

(f) Photinians: some who asserted Christ was a man who possessed the Logos in exceptional fullness...a larger share of the wisdom of God..much larger than what you or I might possess.

Had there been no vacillation on the part of the Empire or the church, these groups might have yet existed but they would have been small, splinter groups, striving for their own existence with as much or as little force as necessary. But with the imperial variance and the lack of solid direction on the part of the bishops, cultic ideal groups multiply and that is what has happened in this time. It will remind you of the present in some ways and there are some favorable points of comparison. The difference is the loss of imperial direction in that age as opposed to the increase of personal freedom in this.

NOT FULLY LIKE US

He has a body like yours
a soul like yours
but has Spirit in the LOGOS

put in place of the human
spirit was the LOGOS.

Appolinaris:
The
Problem
of Christ's
Person...

The Divine
and the
Human
Natures.

(2) But the main issue that drew things to a head, came from the teaching of Appolinaris. He was a presbyter from Laodicea (d. 390) and his was a question regarding the Person of Christ, not the deity. This is a bit hard to understand but Appolinaris could accept the Nicene formula easily and, having accepted it, could then look to the Person of Christ and ask what part was divine and what part was human. He was working with the unity of nature in the Lord...the relation of the human and the Divine. He concluded that only the body was human and the Divine Logos mastered it. Even conceding the soul as human, Appolinaris could not bring himself to think of Christ as fully human. In a few words, the teaching of Appolinaris made Christ all god but an unreal man.

This proved a point of great agitation and it still comes out at times. It was close to Docetism, the idea that Christ simply "seemed to be" man...a view that denied the reality of the body. Appolinaris does not deny this. The body is real but it is the only part of Christ that is human. The eastern church acknowledged that if Christ were not truly man, he could not be truly mediator since the mediatorship depended on the God-Man character.

2. The Procedure of the Council

a. Called under the aegis of Theodosius, the council found only about 150 bishops in attendance. It does not appear they thought of themselves in an "ecumenical" sense although this force of being was conferred upon them with the passage of time. Today it is looked upon as one of the universal councils by all churches and this is somewhat due to the outstanding nature of the men