAPTER FOUR:

Sequalies of Heresy of Apollinarius

1.: Apollinarianism after Apollinarius

What happened to Apollinarius after these different councils, and the administrative condemnations? He claimed that he was not condemned in the council held in Alexandria AD 362. He continued to distribute his

thoughts to more people till AD 374, when he faced writings of Epiphanius defending the heresy, and wrote to the church to oppose these thoughts officially. Beside that, Emperor Theodosius, issued several Royal decrees prohibiting this doctrine, and the party in general. This led them to work secretly, far from eyes of the governors and the church.

Voisin¹²⁷, said that the period of AD 362-374, was the top as regards the spread of the heresy Activity continued till AD 381-382 (before death of Apollinarius about AD 390). Apollinarianism can be traced till about AD 420, afterwards, this party disappeared within the "monophysites".

After death of Apollinarius, his followers were divided into two parties:

The Extremist Party: Polemonius, Eunomius, Julianus, and Timothy were heading this party. They were sticking to all Apollinarius' thoughts, propagating them in public. The former raised the dogma of similarity or slurring "Le Synousiasme": body of the Divine Christ is equal promptly to the essence of Logos. He went far further than that; thence the moderate party was obliged to keep far away from them. Homonius, one of the moderate party's bishops wrote to bishop Timothy (one of the extremists):" I Homonius, believe and confess that the Word the Logos took body from Mary, very similar to our bodies, and who calls that the body -that the Lord united with- is equal to God is anathema: to be discriminated".

¹²⁷. Voisin, G: L'Apollinarisme, cited by Raven, pp. 88, 89.

The Moderate Party: Those living in Egypt showed mischievously spirit of tolerance and moderation. From these, bishops: Falantinos Iobios, and Homonius. Falantinos stood against the extremist party. They rejected the doctrine that the body of Christ remained human by nature, but thanks to the union, became similar to the Word and equal to God in essence. The political circumstances, and the tight laws issued by the Emperor, put pressure on them. So, on the opposite of the extremist party, they respected the classical (Coptic Orthodox) church. They were using many abstracts from writings of Athanasius, with trials to re-unite with the church.

Theodotus Bishop of Antioch, tried to conjoin to his flock some of Apollinarius followers, and followers of Falantinos, and they tried to conciliate with the Egyptian Church. But they fell in mixing Apollinarian thoughts among their confession, tried to edit these under false famous names, well known by their Orthodox Faith: as Athanasius the Alexandrian, Gregory wonder-worker, and Julianus of Rome. These trials were not successful.

2.: The Negative Results of The Apollinarian Faction on The Christological Thoughts¹²⁸

Counter-actions appeared to the Apollinarianism, in the same area (Laodicea- Syria). Diodore bishop of Tarsus AD 394, Theodore of Mopsuestia in Cecilia AD 428, and next to them Nestorius bishop of Constantinople, opposed his thoughts. Also, the Apollinarian doctrine

¹²⁸ . Bishoy, Metroplete, HH: Ecumenical Councils and debates, pp.58-60. (Arabic).

about the single one nature in Christ, paved the way for Eutyches, the monk to fall in the heresy carrying his name. So, the after effects of the heresy, the Christological deviation in thoughts were either in the same direction, or the opposite one.

Diodore of Tarsus: Born in Antioch, received education in Athens, became a monk near by his home town. He had lived the spread of Arianism ten years. He was ordained a priest AD 365 and then bishop of Tarsus AD 378. He had participated in council of Constantinople AD 381. He has been deemed to be the virtual parent of Nestorianism; "*A Nestorian before Nestorius*". He claimed that the Divinity will decrease if the Word and the humanity formed a prosoponic (Hypostatic) union, giving an example the union between the flesh and the wise soul in man. He raised the expression: "Word – Man or Logos - Anthropos". He opposed the doctrine of Apollinarius of the single nature, and stressed "*the dualism*". He said that the Word, Son of God dwelled in the man Jesus, son of David, and son of Mary. He differentiated between the two natures. He did not accept the saying: the son of man, son of David created the universe or present before David. He gave an explanation to his views, that "Anyone who speaks a word against the Son of Man, it will be forgiven him; but who-ever speaks against the Holy Spirit; it will not be forgiven him." (Matt. 12:32). He regarded that Mary should not be called "Mother of God".

Theodore of Mopsuestia: Born about AD 350, in Antioch (as his teacher). He received rhetoric and literature education from the ascetic philosopher Libanius. Was a colleague of John Chrysostom, and both gone together to the monastery, where they met Diodore.

He fell in love of a girl, and left the monastery, but he returned back after receiving two letters from John. He spent ten years in the monastery, and then he was ordained a priest AD 383, then a bishop of a small city called Mopsuestia AD 393-428. Theodore wished to confirm the complete humanity in Christ. He thought that there is no full being except as a person, and stressed that God the Word took a complete man to be used as a tool for human salvation. He dwelt in him with the good will, and united with, only an external union. He used the term conjoining (synaphia), instead of Hypostatic or prosoponic union (enosis). He believed in the presence of two persons in Christ, one is of Divine nature, the other of human nature. They formed together one person; who is the united person (external union). He said that the union simulated the union between a husband and a wife to form one body!

Hefele¹²⁹, said that Theodore in his essential mistake, did not only stick to the presence of two natures in Christ, but also, two persons. The word conjunction (sonafia) that he used is derived from "sonapto" (the dancers catching hands of each other). His thoughts were condemned in a council in Constantinople AD 553, after 125 years of his death.

Nestorius: Born in the last quarter of fourth century in one of the Syrian towns. He joined a monastery in Antioch. He was promoted to deacon, then priest in Antioch. He was famous in preaching. His talent, nominated him to follow Synousiasius bishop of Constantinople after his death. Was ordained AD 428, and was enthusiastic against the heretics, and he is the author of the idiom to the Emperor Theodosius: "*Give*

¹²⁹ . Hefele, CJ: A History of the Councils of the Church, Vol II, pp. 6, 7.

me O, the Emperor the land pure from heresies, and I will give you the heaven, help me to fight the heretics, and I will help you in your war against Persia". Soon after, he fell in the heresy with his name: "Nestorius Heresy". He fell in a bitter long struggle with Saint Cyril the great (of Alexandria). He was confronted with fallacy of his thoughts, and condemned in the third ecumenical council in Ephesus (the first), AD 431.

3.: Counter Effects of the Heresy on the Coptic Rites and Liturgies

Opposition of Apollinarianism, was reflected on many of the Coptic rites and ecclesial prayers, to confirm and to clarify the perfect Humanity, and the perfect Divinity of Jesus Christ; the straight Orthodox Faith.

I. Feasts of the Lord: Fourteen feasts of the Lord are celebrated each year; seven major and seven minor. Each has specific prayers and rites. All these are occasions to allow believers to live the events with the Incarnate Lord of glory, to confirm His perfect Humanity and Divinity.

II. Incarnate and Inhominat (became man): This expression is repeatedly used in prayers including liturgies; to clarify this important theological dogma. An example, in the Faith Creed: in the evening and morning Offering of Incense, at the beginning of all liturgies, and in prayers of all of the church sacraments. One of these prayers is a prayer of submission by Saint Severus, of Antioch, addressed to the Son: "who was Incarnate and became man, and was crucified for us on the Cross".

III. Liturgical prayers of fraction and confession¹³⁰:

Many of the different prayers of the fraction include this expression. For example a prayer of fraction to the Son: "You are the Logos of the Father, God before the ages, the great High Priest, who was Incarnate and was made man for the salvation of mankind. Also graciously accord to purify our souls, bodies, spirits, and consciences". The Orthodox dogma is in detail in "The Syrian Fraction", used in the feasts of the Holy Cross and standard days. "Thus, truly the Logos of God suffered in flesh, was slain, bowed on the Cross, and His soul parted from His body, even though His Divinity never parted, either from His soul or from His body. And His soul came and was reunited with His body. One is Immanuel, who is indivisible after the union, and undivided into two natures." Also, in the confession of the priest, before communion, he declares to all believes about Humanity, and Divinity of the Holy body of Christ.

IV. In praising: Singing and praising the Lord is a good and explicit way to declare the Faith. In the Theotokia of Friday, first part says: He took what we have, and gave us what He has. And, about Mother of God, Theotokia of Tuesday says: She gave to us, the birth of God the Word, Who became Man for the sake of our salvation. Also, has Incarnated from you without alteration with a pronouncing body: equal to us, perfect and has a wise soul. He remained God as He was, and became perfect man (Tuesday Theotokia, part four). He is still God; came and became son of man, but He is the real God, came and saved us (Thursday Theotokia, first part). The one single the Word, Who was born Divinely before ages

¹³⁰ . Serapion, Bishop and Youssef, Bishop : The divine Liturgy: The Anaphoras of Saints Basil, Gregory, and Cyril, second edition, 2007, Coptic Orthodox Diocese of the Southern United States, pp.455, 456, 472, 473.

without sarx from the One Father, He Himself was born according to flesh from His mother only, without alteration or transformation (Thursday Theotokia, third part). He is one from two; Divinity and Humanity, for this the wise men worshiped Him silently, declaring His Divinity (Thursday Theotokia, fifth part). Praise to mother of who inhominate by His own will, pleasure of His Father, and the Holy Spirit (Saturday, second Lobsh).

