
The Teacher Logos

The arrival of the Teacher-Logos

Wherefore, since the Word Himself has come to us from heaven, we need not, I reckon, go any more in search of human learning to Athens and the rest of Greece, and to Ionia.

For if we have as our teacher Him that filled the universe with His holy energies in creation, salvation, beneficence, legislation, prophecy, teaching, we have the Teacher from whom all instruction comes; and the whole world, with Athens and Greece, has already become the domain of the Word.¹

Instruction is a lengthy process

For those of us who are diseased in body a physician is required, so also those who are diseased in soul require a paedagogue to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word.

Eagerly desiring, then, to perfect us by a gradation conducive to salvation, suited for efficacious discipline, a beautiful arrangement is observed by the all-benign Word, who first exhorts, then trains, and finally teaches.²

The Logos as physician of humanity

Our Instructor, the Word, therefore cures the unnatural passions of the soul by means of exhortations. For with the highest propriety the help of bodily diseases is called the healing art - an art acquired by human skill. But the paternal Word is the only Paeonian physician of human infirmities, and the holy charmer of the sick soul...

For a while the "physician's art," according to Democritus, "heals the diseases of the body; wisdom frees the soul from passion." But the good Instructor, the Wisdom, the Word of the Father, who made man, cares for the whole nature of His creature; the all-sufficient Physician of humanity, the Saviour, heals both body and soul.³

¹ *Prot.* 11 (ANF Vol.2, p.203a)

² *Paed.* 1.1 (ANF Vol.2, p.209b)

³ *Paed.* 1.2 (ANF Vol.2, p.210b)