

or "re-interpretation" and in so doing removing what may be objectionable in one system by explaining it in cryptic terms more acceptable to the other. Philo did this with the Old Testament and rendered the creative accounts, etc., comparable to those of the Grecian world about him. One must be cautious in his final statement but some of the earlier allegorizing may have been partly inspired by this sort of a situation...the necessity of explaining your point into the rationale of another and using accomodating explanations to that extent.

An thropology:

Observations:

You will find some who bitterly oppose this idea and I do not insist on it. Allegorization is one of the oldest, if not the oldest, system of interpretation among the fathers. That does not, in itself, mean it is the correct principle.

(2) With all other aspects less determined, it is clear that the fathers did not think of man as capable of saving himself. The later ideas of man delivering himself is not a realistic possibility in the Ante-Nicene age among the orthodox. Even to Origen and his strange view of soul and sin, man is lost and needs grace.

(3) Finally, it should be apparent that orthodoxy is a sphere of thinking, not precise alignment on every point. Openness of discussion continues on many of these issues and on some of them the Fathers were very firm and insistent. But the realm of the church is, as one of my professors used to say it, "as wide as the gates of heaven but as narrow as the door leading to those gates."

3. Christology (objective soteriology)

Christology

Summary of Ideas.

Christology is the study of the person of Christ in particular. It has two major divisions called by some "objective soteriology" in which we study the Savior as to Who He was, and "subjective soteriology" in which we study the Savior with regard to what He has done and how it is applied to us. Christology will feature more prominently in the next period of our study but its foundational work is in this age and in the discussions of theology proper which we have previously noted.

a. Summary of the ideas

The Person

(1) On the Person of Christ, the Fathers are clear to the extent that He is both God and Man but they do not often attempt to work out the fine points with any degree of satisfaction. He is the God-man who conceals His divinity for the purpose