

Participation in the Divine Logos According to Irenaeus' Adversus

haereses

Jozef Trzebuniak

SVD, Ledalero, INDONESIA

<u>Abstract</u>:- In the early Christian era, the apologist Irenaeus of Lyon contemplated the meaning of participation in the divine Logos by humans and all created beings. In his main work Adversus haereses, he offers an orthodox view of the Logos, Jesus Christ, as the Word and Wisdom of God the Father. He explains that the Logos is present in human beings and is also united with all creatures. Through the divine Logos, people are renewed, animated and become partakers of immortality. Furthermore, Irenaeus teaches that participation in the Logos is linked with the presence of the Holy Spirit. The universe exists through the divine divine Logos, who is inseminated in everything. Thus, the divine Logos plays a major role in the process of sanctification, and of unification and communion with God.

Introduction

As the most significant theologian of the second century, Irenaeus of Lyon¹became famous for his main work, *Unmasking and Refutation of the Gnosis Falsely So-Called*.² His second important study was *Demonstration of Apostolic Preaching*,³

Which he wrote after *Adversus haereses*. This eminent Christian writer greatly appreciated philosophy, but he put the living tradition of the Church before philosophical considerations. He was the first to respond to the threat of gnosis in the official teaching of the Church.

The five books of *Adversus haereses*do not constitute a unified work. As individual parts, they were created gradually in the form of lecture supplements. Irenaeus based these writings on his knowledge of gnostic ism, which he acquired by analyzing the gnostic writings, as well as the texts of earlier writers, such as Clement of Rome, Ignatius, Hermas and Justin Martyr.⁴ He found the source and norm of faith in apostolic teaching and in the continuous succession of bishops.

He thus collected and deepened the Christology that had been formulated by previous apologists. At the same time he explained the Trinitarian rule of faith (*regula fidei*) and argued that God had his Logos and his Spirit, which Irenaeus identified with divine Wisdom. He also drew upon biblical theology and teaching about the divine Logos in the New Testament. In the second century of Christianity, his

¹ Irenaeus was born around 140 in Smyrna, Asia Minor, and died in 202 in Lugdunum. In his youth he was a pupil of Polycarp of Smyrna, and later—during the reign of Marcus Aurelius - he became a presbyter and bishop in Lyon. He studied in Palestinian Caesarea, as well as in Rome under Pope Anicet. In Lyon, he took action against the Gnostics. See also B. Altaner, A. Stuiber, *Patrologia*, Warszawa, 1990, 186; J. M. Szymusiak, M. Starowieyski, *Słownik wczesnochrześcijańskiego piśmiennictwa* [*Glossary of early Christian Literature*], Poznań 1971, 206–207.

² In this article I am using the critical edition: A. Rousseau, L. Doubleau, SCh, Paris 1979, namely vol. 1, SCh 263 and 264; vol. 2, SCh 293 and 294; vol. 3, SCh 210 and 211; vol. 4, SCh 100; vol. 5, SCh 152 and 153. I use the English edition, namely, the translation: Philip Schaff, *The Apostolic Fathers with Justin Martyr and Irenaeus*, Omaha 2019. The first two books of Irenaeus' *Against Heresies* were translated by A. Roberts. The groundwork for the translation of the third and fourth books was furnished by W. H. Rambaut. A. Roberts and W. Rambaut, trans., in *Ante-Nicene Fathers*, vol. 1, Buffalo, 1885. The original works are mostly lost, but survived in the Latin version from the early 3rd century. Hereafter the acronym AH is used, referring to the work in the original language.

³ The critical edition: A. Rousseau, *Demonstratio apostolicae praedicationis*, SCh 406, Paris 1995, and the English edition: A. Robinson, *Proof of the Apostolic Preaching*, London 1920. Hereafter the acronym DAP is used, referring to the work in the original language. This work is linked by content to the

second part of Adversus haereses (Books III-IV).