Also in praises of "Koiakh" month: before Nativity, many similar statements about the Incarnation, and Humanity of Jesus the Lord. All these were written by the guidance, power, and help of the Holy Spirit, to strengthen and stabilize hearts, and Christological Orthodox dogmatic thoughts.

V. Hourly prayers book "Agpya": In litanies of the Ninth hour, who tasted death in flesh, Who handled His spirit to hands of Father, when You were crucified on the Cross, Who guided the thief on Your right side for the entry of the paradise with You. You are who is born from the virgin, and sustained the crucifixion for our sake. You had defeated death, by your death in flesh, asking our Lord and God to save us. Which spirit departed from His Holy body on the cross? To the hands of Father? descended to Hades to liberate souls and spirits of the righteous people and saints? Definitely, the human soul and not His Divinity; Divinity of Son is in all places, it can not move: departed, handled, descended. " And Jesus cried out with a loud voice, and yielded up His spirit" (Matt. 27:50). "And Jesus cried out with a loud voice, and breathed His last."(Mark 15:37). "And when Jesus had cried out with a loud voice, He said,

Father, into Your hands I commit My spirit. Having said this, He breathed His last."(Luke 23:46).

4.: Convergence of Heresies

At least three heresies are in common partly with the Apollinarian heresy and different in other details. These are the Arian, Nestorian, and Eutychian heresies.

In spite of the strong opposition of *Apollinarius to the Arian heresy* at the start, both heresies were in common wrong thoughts as regards of the absence of the wise human spirit in the Incarnate Word. The second generation of Arians was not ashamed to preach and declare this. Anomius wrote a detailed faith confession to the Emperor Theodosius AD 383: [In the last days, He came in flesh, but He was not a man with spirit and body]. And, almost with the same words Adoxius, the Arian bishop of Constantinople AD 360-369, wrote his faith confession. In Nicene council, this faction was not discussed, because they were concentrating on the Arian thoughts: regarding the perfect Divinity of the Son. The issues of equality of Father and Son in essence (homoousion tou Patri), writing a unified Faith Decree, and solving some urgent regional problems exhausted all time of attendants. So, the dialogue about the presence of human wise spirit in Christ, did not take priority to be discussed in the meeting. The first discussion and decision for this faction occurred in Alexandria AD 562.

The common faulty thought between *Apollinarius and Nestorius* was the same: they believed that the wise human spirit would be a human being. Otherwise how can this wise spirit be in charge of the free will and wisdom? Apollinarius solved the conflict by denying

completely the presence of the wise human spirit in Christ. By this imagination, there are no two persons in Christ; one Divine and another human! Nestorius went in an opposite direction by saying: *in Christ there are two separate natures*. He regarded that God the Word took a person from man-kind. He did not accept union between two natures. He expressed his thought: *God the Word "dwelt" in the man Jesus*. The relation between the two natures is an external one: *"conjunction"*¹³¹, or *"sonafia"* in Greek, not a Hypostatic union. The expression *"union"* occurring is an external one between persons in the form, dignity, and authority; not in natures. He considered Divinity is impeccable to unite with flesh. So, Nestorius like Apollinarius , while both of them were ardent in fighting Arianism, fell on the other side in two heresies, each one is the opposite of the other!

And also, similarly, *Apollinarius and Eutyches*¹³² participated in deviation of thoughts. When they started to explain impossibility of presence of two natures in the Incarnate Word; as a counter action to the Nestorian wave in theological education in Antioch and the East, they raised two different heresies. The former cancelled the presence of the wise human spirit, to be replaced by the Divinity of the Word. The latter mixed and mingled the two natures, and transformed them into one single nature, that is to say the human nature was dissolved and disappeared into the Devine nature (as a drop of vinegar in the ocean).

¹³¹ . HG Bishoy, Metropolis: Ecumenical councils and dialogues, p. 19. (Arabic).

¹³² . HG Bishoy, Metropolis: The Assyrian Eastern Church, history, present status, and dogma, Metropolitte of Damiette, Kafr-el-Sheikh, and St Damiena Monastery, First edition, 2003, p.82. (Arabic).

The last deviation caused untrue accusation of the Coptic Orthodox Church – up-till now- to be a follower of Eutychus (Monophysite church: one only nature in Christ), and not as the true Orthodox Faith; one united nature in Christ (miaphysite).

5.: Claim of affection of the Alexandrian Theology by Apollinarianism

Some scholars claimed that Saint Cyril the Great quoted some Apollinarian phrases in his sayings and writings, presenting them as been said by Pope Athanasius¹³³, from them, Theodoret bishop of Cyrus. He as a brother in love, and follower of thoughts of Nestorius, attacked Saint Cyril. Other scholars regarded that Fathers of Alexandria, as if were behind and prepared for the evolution of the Apollinarian faction. Hegomenous Malaty¹³⁴, mentioned in short some of sayings of Western scholars. Frennd said, many of thoughts of Cyril were taken from Apollinarian writings, which were spread by the names of famous Orthodox leaders as Athanasius, or Pope Julius.

Stevenson made comments of the letter to Iovinum (this is an Apollinarian letter referred to the name of Athanasius, and Cyril of Alexandria). He regarded it written by Athanasius.

Rowan Greer said that as Apollinarius, so Cyril riskily denied the personal decision or reality of Christ's will, and reality of His soul. He replaced the particulars of the human experiences by the Divinity work. In the Alexandrian Theology, every thing is attributed to the Divine nature. They differentiate only between what is

¹³³ . Malaty, TY, Hegomenos: The Coptic Church, Church of Science and Theology, p. 92. (Arabic).

¹³⁴ . Ibid. p.92.

acceptable for the nature and what is not acceptable; Apollinarianism was fully abided to the Alexandrian Theological thoughts.

Also, Norris¹³⁵ claimed that the expression "One nature is the Incarnate Word". Cyril discovered this statement, and referred it to Athanasius; but it is not known to be so. It was written by Apollinarius, bishop of Laodicea. Cyril was not Apollinarian as he assured and confirmed the perfection of humanity of Christ.

Hefele¹³⁶, refers this Christological expression to Apollinarius. He said that Athanasius never used it.

Kelly¹³⁷, also referred this statement to some writings of Apollinarius.

Most of these authors, quoted the statement from scholars after the seventh century, after the Arab invasion of Egypt. There was complete interruption of all dialogues, including the theological ones, between the Church of Alexandria, and other Churches for a long time. And so, the views of the Western Theologian's thoughts were away from the truth, and far from the origin. Also, there was no opportunity to respond in a timely manner, and correct their false interpretations.

During the last fifty years, scholars proved the reverse, and corrected the reference of the statement, to be original of Athanasius and Cyril. This expression met acceptance, and was widely spread in Egypt (only). It is built on soteriological bases. Cyril used it repeatedly, and so Dioscorus after him, referring the statement to Pope Athanasius.

Reviewing these writings about the statement, we can notice:

¹³⁵ . Norris, RA: The Christological Controversy, p. 27.

¹³⁶ . Hefele, CJV: A History of the Councils of the Church, Vol.2, p.4.

¹³⁷ . Kelly, JND: Early Christian Doctrines, p. 319.

1. Apollinarius was a close friend of Saint Athanasius, and was admired by his heroic defense for the Orthodox Faith, and he adopted and quoted some of his theological statements and expressions. He quoted some of the writings of former Alexandrian Fathers¹³⁸.
2. If views of the Western writers are correct, why Fathers in Ephesus council, opposing Saint Cyril had not used these against him? ; (accuse him that he wrongly refers some statements to Athanasius, and it was Apollinarian in truth. And, also there was a decision in Constantinople council; condemnation the use of all writings of Apollinarius, this would be a powerful weapon to oppose Cyril! The same can apply to attendants of the second council in Ephesus and in Chalcedon. Why they had not used these reasons to defeat Dioscorus, and the Alexandrian Theology in general, disclose it, and proof fallacy of their defenses and sayings!
3. The Apollinarian heresy and Christology had been tackled in five local and one ecumenical (the second in Constantinople) councils, not a single time any attendant, or in minutes, any word that confirms Athanasius had used any Apollinarian statement!
4. Some scholars in Theology blame Saint Athanasius' theology; for encouraging the appearance of the heresy in many aspects:
 - A. Athanasius concentrated in his theological writings on the "Flesh" of Jesus Christ, and not on His complete manhood: body and soul together.

¹³⁸ . Malaty, TY, Father: The Coptic Orthodox Church as a church of Erudition & Theology, pp. 93, 94. (Arabic).

B. Athanasius was usually stressing and confirming the unity of Christ's Godhead and flesh, with concentration on His Divine nature, as if the human nature was lost. He attributed the titles, and properties of Godhead, to His manhood (*Communicatio Idiomatum*).

C. Apollinarius used some expressions and statements, quoted from writings of Athanathius.

The reply of these three points:

I. If it is true that Saint Athanasius concentrated more on the "flesh" of Christ, definitely, he did not deny the savior's human soul. The Holy scripture sometimes, calls man "flesh"; " And unless those days were shortened, no **flesh** would be saved;"(Matt. 24:22), "knowing that a man is not justified by the works of the law but by the faith in Jesus Christ, even we had believed in Christ Jesus, that we might be justified by the faith in Christ and not by the words of the law; for by the words of the law no **flesh** shall be justified." (Gal. 2:16).

