

for which He came. As to how he came, the concepts again are not always specific (no question on the Virgin Birth, I mean with regard to the means whereby the Word became flesh) and in many of the fathers the thought is for his (the Logos) assuming a body/soul proposition and so being man. The historical Jesus is the Logos.

(2) But the Logos is the one Mediator. This is his fundamental role as a revealer of the will of the Father and the paternal expression of interest. Consequently there is no way to the Father but by Him.

(3) In terms of His work, we may note the following:

(a) Great stress is laid among the earlier fathers on Christ's passion and death securing new life and knowledge of "light" as well as giving the basis for new moral law and offering a means of grace and repentance for mankind. The recurrent idea is that of Galatians 1:4.. "He died for us."

new gnosis?

(b) In the more formal apologies, His teaching with regard to God and truth is stressed especially: this is to give the consistent image so needed in the philosophic/religious cycles of that time and so lacking in the vagaries of the gnostics, etc.

Christology:

Notes on the Work of Christ.

(c) the Polemicists, arguing with the monarchians and gnostics, stress how He is the One through whom we are brought back to God. To them the great significance in his work is that he brought and displayed sure knowledge from where can be no logical turning.

(d) Similarly his death is variously viewed as the payment of a ransom desired by the devil (who desires your death and so the death of Christ becomes vicarious); as a means of offering penance and grace to the fallen, and as exemplary of God's love and teaching. The fuller statements of the atonement will not be developed for some time but we have a few more remarks on the subject in the next major section of these notes.

Problems on Christ's Nature.

(4) Origen is typical of a school of early churchmen who had difficulty with the concepts of Christ's human nature. Later churchmen would condemn this view but he was struggling to explain the god-man relationship. With his concept of the pre-existence of the soul, he easily saw Christ's pre-existent human spirit united and permeated by the logos and then, at the incarnation, the spirit