⁴ See B. Altaner, A. Stuiber, *Patrologia* [*Patrology*], Warszawa 1990, 187–188.

vision of God was the fullest and the most Trinitarian.⁵

Participation in the Divine Logos

In Adversus haereses, Irenaeus of Lyon explains that Word and Wisdom (Verbum ET Sapientia) can be understood as the "two hands" of God the Father.⁶At the time of the creation of the world and the formation of humankind, all the angels who also had their origin in the Logos were at his service.⁷ Spiritual beings thus help us recognize the greatness of God, but even with their support it is not possible to fully understand the mystery of the divine Logos, who includes everything and abides with people at all times (pervenit usque ad nos et nobiscum est).⁸ According to Irenaeus, the Creator of the world (Demiurgo) directly revives mortal bodies (vivificante mortalia corpora) and, by his own will effects the resurrection of all.9 This view is presented in the following:

For His *offspring* and His similitude do minister to Him in every respect; that is, the Son and the Holy Spirit, the Word and Wisdom; whom all the angels serve, and to whom they are subject.¹⁰

Irenaeus emphasizes that the Logos is always present with humankind, united and connected to all creatures (*unit us ET consparsus humano generi adest*).¹¹ He reveals himself in the fullness of time,

previously planned by the Father, as the Savior of those who are saved (*Salvator eorum qui salvantur*) and as the Lord of those who are subjected to him (*sub dominio Domini*). He is also the Lord of all that is created and at the same time, the "Onlybegotten of the Father" (*Unigenitus Patris*), the foretold Christ and the "Incarnate Word of God" (*Verbum Dei incarnatum*).¹² The divine Logos attracts all beings to himself and presents himself to the people as the Head of the Church (*caput Ecclesiae*).¹³ Thanks to the Logos, the entire human race, scattered into different languages and nations, can be united again (*in semetipso recapitulatus est*).¹⁴

Irenaeus of Lyon claims that it is not possible to fully understand the essence of the Father, but people can approach him in love and through the divine Logos (per Verbum eius). In this way we enter more deeply into the mystery of participation in God, who has established, created, beautified, and integrated everything (per semetipsum).¹⁵ It is thanks to the Son who instructs us that God the Father is one, and whoincludes everything and gives existence to everything (qui continet omnia ET omnibus esse praestat).¹⁶ In the Logos we know that God performs the act of creation from nothing, using only his will and power.¹⁷ The Father reveals his Son in order to make himself know to all, and to give believers immortality and eternal rest (in aeternum refrigerium).¹⁸ Irenaeus then explains in detail the mystery of the Incarnation of the Word:

The Father therefore has revealed Himself to all, by making His Word visible to all; and, conversely, the

⁵ See J. N. D. Kelly, *Początki doktryny chrześcijańskiej* [*Early Christian Doctrines*], Warszawa 1998, 86–89.

⁷ See AH II 2.4; IV20.1.

⁸ See AH IV19.3.

⁹ See AH II 3.1-2; V 4.1-2.

¹⁰ AH IV 7.4 (SCh 100, 464): "Ministratenimei ad omniasua progenies et figuratiosua, hoc estFilius et Spirit, Verbum et Sapientia, quibusserviunt et subjecti sunt omnes angeli."See also AH III 18.3.

¹¹ See AH III 16.6: "Unus igitur Deus Pater et unus Christus Iesus Dominus naster, veniens per universam dispositionem, et omnia in semetipsum recapitulans."According to Irenaeus' theology, God is one, and one with the Lord Jesus Christ, who has fulfilled the plan of salvation and reunion of everything in

himself.

¹² See AH III 16.7.

¹³ See E. Osborn, *Irenaeus of Lyons*, Cambridge 2001, 121-123. Here Osborn analyzes the writings of Irenaeus, and in one subsection he collects all the passages that testify to Jesus Christ as the Head of the Church.

¹⁴ See AH III 22.3. See also 1 Cor. 15:45.

¹⁵ See AH IV 20.1. See also Gen. 2: 7; Mt. 1.21; Lk. 1: 31; 2: 21.

¹⁶ See AH 20.6. Seealso Jn. 1: 18.

¹⁷ See AH II 10.2.

¹⁸ See AH IV 6.5.