II. In his book, "Incarnation of the Word", Athanasius concentrated on body of Christ and its relation to the Divinity¹³⁹: {but these affaires; He ate, suffered, are said about Him in order to declare; He took a real complete human body, and not an imaginary one}. Moreover, He faced the Arians, who accused the believers as worshipers of the man Jesus Christ. They denied Christ's Godhead because of His reality as the Son of Man. He stressed that the body of Christ was not an obstacle for the union of God the Logos with humanity. So the objective was confirmation of His Divinity, in spite of the reality of His Incarnation; the God the Word, and not

¹³⁹ . Athanasius, the Apostolicus, Pope: Incarnation of the Word, Arabic translation by Faltas, JM, 2003, pp.51-59. (Arabic).

sayings about the presence of His soul, or the absence of a human soul, in order to be able to deny its presence.

Saint Athanasius in his letter to Adelphius¹⁴⁰ states: {Let them learn from your piety that this error of theirs belongs to Valentinus and Marcion, and to Manichaeus, of whom some substituted (the idea of) appearance of reality, while the others, dividing what is indivisible, denied the truth that "The Word was made flesh, and dwelt among us."(John 1:14). We do not worship a creature, for be the thought. For such an error belong to the heathens and Arians. But we worship the Lord of creation, Incarnate, the Word of God. For it the flesh, also is in itself a part of the created world, yet it has become God's body. And we neither divide the body, being such, from the Word, and worship it by itself, nor when we wish to worship the Word do we set Him far apart from the flesh, but knowing, as we said above, that "the Word was made flesh". We recognize Him as God also, after having come in the flesh. Who, accordingly, is so senseless as to say to the Lord: "Leave the Body that I may worship Thee"?

But the leper was not one of this sort, for the worshipped God in the Body, and recognized that God, saying: "Lord, if you are willing, you can make me clean"(Matt. 8:2). Neither by reason of the flesh did he think the Word of God a creature; nor because the Word was the maker of all creation did he despise the Flesh which He had put on. But he worshipped the Creator of the universe as dwelling in a created temple, and was cleansed. So also the woman with an issue of blood, who believed, and only touched the hem of His garment, was healed (Matt.

¹⁴⁰ . Athanasius, Saint, and Pope: The Nicene and Post-Nicene Fathers, by Philip Schaff, and Henry Wace, vol IV, letter 60, ad Adelphium, pp.575- 578.

9:20). And the sea with its foaming waves heard the Incarnate Word, and ceased its storm (Matt. 8:26). These things then happened, and no one doubted, As the Arians now venture to doubt, whether one is to believe the Incarnate Word}.

1. The Hypostatic union between the Logos and the body, and the body of son of God, as Saint Athanasius taught, and attributing to the work of the Incarnate Logos: together as one without separation. This does not mean that mixing, mingling or alteration had occurred. He assured that this body had been created not to be worshipped by it, but became one with the Logos.

2. Before the Appearance of The Apollinarian heresy, no body denied Jesus' human soul, but many Gnostics denied His body as a real one. They looked to the body as a dark component, Jesus never took it. Saint Athanasius in refuting this attitude, concentrated on the "body" of Christ and its relation to His Godhead.

There are other three points that can be elucidated:

A. Athanasius clarified that the Incarnate Word, disturbed, and this an act of the wise human soul. Jesus prayed: "Take this cup away from Me" (Mark 14:36), and this is an internal dialogue between the soul and the manhood. It is impossible to refer this act to the flesh or the Divinity or to the animal soul themselves, but to the wise human soul, or what we call "The spirit".

B. "Miaphysis" expression, or one nature, or Jesus Christ took our complete nature, all our nature including: flesh, soul, and spirit. This is different from the expression used by Apollinarius, and was meaning that the components united together in a way, that decreases His humanity partially. The Alexandrian Theology is based on the **"Salvation or the renewal of our human nature**

in Jesus Christ". This occurred by the Incarnation, for the Logos took our humanity not to renew our body only but our nature as a whole, which consists of body and soul.

C. In the Faith Creed and our traditional Liturgies: He was incarnated and Inhominated or He became Man; that is He became perfect man, by taking our humanity. Also repeating in "Kiahk month" and the annual hymns, the same believes. The "**Syrian Fraction**" which we use in the celebration of Eucharist, confirms that on the cross the soul of our Lord departed His body, but His Godhead departed neither from His soul nor His body.

Grillmeier¹⁴¹, could not deny that there are relations between Athanasius tradition and the style and convictions of Apollinarius. Interestingly, it is striking and important, that in a letter from Apollinarius to Egyptian bishops, coexisting in Diocaesarea, lists the part of the decisions in "**Tome to Antiochene**" AD 362, concerning their believes, and expressed his agreement of all cited in it. In spite, he was in fact, inclined and stressing his own traditions. This is apparent from his saying, that the Logos did not became man, changeable spirit, and was subject of earthy influences; but He was the heavenly, non changeable Divine spirit. He supported this, by diphthongizing words from the Tome: "The savior also, was lagging non living body (epsicos) without sensation or wisdom". Then he jumped to a real Apollinarian conclusion: He was really one, only begotten God's Son, true God, but not in complete humanity. Here a great difference between him and Athanasius; who had never denied presence of soul in

¹⁴¹ . Grillmeier, ASJ : Christ in Christian Tradition, Vol I, p. 26.

Christ, and can not find one single statement of his writings in convergence with the Apollinarian thoughts.

6.: Quotations from some Church Fathers of advocating the Alexandrian thoughts in this regards

*. And that it was in order to the sacrifice for bodies such as His own that the Word Himself also assumed a body. To this, also, they refer in these words: "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage." (Heb. 2:14-15) (Saint Athanasius of Alexandria)¹⁴².

*. For by the Word revealing Himself everywhere, both above and beneath, and in the depth and in the breadth-above, in the creation; beneath, in becoming man; in the depth, in Hades; and in the breadth, in the world-all things have been filled with the knowledge of God.(Saint Athanasius of Alexandria).

*. We confess that our Lord Jesus Christ, the only Begotten Son of God is a full man and is a full God, Has a wise soul and a body, born from the Father before ages according to His Divinity. He Himself, for the sake of our salvation, in full of times, is born from the Virgin according to His Humanity. And He Himself, from the same essence of that of Father as regards to His Divinity, and from our mankind as regards His Humanity¹⁴³ (Saint Cyril the Great).

¹⁴² . Saint Athanasius of Alexandria: The Nicene and Post-Nicene Fathers, second series, Volume IV, Athanasius, select works letters, T&T Eerdmans pp. 41, 45.

¹⁴³ . Saint Cyril the Great : as cited in Tawadros, M; Dogmatic Theology, Vol. 4, Christology, Youth Episcopate, Cairo, 2000, pp. 80, 81, 103. (Arabic).

*. Because the Lord is the Man, and the Man is the Lord who descended from the heavens. (Saint Cyril the Great).

*. The Logos is the eternal prosopon, has united with a body, not present before Incarnation, and inseparable from the Divinity, He became one person accepting His prosopon through His union with the Logos, the body is not separate prosopon comparable to the Logos, but He is prosopon in the union. (Saint Cyril the Great).

*. People had seen Him walking on the ground as a man, and seen Him as God, who created the heavenly powers. (Saint Dioscorus).

*. Truly, He suffered in the flesh for our sake. Like us, he tired after His journeys, and this was not elusions. He slept like us, felt pains from injuries He was affected by Pilate. And, also, we recognize His wise soul, endured pains for our sake, and like us. Also, He endured pains of soul; sorrow and sighing. (Pope Timothy of Alexandria)

*. If that born from the virgin called Jesus, He is by Himself who, all things were made through Him. One is the nature, because He is one person. It is impossible to differentiate Him into two. During Incarnation, the human nature never found alone, nor the Divine nature separated from each other. (Pope Timothy of Alexandria).

*. We believe the Word became flesh, and the Word had not changed into flesh, and nor the flesh into the Word. (Philoxinos bishop of Mabbogh).

*. The one with the Father in essence, is who Himself became one with us through Incarnation. (Philoxinos)

*. If He did not became man, to start the mankind, the possibility of His death was not to be found, because God is spirit, and spirit is not subject of death. (Philoxinos)

*. All the man was saved in God. Adam was totally subject of curses and corruption. For these reasons, God took a complete human body to renew it. The Lord who Incarnate, handed His body to death for all our bodies, handed His soul for saving of all the souls. By this our nature could be renewed to the "New man"(Philoxinos).

*. I wrote, the Word became flesh, and this means became a full man. (Philoxinos)

*. The human body did not abandon its nature as body in spite it became God's body. (Saint Severus of Antioch)¹⁴⁴.

*. The only begotten God's Son became one with us, by hypostatic union with one flesh with a wise soul. As a result of this, all human "ousia", and all man-kind united by love with the Divine nature; that they dwelled from long before. (Saint Severus of Antioch)

*. He is truly human, because He walks on ground, moves from place to another. At the same time He is God, as He could allow the handicapped lamed to use their feet to walk. By any mean, He is God the incarnate Word who works as one in all occasions.(Saint Severus of Antioch).

