

porary community's needs, a community that he is desperately trying to convince Autolycus to join, the theological function of the sophia, the pneuma and the logos come to nearly the same thing. They are tools of personification employed to explain the mystery of God's presence and work in the world.

Whatever Theophilus has said regarding these three personified agents of God, their generation and their function, must somehow be understood or at least appreciated within the framework of his monotheism. In all that he has written, not once did he mention that he thought it was important for Autolycus to see these agents as intermediaries with ontological status. The full personhood, servanthood or sonship of the logos (his primary agent) would probably have seemed inappropriate to Theophilus, for it is the logos' inseparable intimacy with God that is ultimately determinative of his authority to speak to humanity. But, the theologian must be able to talk about God as functioning in the world in a localized fashion without sacrificing his beliefs in either divine transcendence or omnipresence. For Theophilus, God's agents can be present, seen and heard, whereas God as transcendent must not be reduced to the mundane. The academic and theological tradition to which Theophilus is privy has only one tool for explaining divine providence, and that tool is the personification of agents like the sophia, the pneuma and the logos. Theophilus is pragmatically committed to this tool, but it ought not to be exaggerated so as to supersede the reality of God's oneness, or compromise, as we shall see, the status of law keeping as an effective means of salvation. Thus, he does not permit his teaching on these agents to violate his theological monotheism or his soteriological nomism. Once again let me say, I believe Theophilus' teaching was designed to draw Autolycus away from his paganism long enough to consider the bishop's religion. Using intriguing imagery to explain potential roadblocks to conversion, Theophilus offers his readers an attractive invitation to his faith. While one could take the logos mentioned in *Ad Autolycum* to be a substitution, surrogate, metonymy or euphemism for Jesus or the pre-existent Christ figure, the protrep-

Example of  
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## Notes

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- 1. The bishop's detail in his teaching on the logos far exceeds what he has to say about the sophia and the pneuma and, therefore, one could include his discussions of all three under the rubric of logology rather than the more classical term pneumology or the more exotic sophology.
2. John Smith, *Monotheism* (Lanham, MD: Lexington Books, 1999), 34-45.
3. Smith, *Monotheism*, 49.
4. Mark Williams and Jane Thompson, "Theophilus and His Contemporaries," *Religion Today* 12 (winter 1999): 239-48.
- 5. Williams and Thompson, "Theophilus and His Contemporaries," 240.

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Use short  
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