

spiritual view of the death of Christ. Irenæus was the first* who attempted anything like a doctrinal development of the notion of Redemption. His theory was this. Men, through sin, become the prisoners of the devil. Christ, being perfectly just, the devil has no just power over him. By causing him to be put to death, the devil therefore made himself liable in turn to a penalty, and Christ accepts the freedom of his prisoners as his due. He, by his death, pays their ransom, and sets them free. This theory was supported by those texts which speak of a victory over the devil.†

Origen supplied the defects in the system of Irenæus, and developed the doctrine further. He is more mythic in his view than Irenæus, for he explains the motives which led the devil to cause the crucifixion of Jesus, a point which Irenæus had left in obscurity. Origen regarded good and evil as in constant conflict, and considered every good action of a good man as a victory gained over evil and the demoniac world. Every martyr-death is a victory. The demons are well aware of this, but blinded by their hatred forget it, and cause the death of the good. But in doing so they destroy their own power.‡ Thus

the *man* Jesus, and denied the power of his death to redeem others. Marcion taught that the sufferings of Jesus were to be regarded as those of the Divine Being, but were not to be considered as real, but only symbolic, representing the truth that man must die to this world and to all material things. Valentine said that the Psychic Christ, not the Pneumatic, (the soul, not the spirit, the humanity, not the divinity,) suffered on the cross. This, according to him, typified the truth that in the Absolute becoming one with itself, all finite existence is reconciled with it.—*Baur Christ. Gnosis*, p. 140.

*The early Fathers were occupied almost entirely in opposing the Gnostic Docetic tendencies, and in proving the *reality* of the death of Jesus. Ignatius, Tertullian, etc. says a great deal of the reconciling power of the death of Jesus, but not definitely enough to give any distinct doctrinal idea.—*Baur, von der Versöhnung*, p. 26.

†Coloss. ii. 15. Heb. ii. 14. 1 John iii. 8.

‡Origen taught that good works magically, by a secret wonderful power, upon evil. He refers those who doubt to the Heathens, who