*. The Divine nature did not change as it was, so is Divinity. The Word became flesh; He is simultaneously the full God and the full man. The invisible Word became visible. He is one and not two; as He was, and also after He became in. (Saint Severus of Antioch).

*. The Word took a real body, with all what is human with one exception: sin. So, He was conceived with, born as a baby, grown up as an infant, and followed all nature

¹⁴⁴ . Saint Severus of Antioch: as cited in Fr Malaty, TY; the two expressions: Physis and Prosopon in the early church, 1987, pp. 19- 24.

laws, sustained pain, received insults, assaulted, suffered, died, and then raised up.(Saint Severus of Antioch).

*. He is who brought the truth for every thing, thence all what is due upon us was applied to Him except the sin. He offered Himself as if He is one of us, His brothers. He, definitely was born as any man, a real and clear birth.(Saint Severus of Antioch).

*. We do not say that God the Word changed into human kind composed from flesh and soul. On the opposite we say: with keeping as He was, united hypostatically with flesh with a wise soul. (Saint Severus of Antioch)

*. Son of God became Son of Man; through Him we can gain adoption. This occurs when man accepts, carries, and embraces Son of God. (Saint Irenaeus)¹⁴⁵.

*. He became Son of Man in order to return back man to accept God, and God dwells in man (Saint Irenaeus).

*. The soul and the spirit are parts in man, but they are not the man. The full man is composed of union: the soul that received Spirit of the Father, with the flesh formed in the image of God. If you consider the flesh far, the formed clay, and spirit exposed: what is remaining is not the spiritual man, he is mere human spirit. Also, the flesh formed from clay is not alone a complete man, but is flesh of man. (Saint Irenaeus).

*. As we regard the full man is composed from three components: flesh, soul, and spirit. The spirit is saved and to be, the flesh to be saved and to be, the soul between the two, sometimes follows the spirit and with the support of spirit will transcend, and sometimes follows the flesh, and both of them will be indulged to the pleasures of the earth. (Saint Irenaeus)

¹⁴⁵ . Saint Irenaeus, cited by Balthasar, HUV: The scandal of the Incarnation: Irenaeus against the dwell

*. Saint Boutros of Sedement, wrote with tongue of Jesus Christ¹⁴⁶: I, and if I had become complete man, with ability to select and a will; but after the union of My Divinity and Humanity, no further specific work for My Humanity separate from My Divinity, as should be according to the union. Do not think from now, all what I do, that may be accepted from man-kind, would be attributed to my Humanity, but to My all united person.

*. Philip Schaff¹⁴⁷, mentioned a funny story, referred to Gregory the great: that saint Ephraem Syrus, who was living the time of Apollinarius, who presented his heresy in two volumes. He gave them to a woman to care of them. Ephraem passed by this woman, and encouraged her to loan these two books to him. He returned them back to her, according to her will. Before that, he poured liquid gum (marine), in a way that all papers were stuck together, in spite the covers were intact from outside. After that, Apollinarius agreed upon meeting him in a public meeting; to talk about his recent theological publications of his heresy. Saint Ephraem accepted to appear; on the bases that he will read his books only. The two met for the dialogue, Apollinarius started to talk about the two books within his hands. When he started opening the books, he found both of them stuck, and was unable to open any of them. He was obliged to stop, leave the place, ashamed, and gone ill, till death.

APPENDIX I

¹⁴⁶ . Saint Boutros of Sediment: cited by Tawadros, M, in Dogmatic Theology, p. 90. (Arabic).

¹⁴⁷ . Philip Schaff : NPNF 213. Gregory the Great (II), Ephraim Syrus, Aphrahat, pp. 185, 186.

Saint Athanasius the Apostolicos and the Two Treatises "Contra-Apollinarum"

In Migne series of the Greek Fathers, two treatises against "Apollinarianism" are found, (PG D26: 1093-1166). These are not cited in NPNF series. Until near time, were not translated to recent European languages, except a French one from the Syrian copy, which is incomplete one. Some recent Western scholars regarded them unauthentic, and not among Saint Athanasius writings. They think that they may be for one of his students, because their style differs from that of Saint Athanasius's writings, especially those beyond doubt ones.

Church Tradition and Recent Studies

Since 1974, Dr G Dragas, devoted several years for deep studies of Saint Athanasius writings and theology. From his scientific research, depending on linguistic analysis for texts of the Saint, and theological interpretations, that can be summarized as follows:

I. In his article delivered in the Patrology international conference in Oxford, 1975, and published in "Studia Patristica", clarified that what is stated in the contemporary history of Patrology, about Athanasius Christology and its frame "The Word-The body", or concentrate on the body and not on all man, is not true. This formula is not built on the analysis of texts of his writings on linguistic bases. It would present first the real key for the study of his Christological frame; on the

semantics and their development. Through this, it will be evident that, what he meant by Incarnation is "**The Word- man**". What is cited in his writings that "The Word became flesh" does not mean assumed flesh. Flesh here in linguistics mean all man. Athanasius confirms that the eternal Word waived, became a man in time, without stopping being God¹⁴⁸.

II. As regards to the two treatises written by Athanasius against Apollinarianism, he was astonished that all recent Patrology books ignored the assignment of them to the Saint. He stated that no real serious study had been done about them. He answered the question as regards their authenticity under three titles:

First: Correlation between the two treatises (external and internal proofs):

Dr. Dragas confirmed that the two treatises are not two parts for one work linked together. These are two separate works directed to two different places. These had different historical bases. Small number of writings, not comprehensive or convincing; supported this view. But, before that time, there was ecumenical acceptance that the two treatises are Athanasius's work.

Draseke claimed that the two works are not belonging to Athanasius, but written by his two disciples Didymus the blind and Ambrose (Alexandrian priest)¹⁴⁹.

Raven, CE, 1923, wrote his book "Apollinarianism" from Cambridge. He discussed this point with an extremely passive way, and with surprising negligence. Not only he refused to attribute them to Athanasius on very poor reasons, but also gave illogical results¹⁵⁰.

¹⁴⁸ . Dragas, GD: Athanasiusiana, Essays in the theology of St. Athanasius, Vol. I, London, 1980, pp.3, 4. (Cited in Dragas, St. Athanasius Contra Apollinarem)

¹⁴⁹ . Draseke, LC: cited by Raven, CE , Apollinarianism, pp.242, 243.

¹⁵⁰ . Raven, CE: Apollinarianism, Cambridge at the University press, 1923, pp.242- 253.

The Greek Orthodox professor, Panayiotis Demetropoulos, 1953, defended the authenticity of the two treatises to Athanasius, to make use of it in his thesis: "Anthropology of Saint Athanasius".

Professor of Patrology in Sorbon, G Barby, defended also this issue. Also, the former Patrology professor in University of Edinburgh, TF Torrance, supported this defense. This led Dr Dragas to; a broad study of theology of Athanasius is essential, with concentration on linguistic and theological analysis of his writings.

The two treatises were found together, that supports the possibility of being written by the same person, in spite of the difference of surrounding circumstances of writing them.

Demetropoulos suggest that the two works are a sermon written by Athanasius. But Dragas regards that these were not written as a sermon. These were written as apologetic documents against a serious heresy, was spreading at that time, or the Saint was preparing a speech to defend a heresy in a live debate¹⁵¹.

Second: Historical certificates for authenticity of the two treatises:

Classical certificates of attributing the two treatises to Athanasius are cited by Prokless, Leontius the Bezantine, the sixth ecumenical council, John Maximentos, and John of Damascas. Also Weigl, Libon, and Demetropoulos added their support too.

Third: Correlation of the two treatises to other original Athanasius writings:

¹⁵¹ . Dragas, GD: Athanasiusiana, chapter VI.

Correlation is found specially the Christological expressions and their significances, the meaning of death of Christ, His sufferings, worshipping Him, etc. Weigl¹⁵² and Demetropoulos had noticed the close correlation between them, particularly with *Tomus ad Antionchenos*, *Epistolae ad Adelphium*, *Epistolae ad Epictetum*, and *Epistolae ad Maximum*. Critics could not find quotations to confirm different authors for the studied writings, but on the reverse, great similarity between the two works and other writings, in spite of the different objectives between them, especially the "Anti-Arian" writings.

The concept of "Incarnation", in the two works is the same as Athanasius early writings, the union of the Logos; Word of God with the human body. He explained the expression "became flesh", and not "took flesh". He had discussed this point clearly in a local council in Alexandria, AD 362.

Again, Weigl¹⁵³, presented enough criteria, not to prove that only the format (pattern) confirms his view, but also from the contents; the way of dialogue, methods of reaching conclusions, way of using the Holy Bible, recognizing the Nicene tradition. All these are original for Athanasius. It is difficult to imagine that one of his students would be able to imitate his teacher, without mentioning his name and what is quoted from his works. Those who refuse to attribute the two treatises to Athanasius, depended on three thoughts: meaning of the name "Christ", explanation of "became flesh or body", and death of Christ.

¹⁵² . Weigl, E: *Die Christologie vom Tode des Athanasius bis zum Ausbruch des nestorianischen Streites*, Munich, 1925, pp. 6-15.

