

Clement of Alexandria

- 159 The theophanies of the OT were self manifestations of the Logos
His full coming was to be born of Mary. The Logos begets
himself - Clement takes Lk 1 35 as referring to the Logos -
without becoming twofold. It is one and the same that is
160 begotten of the Father in eternity and that becomes flesh
The starting point of the mission of the Son into the world
is the begetting of the Logos as the Image of his Father, as his
prosopon (Countenance). "The prosopon of the Father is the Logos
by whom the Father is made visible and manifest. The Son as
incarnate is thus the prosopon of the Father, but is so because
already from eternity he is the Image of the Father.

The fact that in contrast to the surely predominant impersonally
and cosmologically defined logos-concept of Middle Platonism
Clement identifies the personal pre-existent Logos with the
historical person Jesus Christ shows his essential distinction
from all non-Christian Logos and pneuma doctrines, however much
they may have influenced him.

- 161 Clement speaks a great deal of the descent of the Logos into
flesh, and flesh as the visible presence of the Word in the World.
Though he conceives the flesh as animated by the Logos, still
the tradition of Xt's soul is still vigorous.

~~Now~~ It is his doctrine on pathe that does lead to a total
obscuring of the relation between Logos and soul in Xt

Pathe are two kinds: those necessary for the preservation of the
body; those that are sufferings of the soul itself. The latter
must be subdued in a Xtian if he is to be a Gnostic; but they
are unthinkable in Xt. The former are needed to remind ordinary
men to take proper precautions. But Xt does not need the
automatic bodily impulses to maintain his always real bodily
162 life; in him these are replaced by the indwelling holy power.
So in him apatheia is complete.

For the Stoics the logistikon and hegemonikon is the
fundamental basis for the organic unity of a living being,
its sustasis, the seat of a free will, decision, and the
power of thought. It is so to speak the soul of the soul.

Now if the Logos has taken up its dwelling in Christ, it must
also be the predominant hegemon of Xt's human nature. When the
original appears, the copy must lose its place and function
In Xt the inner man is the Logos. The soul is overshadowed.

Origen

163 Gr begins by remarking that a consideration of Origen, as that of Tert and Clem Alex, must begin from Church trad and SScr NB beginning of De princ list of points commonly received and of others that have not been cleared up

164 Origen's primary interest is not ontological account of Xt. Above all Xt is the mediator of the mystical union of the soul with the hidden God, the mediator between the church and God, a mediation that is from the viewpoint of knowledge and love Despite the extent to which Origen's christology incorporates the traditional doctrine of ~~the~~ Christ, of his Godhead and manhood, his body and soul, it is completely moulded by his subjective interests and thought-patterns and hence by his mysticism.

165 The Father is utterly incomprehensible. In the Son the transcendent properties of the Father take form. The Father is Father of Truth of Logos of Wisdom. The Father is better than these. The Son is Truth Logos Wisdom.

166 "Origen now also takes up his account of the relationship between the Godhead and the manhood of Christ and of the place of the soul of Christ into his account of the mystical ascent of the soul. The Logos is the image of God, but the soul of Christ is the image of the Logos... 'The soul is the bride of the Logos.. she takes him to herself, him, the God-Logos who was in the beginning with God, who of course does not always remain with her... but sometimes visits her and sometimes leaves her so that she will long for him still more..."

167 The Logos is the only begotten in whom all other titles (epinoiai) have substantial being

With the progress of the ascent & the manhood of Christ becomes more and more transparent for the Godhead

The manhood of Christ, like Holy Scripture, is like a filter through which the God head is imparted in accordance with the receptive capability of man.

168 Unity in Christ is achieved through the mediacy of the soul of Christ between sarx and Logos.. The soul however has already been united eternally with the divine Logos in complete understanding and love of God. Indeed it has already existed from eternity, before the body was created. But

169 con'd

But what is the relationship between soul and Logos. The two are directly conjoined through direct vision in love... The soul of Christ becomes as it were the living ~~xxx~~ view of God and perfect love of God. This provides for Origen the highest and most inward mode of union, in the human soul of Christ becomes fully divinized and is aglow throughout as iron in the fire.

Note that Origen intends this union of Logos and Christ's soul to be ontic. In fact, however, Christ is made out to be no more than a quantitatively exceptional case of the universal relationship of the 'perfect' to the Logos.

170 Origen though a Platonist takes over the Stoic doctrine of the homo interior, the hegemonikon, the pneuma logikon. It is there that ~~xxx~~ true personality is located. Both the Logos in Christ and his human soul are centres of personality, and so Origenism will be led either to assert two persons or to suppress the human soul. But in Origen the notion of the person is lacking.

171 Origen distinguishes in Christ body, soul, spirit, and the divine pneuma.

He teaches that if the whole man had not been assumed, the whole man would not have been saved.