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**CHRIST AS THE *DUNAMIS* OF GOD FROM PAUL TO ATHANASIOS**

(St) Paul styles Christ the wisdom and power (*dunamis*) of God at 1 Corinthians 1.24. Although he is here referring strictly to the death of Christ on the Cross, such terms were habitually given a metaphysical interpretation by early Christian writers. This paper will trace the dogmatic and apologetic corollaries which theologians drew from this text up to the Nicene council of 325. These will include: the use of *dunamis* in Athenagoras to characterize the unified operation of divine persons; the differentiation of logos as divine *dunamis* from logos as quotidian speech in Clement of Alexandria; Origen's conjecture that the Son proceeds from the *dunamis*, not the *ousia*, of the Father; and the contrast drawn by Athanasius (*Contra Gentes* 19.4) between Christ as image and *dunamis* of God and the pagan images which were falsely perceived as mediating instruments of divine *dunamis* by contemporary philosophers.