¹⁵³ . Weigl, E: *Untersuchungen zur Christologie des heiligen Athanasius*, Pader Boca, 1914, p. 114f (cited by Dragas, *St. Athanasius contra Apollinarem*).

Why the name of "Apollinarius" was not mentioned all through the two treatises? :

Those who supported, the attribution to Athanasius, gave the following reasons:

a. The friendship between the Saint and Apollinarius, especially, he was realizing Apollinarian's efforts in fighting Arianism and his defense for the Nicene Faith Creed. So, the Saint was not willing to destroy completely his positive efforts, but at the same time he did not accept denying the full perfection of Humanity of Christ!

b. Apollinarius was not the first man raising denial of the wise human spirit for the Lord Christ; he was preceded by the Arians.

c. There are, some theological writings and treatises of Saint Athanasius without mentioning any name: Letter to the Pagans, Letter to Antiochene, Contra-Arians. Pope Cyril, the pilot of religion behaved similarly.

Other main theological defense points against those denying attribution the two works to the saint:

Some authors claim that the real starting thought of denial of the wise human spirit in the Lord Christ, was Manism, the different schools of gnosticism, and on the head of them is Marcian's school¹⁵⁴. These schools pointed that the Lord Christ did not own a real body, because He is free from sin, and regard any material to be a sin. The sin has a form and being, part of the creation. The wise soul or mind is the source of the thoughts that mobilize the body, the sinner. These schools tried to get rid of the internal conflict in our Lord Jesus personality, by denying His wise human sole also.

¹⁵⁴ . Saint Athanasius: Incarnation of our lord Jesus Christ, Saint Antony Institute for Patrology, 1983, p. 60. (Arabic).

The wise soul and mind are the source of the thoughts that mobilize the sinner body.

To sum up: Truly, we can say that the two treatises were not directed to Apollinarius only, but the Saint returned back to the root sources of the faction of denial the reality of humanity of the Lord Christ. So, beside he confirmed the presence of the human soul in Jesus Christ, he stressed that it was a real body on the earth, not a phantom, or descending from the heavens. He also confirmed that the Lord Christ had a wise human mind and thoughts, without sin. This had occurred when He gave Adam the first a soul, a mind, and good thoughts. The sin entered him by disobedience through the envy of the devil. Saint Athanasius view as regards this point, that God did not created any sinner object, but all things were graceful.

The disease affected us is not introduced by the creator, but from warping of our will by devil's lure. In the Lord Christ, there is no internal conflict because of the union of Divinity with Humanity, and He remained God when He Incarnate. So, without sin and no internal conflict are definite facts (article 1: 11, 17).

In the first paragraph, Saint Athanasius clarified the principal points of the faction he is defending. The elusion that the Word is changeable or the assumption that the passions were not real and did not occur, because they describe the body of the Christ some descriptions as: "Not created", "heavenly", and sometimes they say that the body is from the same nature of the Divinity. The claim that there was no wise human soul; and in place of the internal human being-which is inside us-there was in the Christ the heavenly wisdom, because the Christ indwelled only the external human being. The

Divinity wearied it as a robe, and used it as a tool. It is impossible to be a man exactly as us. Where is a full human-being, there is also sin, so it is impossible that Christ is a full God and a full man. This is because the union of the body and the soul with Divinity means presence of sin in Christ. So, Christ would be in need of innovation, exactly the same like what we were offered. This is also so, if He is God and man united into one. If He is a full man, owner of human mind which we have, that directs the body and mobilizes it, How He is without sin? Also, presume taking a body without mind, and the Logos is His mind in that body, so that He will not experience sin, so far with the Divine wisdom only.

The external proofs:

Dr Dragas presented an extensive study about the external proofs that the two treatises are written by Saint Athanasius¹⁵⁵. He divided these proofs into three types:

First: Patrological signs and intimations to them

1. Pope Peter II of Alexandria, successor of Athanasius, recognized the treatise as great work of his predecessor.
2. Pope Cyril the great defined the first treatise as being Athanasian. He wrote this in two of his writings.
3. Proclus of Constantinople regarded the two treatises written by Athanasius, no critics denied this view.
4. Pope Timothy Allures of Alexandria (AD 454-477), the successor of Pope Dioscurus, quoted three paragraphs from the first treatise in his book against Chalcedon council. He put title: the blessed Athanasius Archbishop of Alexandria in his contra Apollinarum treatise.

¹⁵⁵ . Dragas, GD: St Athanasius Contra Apollinarem, Athens, 1985, pp. 91-115.

5. Julian of Halicarnassus (died after AD 518), in his debate against saint Severus, quoted from the first treatise, paragraph 6 pointing that, it is from the treatise of Athanasius, contra Apollinarum.

6. John the grammarian of Caesarea, the antagonist of Saint Severus at beginning of the sixth century, quoted two texts from the second treatise in his work: Adversus apthartodocetes. He titled it: contra Apollinarum of Athanasius.

7. Saint Severus of Antioch (AD 465-538), quoted many, from the two treatises as been Athanasians.

8. John Maxentius, in the first half of the sixth century, quoted from the first treatise, paragraph 10.

9. Oligious of Alexandria (AD 579-607), in his sermons quoted items 7 and 10 from the first essay.

10. Weigl had mentioned without giving many proofs Ephraem of Antioch AD 527-545, certified that issue.

11. Justinian the Emperor (AD 483-565), quoted from the second treatise.

12. Leontius of Jerusalem (about AD 532-536), in his treatise: Contra Monophysitas, quoted from the first treatise, item 16 as being from work of Athanasius.

13. These are beside, Theodore of Rhaithu (AD 581-681), in the Lateran Synod AD 649, and Maximus the martyr and confessor (Ad 580-662), the sixth ecumenical council (AD 680-681), John the Syrian (AD 576-749).

Second: The Hand-Writings

After Dr Dragas mentioned the scholars interested in examining the hand writings of these two treatises, reached that the two works are not two parts of one work. Even the first one was not written before the second, but both were written defending the Apollinarian tradition.

Third: Texts in other languages

Orientalists had discovered many texts of the two treatises in Syrian, and Armenian languages.

From the external testimonials mentioned above, we can summarize attribution of the two works to Saint Athanasius with a positive evaluation. These were used although the dialogue between those raising tradition of one nature, and those after two natures, that these are Athanasius writings¹⁵⁶.

The Principal lines in the Two Treatises

The principal lines, in the two treatises can be summarized in the following points:

1. All creation is good: and the body is made by the good creator, evil was introduced to us by our will and envy of devil.

The core of the Second work is the confirmation of the goodness of the human mind in Christ. It states: {You said: If He took a complete body, surely and definitely He had human thoughts. It is impossible to find human thoughts free from sin! So, how Christ in this form will be free from sin? Tell us, if God is the creator of the mind and the thoughts that lead to sin, we must attribute this to God, because these are the creation of God. He created and imaged them by Himself. He is responsible for all of them.}. Under these circumstances, how God will unjustly punish sinners? If Adam was subject of bad thoughts before disobedience to the commandment, how it was said about him that he was not aware about

¹⁵⁶ . Dragas, GD: St Athanasius Contra Apollinarem, Athens, (Church and Theology, Vol VI), 1985, p.115.

goodness and the sin? Adam was created in a wise nature, and with free thoughts, and not acquainted with sin, he was aware with goodness only. He was a unique being (Ps. 67:7 LXX). But when he disobeyed the commandment of God, he yielded to thoughts, leading to sin. God did not create the thoughts themselves that led him captivated; it is the envy of Satan, cultivation of Satan, these thoughts in the wise nature of man¹⁵⁷. (Second essay: 6).

2. Union of Divinity and Humanity is an essential base for Salvation:

The Word became flesh, and not the body became the Word (First essay: 10, 12). In the first paragraph of the second work, Saint Athanasius confirms: **That the Christ, the Incarnate God, is perfect in Divinity, and perfect in Humanity.** {Who said: "And the Word became flesh and dwelt among us," (John 1:14), He who said: "and gave us His life". Do those assume that the Word is transformed into flesh, or He took what is similar to the human soul? And, He had a human form without a human essence! as some other heretics claimed? The clear words of John the Apostle do not mean these views at all. He informed us who is the Word, and what He assumed.

As regards "Image of God", means **perfection of Divinity of the Word**, also "the form of a bond-servant" (Phil. 2:7) is **perfection of the human nature**, and in particular the wisdom or the soul, other organs, the human psychological and somatic life. And so, from the verb, "was" (John 1:1), we understand the eternity of the Word, but as regards the verb "became", means the Incarnation, that occurred in reality, and the human soul

¹⁵⁷. Saint Athanasius: Appearance of the reviving Christ, 1984. (Arabic).

is present in Him. Without soul, we can not say that He took the form of bond-servant. The human nature is not complete without the essence or presence of the wisdom} (Second essay: 1).

{He Himself is indivisible according to the different names He was called, indivisible into two persons, but He is one. He Himself was eternally born from the Father, and from His essence, and united in a complete union and not liable to be divided, with the human nature. When He suffered really, and pains were implemented through Him. We must confess that He Himself had suffered, and not suffered. **He suffered as a man and remained not suffering or changing as a God**}. (Second essay: 2).

The claim that He was "a man and became with God", according to your bad expression; this would eliminate the Christian mystery of godliness (1Tim. 3:16). The truth is that He is the God the only begotten Son; in perfection and fullness of His Divinity, was pleased to take for Himself, from the virgin womb, and with natural birth, **and a union without possibility of separation, to take the human nature that was created at the start, and renew this nature, to establish human salvation by passions, death, and resurrection**}. (Second essay: 5).

3. Body of Christ is created, liable to death, had not descended from heaven. We worship the one Christ, the Incarnate God, without being divisible into two, nor into two essences (first essay: 11). The Saint assured that the body of Christ, He took from the earth, and not by descent from heaven. By union, heavenly features were pored on Him, without changing the humanity into divinity nature (Second essay: 16).

4. Descent of the Lord Christ to Hades is a proof that Christ has a human soul and resurrection is restoration of reconciliation to man, and new life (First essay: 14). {He removed the judgment of sin from the earth, and eliminated on the cross the curses, and in the tomb redeemed the corrupted, and in the Hades extirpated death. And so, He passed by every place and every case in order establishing redemption of man, and so, declaring the new image for our nature}.

In the first essay 14: {Went to Hades in order to preach the souls which were in chains of slavery. And went and preached with His human form which was not subject of the power of death, but overcame the death and overpowered it. And so, He was present with the dead to draw the bases of resurrection, destroy the chains that tied the captured souls in Hades. And so, He declared that He is the creator of man and shaping him. And He sentenced man to death, He came, and with His presence in the human form, and by His personal will be liberated man from sentence of death. Death could not conquer Christ's human soul that united with the Logos, but death failed to slave His soul. And corruption could not humiliate or capture His soul. In spite of death had separated the soul from the body, but corruption could not approach near by His body or soul. All what happened, was under the control of Divine authority and the Divine care. Any opposite thoughts are deceptive}.

5. Humanity is unable to renew herself away from Christ (First essay: 20).

6. Incarnate and became man to offer us eternal life. {The Word Incarnation and Inhomination, and He is the God, and the maker of man, in order of offering man life, and destroy the unjust enemy, was born from a lady, and

renewed in Himself the image of man as it was created in the beginning. This was by appearing with His body pure from bodily desires and thoughts, and became a model of renewal. Satan came close to Jesus as a man, but he could not find in Him features of the old man, nor the implants which man had cultured. For these, Satan could not succeed in his trials. The Lord said: The ruler of this world is coming, and he has nothing in Me. (John 14: 30). We learned and traditionally accepted that Adam the second has the same components of Adam the first: soul and body} (Second essay: 10).

7. Economy of redemption and perfection of Christ's humanity: {the economy is clear, and declared on the cross; as his body appeared as a real body poring His blood. And, when Jesus had cried out with a loud voice, He declared His human soul, which He committed to Father, without separation from His Divinity. With depart of His soul, the body died, but the Divinity had not been separated from the body in the tomb, and not from His soul in Hades.} (Second Essay: 14).

8. Saint Athanasius, at the end of the second essay he assured that He is **the Inhominated God:** {for the sake of declaring Himself as God and Man, and we realize that the two aspects spoken through scriptures. He, since eternity is the God, the creator, owner of creatures. He is also, The Man, because He was born from a lady and His growth in flesh} (Second essay: 18).

APPENDIX II*

Texts Attributed to Apollinarius¹⁵⁸

I. Detailed faith confession (Kata meros pistis)

This was found written in Greek and Syrian languages, under the name of Saint Gregory Thaumaturgos. Also, found a similar amended text in a separate book from the sixth century under the name of Byzantine Leontius the Divine (*Adversus fraudes Apollinistorum*).

11. The incarnation for renewal of human being, The Word mixed with the flesh. When passions affected the body, the power turned it to be impassable.

12. Who relates passion to the power is spurious.

27. We confess one real God, and one son, true God of true God, of one essence with the Father. We condemn who says that the Son or the Holy Spirit is a creature.

28. Son of God became Son of man, not by name only, but really- taking flesh from the virgin Mary-, Son of God and Son of Man, He is a perfect one being, not complete two united, worship one the Word and the body.

29. We confess the Lord's sufferings in flesh, and His resurrection with the power of Divinity.

30. We condemn who says that Jesus Christ is a man conjoint to God, and He is not an Incarnate God, or that God for Himself a complete man. The correct that God took human body with preserving His wisdom power,

¹⁵⁸ . Norris, RA : Apollinaris of Laodicea Recapitulation (Anakephalaiosis). [http://divinity, Vanderbilt. Edu/burns/3224/apollinaris.htm](http://divinity.Vanderbilt.Edu/burns/3224/apollinaris.htm)

* **Important notice:** Some of these texts appear correct and others of possible wrong dogma, and others are definitely heretic thoughts, care and attention must be taken.

that He is psychologically and somatically impassable, and guides His body and moving with His Divinity, without sin trampling death.

31. He is the true God, asomatic, became in soma, not two persons or two natures complete in themselves. It is mistaken to speak about two sons.

32. We believe in one God, He is the first cause, God of Law and the gospel, the creator.

33. We confess that the Son and the Holy Spirit are equal to the Father, from the same essence of the Holy Trinity, the Father is not born, and the Son is born from the Father real birth, the Holy Trinity proceeds eternally from the Father through the Son, and sanctifies all the creation.

34. Who says any of the Trinity is a creation or unequal, to be regarded a foreigner from the scriptures and has no communion with us.

II. On the union in Christ: the body with the Godhead (De unione)

Most probably, Apollinarius wrote this before the beginning of attacking him, and propagated under a pseudonym: The fifth message of Julius bishop of Rome (AD 337-352).

1. Rightly is the Lord confessed to have been a child who was holy from the beginning, even in what concerns His Body? And in this regard He differs from every other body, for He was conceived in His mother not in separation from the Godhead but in union with it, just as the angel says, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you, so that your Holy offspring will be called Son of God"(Luke 1:35). Moreover there was a heavenly

descent, not merely a birth from a woman; it is said not only "Born of a woman, born under the law"(Gal. 4:4). But also, "No one shall ascend into heaven, save He who came down from heaven, the Son of Man"(John 3:13).

2. And it is not possible to take the body separately and call it a creature, since it is altogether inseparable from Him whose body it is. Rather, it shares in the title of the uncreated and in the name of God, because it is conjoined into unity with God, just as it is said that "The Word became flesh"(John 1:14) and, by the apostle, "The last Adam became a life-giving Spirit"(1Cor. 15:45).

3. Just as we attribute glory to the body by reason of the Divine conjunction and its unity with God, so we ought not to deny the inglorious attributes that stem from the body. These are in the words of the apostle, "to be born of a woman"(Gal. 4:4) and, in the words of the prophet, "to have been formed from the womb as a slave to God"(Isa. 49:5), really to be named "human being" and "Son of man" and to be reckoned later than Abraham by the many generations after which he became man.

4. Indeed, it is necessary to speak and to hear (of Him) in human terms, even as, when He is called truly a human being, no one will deny the divine essence which, together with the body, is signified by name of slavery; and again, when a heavenly man is said to have descended from heaven, no one will deny that the earthly body is knit together with the Godhead. He is not divided either in fact or in name when, by reason of His conjunction with the form of a slave and with the created body, the Lord is called a slave, and the uncreated is styled "made".

5. The confession is that in Him the creature is in unity with the uncreated, while the uncreated is commingled

with the creature, so that one nature is constituted out of the parts severally, and the Word contributes a special energy to the whole together with the Divine perfection. The same thing happens in the case of the ordinary man, made up as he is of two incomplete parts which together fill out one nature and are signified by one name; for at the same time the whole is called "flesh" without the soul's being thereby stripped away, and the whole is styled "soul" without the body's being stripped away. If indeed, it is something else alongside the soul.

6. So the God who became human, the Lord and ruler of all that comes to be, may have come to be of a woman, yet He is Lord. He may have been formed after the fashion of slaves, yet He is Spirit. He may be proclaimed as flesh because of His union with the flesh, yet according to the apostle He is not a human being; and though He is preached as human by the same apostle, yet He calls the whole Christ invisible God transformed by a visible body, uncreated God made manifest in a created garment. He emptied Himself after the fashion of a slave, but in His Divine essence He is unemptied and unaltered and undiminished (for no alteration can affect the Divine nature), neither is he decreased or increased.

7. When He says, "Glorify me," this utterance stems from the body, and the glorification touches the body, whole is one. He adds, "With the glory which I possessed with you before the existence of the world"(John 17:5) and manifested the eternally glorious Godhead, but though this expression peculiarly befits the Godhead, it was spoken inclusively with reference to the whole.

8. Thus He is both coessential with God in the invisible spirit (the flesh being comprehended in the title because

it has been united to that which is coessential with God), and again coessential with men (the Godhead being comprehended with the body because it has been united to what is coessential with us). And the nature of the flesh is not altered by its union with what is coessential with God and by its participation in the title of homoousios, even as the nature of the Godhead is not changed by its participation of a human body and being bearing the name of a flesh coessential with us.

9. When Paul said "...who was begotten of the seed of David according to the flesh"(Rom. 1:3), he meant that the Son of God was so born, and he did not name the flesh as something separate and say, "the flesh was born of the seed of David". When he says "Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not judge equality with God "Whose Godhead, (being) in the form of God, a thing to be grasped at"(Phil. 2: 5-6), he did not make a division and say, "Whose Godhead, (being) in the form of God the Logos, did judge equality with God a thing to be snatched at." And yet the Godhead was not called Jesus before His birth from a virgin; neither did it receive the chrism of the Holy Spirit, because the Word of God is the giver of the Spirit, not the one who is sanctified by the Spirit.

10. Furthermore, he says, "On their account I sanctify myself, in order that they themselves may be sanctified in truth"(John 17:19). He does not make a division and say, "I sanctify the flesh." Rather, He makes a conjunction and says, "I sanctify myself," even though, for anyone who considers the matter with care, it is not possible for him to be the agent of his own sanctification, for if the whole sanctifies, what is sanctified? And if the

whole is sanctified, what is the sanctifying agent? Nevertheless, he preserves the one person and the indivisible manifestation of one life, and attributes both the act of sanctifying and the sanctification which results to the whole Christ. This He does in order that it may be clear and certain to us that one agent does not sanctify another in the prophetic or apostolic fashion- as the Spirit sanctifies the prophets and apostles (just as Paul says), concerning the whole church, "called to the saints and sanctified in Christ Jesus"(1 Cor. 1:2), and the savior himself says concerning the apostles, "Sanctify them in truth"(John 17:17).

11. For humankind as a whole is involved in being sanctified, not in sanctifying .And the angelic order, like the whole creation, is being sanctified and illuminated, while the Spirit sanctifies and illuminates. But the Logos sanctifies and illuminates through the Spirit, being in no wise sanctified, for the Logos is Creator and not creature. Here, however, there is sanctification, and embodiment as well, and though the two things are distinct, they are one by reason of the union of the flesh with the Godhead, so that there is no separation of one which sanctifies and another which is sanctified, and the Incarnation itself is in every way a sanctification.

12. To those who said, "You, being a man, make yourself God"(John 10:33), the savior gave, by way of reply, the rationale of His manhood. He said, "Do you say, You blaspheme, to Him whom the Father sanctified and sent into the world, because I said, I am the Son of God?"(John 10:36). What sanctification is this of which he speaks, save the sanctification of the flesh by the Godhead? For in these circumstances the body lives by the sanctification of the Godhead and not by the

provision of a human soul, and the whole is completely joined in one. Moreover, His saying "whom the Father sanctified and sent" means that the sanctifier is sanctified together with that which is sanctified; he attaches the sanctifier to that which is sanctified.

13. Elsewhere He explains this sanctification (by saying) that it was the birth from a virgin. "For to this end was I born and to this end did I come into the world, that I might bear witness to the truth" (John 18:37). The ordinary man is ensouled and lives by the will of the flesh and the will of the husband; the spermatic substance which is emitted carries the life-giving power into the receptive womb. But the Holy child born from the Virgin was constituted by the coming of Spirit and the overshadowing of power. A spermatic substance did not bring about the divine life; rather, a spiritual and divine power afforded a divine conception to the Virgin and gave the gift of the Divine offspring.

14. Thus, both the exaltation of Christ and His being accorded the name above every name (took place) in accordance with the manner of the union, even though the exaltation is proper to the flesh which ascended from below. But because of the flesh does not ascend by itself, the whole (Christ) is inclusively termed "exalted," and the reception of grace is connected with Him in virtue of the flesh which was brought from humiliation to glory, for grace does not add glory to the ever-glorious Word; what was existing and abiding existed in the form of God and was equal to God.

15. Even in the flesh of the lord says that He is equal to God, since according to John He says that God is His own Father and He makes Himself equal to God. What He possesses He cannot receive, even as, because the flesh

receives what it does not possess (impassibility instead of affliction with passions, a heavenly instead of an earthly way of life, royal authority instead of slavery in subjection to men, being worshiped by the whole creation instead of giving worship to another), his being graced with the name above every name is ascribed to the whole (Christ).

16. Furthermore, if any one dares to separate mention of grace from the Name above every name, neither of the two will be properly spoken, for if the gift is to the Word as to one who does not possess it, the Name above every name is no longer given by grace. And if He possesses this not by gift but by nature (as He does possess it in His Godhead), then it is not possible that this be given him.

17. Of necessity, therefore, both that which is corporeal and that which is divine are predicated of the whole Christ. And the man who cannot, in different things which are united, recognize what is characteristic of each shall fall clumsily into contradictions, but he who both acknowledges the distinctive characteristics and preserves the union shall neither falsify the nature nor be ignorant of the union.

III. Collecting of every thing about Christ (Recapitulation: Anakophalaiosis)

A summary of the outcome of dialogues, appeared in the fifth book, falsely ascribed to Athanasius (Dialogue about the Holy Trinity: Dialo I do Sancta Trinitate). Leitzman said that this is synopsis extracted from a bigger text.

1. When God works from inside a man, the resultant is a prophet or an apostle, and not a world savior: not Christ.

2. Every man is a part of the world, and all the world is put in evil. The Christ knew no sin: so Christ is not a man.
3. Every man will die, it is impossible for man who is subject to death, to be able to smash death. The Christ smashed death: so Christ is not a man.
4. Every man is from earth; Christ is heavenly, not from earth, so Christ is not a man.
5. The one who is able to render sons for God is not able to become son of God, but he is a son by nature.
6. He is not a man, been before those who are older than him, Christ is being before those who are-according to flesh- older than him. So, Christ is not a savior man according to flesh.
7. There is no man with glory before ages Christ is, so He is not a man.
8. If God is in Jesus, therefore every thing did not come through Jesus, but through who is in him. But if all things came through Jesus, therefore God is not in Jesus, and so Jesus is God.
9. Who save from sin is superior to sin. Christ is a savior from sin, as there is no man superior to sin therefore Christ is not a man.
10. Every man has conflict between his body and his nous (the wise spirit). Christ has no similar conflict, so Christ is not a man.
11. Every man limits his body for achieving perfection. Christ did not do so, so Christ is not a man.
12. Man's flesh is not from heaven, but Christ's is said to be heavenly, so The Christ is not a man as regards the Divinity took flesh.
13. No man can donate life, Christ is life donor, and therefore Jesus is not a man.

14. The name that is superior to every name and glory is name of God only and not any man is the name of Christ. So Christ is not a man.

15. If God dwells in a man, thence He had not emptied Himself. But if He had took the form of bond-servant, and was in the image of God, had emptied Himself, therefore He did not dwell in a man.

16. God who dwells in a man is not a man. The spirit united with flesh is a man. Jesus is a man as it is said so it would be a divine spirit united with the flesh!

17. Resurrection from the dead is the hope of man, God rises from the dead, Christ does both, so He is God and a man.

18. If Christ is God only or man only, He would not be a mediator between God and man.

19. If Christ is man only, He would not be able to save the world, if He is God only He would not save through His passion. Christ fulfilled these, so He is God and man.

20. If Christ is man only, He would not be able to offer life to the dead, if He is God only, He would not be able to offer life on His own, but together with the Father. Christ runs both, so He is God and man.

21. The man who is mobilized by God is not God, but man who is united with God is God. Christ is God, so He is not a man mobilized by God, but flesh united with God.

22. If who is born from Mary is a temple for God, therefore, there was no need for the birth from a virgin, for all people are temples for God without birth from virgins!

23. If Christ is from our nature, He would be an "old" man, with vivid spirit and not reviving one. But Christ is Spirit offering life; therefore He is not from our nature.

24. Did life of Christ was by His nature or a grace from God? If it was through His nature; He is God. If it was through grace of God; He was like us, and would not be able to offer life to us.

25. The Christ is righteous by the Divine nature and not by free selection, which can not be achieved by any body.

26. If in Christ a man abides together with God, does he can give orders from himself or not? If he can, he is God. He did not say: "God said", but "I say to you".

27. Body of the Lord a tool taken to sustain passions as accepted by all theological councils, He can offer pass ability to dissimilar bodies for participation with them one life.

74. If there is a human mind in Christ, then Incarnation is not complete. Smashing sin is completed in the body that is without sin that is receiving its power from the Divine mind. The active mind itself inside us participates in smashing evil, simulating and imitating Christ.

76. To secure human-being, there was a need not for mind or a complete man, but to possible body with a controlled nature. The need is for a mind non changeable and not under the authority of the flesh, able to go smoothly with it.

87. If we look to a man united with God, more than all people and angles, God will deprive him from being responsible for himself: exactly as a body without responsibility. This will lead to destruction of the responsibility of creatures of themselves, but not to destroy the nature by him, He who had made it, for this man was not in union with God.

109. The saying: "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Your, be

done." Is not two wills of two different persons, but one will. And, the same Divine activity was asking the escape from death: who is the speaker? The speaker is body carrying God, so no split in the will.

The next statements were found among the minutes of the second ecumenical council:

117. God took for Himself a tool for work, He is God and man: The tool and its user one work, the ousia is one.

Next statement is abstracted from book of Apollinarius against Diodore:

128. The fire does not change the nature of iron, so the union of Divinity with humanity, the power of the Divinity extends to things touching the body.

IV. To Emperor Jovian (Pros Iobianon)

Emperor Julian apostated from Christianity, to neo-Platonic paganism AD 363, and was killed in his unsuccessful campaign against the Persian Empire. Upon the military selection, and after less than one year, came Emperor Jovian. Apollinarius sent to him the following letter (was transmitted by his followers under name of Athanasius: Ekthesis tou makariou Athanasiou archieoiskopou Alexandreias peri tes theias sarkeoseos tou logou):

We confess that Son of God, eternally born before ages, for the sake of our salvation, born from Mary according to the flesh in fullness of time ."But when the fullness of the time had come, God sent forth His Son, born of a woman". Also, we confess that the only begotten Son of God and He is God according to Spirit, and Son of Man according to flesh. The one Son has no two natures: one

for worship, and the other not to be worshipped. Wise worthy, one Incarnate nature for the Divine Word, worshipped with the body. The body did not become worshipped through grace. He is God Himself born from Mary according to flesh. As Mary said to the angel: "How can this be, since I do not know a man?, and the angel answered and said to her, the Holy Spirit will come upon you, and the power of the highest will overshadow you, therefore, also, that Holy One who is to be born will be called the Son of God".

*Who, is born from the Virgin Mary, Son of God by nature, not through grace or association. He is a man according to flesh that came from Mary, but according to Spirit, He is God and Son of God. He had suffered passions in His flesh as what is written: "Therefore, since Christ suffered for us in the flesh". But as regards Divinity, remained impassable, unchangeable, immortal, and no authority of death on Him. Ascent to heaven with the body of the Word, and sat down at the right hand of the Father, as David the prophet said: "The Lord said to my Lord, sit at my right hand", also said by Lord of glory and His apostles. As regards Divinity with out bond and equal to Father, eternally present in every place, as the Father totipotent, as Paul teach: "Christ is the power of God and the wisdom of God". He is God and Son of God who comes to judge the living and the dead. As the apostle said: ", until the Lord comes, who will both bring to light the hidden things of darkness and reveal the councils of the hearts. Then each one's praise will come from God".

* Who teaches any thing from the Holy scriptures and says that Son of God is something different from mankind, and He became Son through grace like us, or

separate in worship between Lord's body and the Son, God the Word, should be condemned, as the apostle said: " If anyone preaches any other gospel to you than what you had received, let him be accursed".

V. Fragments

Number 9 and 10 are copied from Leonitis the Bezanite (Adversus Fraude Apollinistarum)

9. If the same one is a complete human being and God as well, and the pious spirit does not worship a human being but worships God, it will be found both worshipping and not worshipping the same person-which is impossible. Moreover, humanity itself to be an object of worship; but God knows Himself to be an object of worship. Yet it is inconceivable that the same person should both know himself to be an object of worship and not know it. Therefore, it is inconceivable that the same person should be both God and an entire man. Rather, he exists in the singleness of an Incarnate Divine nature which is commingled (with flesh), with the result that worshipers bend their attention to God inseparable from His flesh and not to one who is worshiped and one who is not...

10. O new creation and Divine mixture! God and flesh completed one and the nature!

(The following fragments came in a work of Apollinarius entitled: **Demonstration of the Divine Incarnation after the likeness of Man**, usually pointed to by **Apodeixis**). Saint Gregory of Nyssa mentioned it in his book: *Against Apollinarius heresy: Antirrheticus adversus Apollinarum*.

17. The human being who is come down from heaven is not, he says, a human being from earth; yet, though He

came down from heaven, He is a human being, for in the gospels the Lord does not repudiate this title.

18. But if the Son of man is from heaven and Son of God is born of woman, how it is not the case that the same one is God and a human being?

19. But (he says) He is God in virtue of the Spirit which is enfleshed but human in virtue of the flesh assumed by God.

20. But He says that He is God as regards the Spirit that Incarnated, and a man as regards the body taken by God.

22. But the flesh is not soulless, for it is said to fight against the spirit and to resist the law of the intellect, and we say that even the bodies of beasts without reason are endowed with soul.

25. So Christ, having God as his spirit-that is, his intellect- together with soul and body, is rightly called "the human being from heaven."

26. And Paul calls the first Adam a soul together with a body.

28. Wherefore Paul calls the first Adam a soul which is together with a body and not without a body, but which gives its name to the whole man, even though of itself the soul is called soul in such a way as to include spirit.

38. By this it is transparently clear that the very human being who speaks to us the things of the Father is God in his own spirit, and not another besides God who has God inside him. He himself, by his own agency, that is to say, through his flesh, purified the world of sin.

41. By this means the prophetic word reveals that He is coessential with God not according to the flesh but according to the spirit which is united with the flesh.

42. Behold the preexisting equality of the same Jesus Christ with his Father, his subsequently acquired likeness

to human beings. And what more surely than this shows that he is not one together with another, complete God together with complete man?

45. He is not a human being but is like a human being, since he is not coessential with humanity in his highest part.

69. For He would not have been born in the likeness of a human being unless, like a human being, He was in fact an Incarnate intellect.

70. If the Lord is not Incarnate intellect, he must be Wisdom enlightening the intellect of a human being. But this happens in the case of all human persons, and if this is the way of it, then the coming of Christ is not a visit from God but the birth of a human being.

71. If the Word did not become intellect Incarnate but was Wisdom within the intellect, the Lord did not come down or empty Himself.

72. And in this way he was human, for a human being, according to Paul, is an intellect in the flesh.

(See fragments 74, 76, 87, 109, 117, and 128 under III)

85. The Lord's flesh is worshiped, inasmuch as together with him it is one person and one living organism.

89. If, then a human being is made up of three parts, the Lord is also a human being, for the Lord surely is made up of three parts: spirit and soul and body. But he is the heavenly human being and life-giving Spirit.

91. On the other hand, if we are made up of three parts, While he is made up of four, he is not a human being but a man-God.

93. He cannot save the world while remaining a human being and being subject to the common destruction of humans, but neither are we saved by God, except as he is mingled with us. In becoming flesh (that is, human),

however, He is mingled with us, just as the gospel says, when He became flesh, then He tabernacled among us. But neither does He loose the sin of men unless He became a man unable to sin, and neither does He destroy the rule of death that oppresses all men, unless He died and rose as a man.

108. Christ is one, moved only by a Divine will, just as we know that his activity is one, manifested in different marvels and sufferings of His one nature, for He is believed to be God enfleshed.

Next fragments found in a work (Eranistes) by Theodoret of Cyrus, cited in his book "against Diodore".

123. That which is simple is one, but that which is made up of parts cannot be one, so the person who says that the Word became flesh predicates change of the one Word. But if, as in the case of a human being, that which is made up of parts is also one, then the person who, on account of the union with the flesh, says "the Word became flesh" asserts that the Word is one in the fashion of something made up of parts.

124. Incarnation means emptying, but the emptying did not reveal a man. Rather, it revealed the Son of man who "emptied himself" not by being changed but being clothed.

126. In their irrational body, people are coessential with irrational animals, but insofar as they are rational (logikoi), they are of a different essence. So also God, who is coessential with men in his flesh, is of a different essence insofar as he is Logos and God.

127. The qualities of things which are mixed together are mixed and not destroyed, so that certain portions stand apart from the elements that have been mixed, as wine does from water. There is neither a mingling with body

nor a mingling of the sort which occurs between bodies, which does not preserve an unmixed element, with the result that, as it is needful from time to time, the activity of the Godhead either withdraws or is mingled-as it occurred in the case of the Lord's fasting. When the Godhead, in its superiority to need, was mingled (with the body), hunger was forestalled. But when (Divine) superiority to need was not opposed to craving, hunger came upon him- to the devil's destruction. If the mingling of bodies knew no change, however, how much more that of the Godhead?

129. If a human being has both a soul and a body, and these remain themselves when they are in unity, how much more does Christ, having Godhead and body, retain both conserved and not confused?

134. If the soul is mingled with the body, even in natural union from the beginning, it is impossible to make the soul visible on the account of the body, or changing the body to different characters, up to be cut or decreased. To what more extent, God united naturally with the body, will remain without changing? And if human body remained in its nature even if it has a soul. These two were not the case of Christ. Mingling was changing the body: unless this was not a body.

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On the back cover

This book deals with clarity and depth some theological aspects of "**Christology**" in a spiritual way. It is important to understand, in order to achieve the ultimate goal of our life: Union with God.

Many heresies appeared concerning "the perfect humanity of Jesus Christ". Heresy of Apollinarius denies the presence of a wise human spirit in Him! Divinity replaced it. This destroys the significance of the dogma of Incarnation and redemption. The holy bible states: "And the Word became flesh and dwelt among us"(John 1:14), "For there is one God and one Mediator between God and men, the Man Christ Jesus"(1 Tim. 2: 5).

This heresy was discussed and abandoned in the second ecumenical council in Constantinople (AD 381). Church Fathers stood firmly against it. Pope Athanasius states: {became flesh is equal to became man}. Saint Gregory of Nazienzen states: {What was not been assumed cannot be restored}.

Some writers, up till now, try to propagate such factions. This is against the Orthodox Church Faith.

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