Word has declared to all the Father and the Son, since He has become visible to all.¹⁹

All those who believe in the incarnate Son of God, Jesus, Christ, have a special participation in the divine Logos, for they have accepted the biblical teaching that the Word reveals the Creator by the fact of creation, and the Father as the one who bore by the Son.²⁰ Irenaeus writes that the Logos preaches both himself and the Father through the Law and the Prophets, and when the Son becomes visible and palpable (Verbum visibile ET*palpabilem*) he points to the invisible Father. In this way everyone can see the Father in the Son, because what is invisible in the Son is the Father, and what is visible in the Father is the Son (invisibile Filii Pater, visibile Patris Filius).²¹Because of the Incarnation, the world is renewed by the Logos:

For all things had entered upon a new phase, the Word arranging after a new manner the advent in the flesh, that He might win back to God that human nature (*hominem*) which had departed from God; and therefore men were taught to worship God after a new fashion, but not another god.²²

The Bishop of Lyon warns that those who do not accept the Word (*Verbum non recipientes*) and try to know the Father without the help of the Word cannot be united with God.²³ He confirms that those who follow the Logos (*sine adversatione sequi Verbum*), love God with all their heart and serve the Father as obedient children.²⁴Through their participation in the divine Logos, they are renewed and vivified (*novitas veniet innovatura*)

²³ See AH IV 7.4.

²⁴ See AH IV 16.5.

ET vivificatura.)²⁵ They also understand well that according to wisdom, God is their Creator ◆□♪₩«₽©∎ ∎□₩≈♦≈≈® (&;50♦55%) &; 5 H ૐ □• 5 √ + ★ m er), according to er love Father their (&;⊙♦⊙ॐ ♦₩ॐ∎ ⊙0%⊙⊙√∎□₩∎ ♦₥ॐ■ ♎♦☜■♋Ѻ₭∎&;♦ (&;⊙♦⊙ॐ $(\Box H \Box)$.²⁶ The Logos gives them the gift of obedience and dwelling with God (ad factorem conversationem ET subjectionem). Through the Son of God, they cooperate with the Holy Spirit, who is always connected with the divine Logos:

Wherefore He [the Spirit] did also descend upon the Son of God, made the Son of man, becoming accustomed in fellowship with Him to dwell in the human race, to rest with human beings, and to dwell in the workmanship of God, working the will of the Father in them, and renewing them from their old habits into the newness of Christ.²⁷

According the teachings to of Irenaeus, participation in the divine Logos should not be separated from the dwelling and resting of the Holy Spirit on mankind (habitare ET requiescere in genere humano).²⁸ Irenaeus explains that only with the help of the Paraclete, can dispersed people become one community in Christ Jesus and later receive the incorruptibility of everlasting life (incoruptelam in aeternum vitam).²⁹ He argues that the Spirit prepares humanity for the acceptance of the Word and that the Son in turn leads to seeing the Father. For this reason, he also describes the mystery of participating in divinity as seeing the light, being in the light and receiving the light of the Logos

¹⁹ AH IV 6.5 (SCh 100, 448): "Omnibus igitur revelavit se Pater, omnibus Verbum suum visibilem faciens; et rursus Verbum omnibus ostendebat Patrem et Filium cum ab omnibus videretur."

²⁰ See AH IV 6.6: "Etenim per ipsam conditionem revelat Verbum conditorem Deum, et per mundum fabricator mundi Dominum, et per plasma eum, qui plasmaverit, artificem, et per Filium eum Patrem qui generaverit Filium."

²¹ See AH IV 9.3.

²² AH III 10.2 (SCh 211, 120): "Omnia enim noua aderant, Verbo noue disponente carnem adventum, uti eum hominem qui extra Deum abierat ascriberet Deo. Propter quod et noue Deum colere docebantur; sed non alium Deum."

²⁵ See AH IV 34.1.

²⁶ See AH V 17.1.

²⁷ AH III 17.1 (SCh 211, 330): "Unde et in Filium Dei Filium hominis factum descendit, cum ipso adsuescens habitare in genere humano, et requiescere in hominibus et habitare in plasmate Dei, uoluntatem Patris operans in ipsis et renouans eos a uetustate in nouitatem Christi."

²⁸ See AH III 17.1-2.

²⁹ See AH III 17.23; 24.1.

♦□♦ $\bigcirc \mathbb{M} \notin \mathbb{M} \bigoplus \boxtimes \square \bigoplus (\square).^{30}$ This applies both to human beings and to the entire creation:

For the Son, Being present with His own handiwork from the beginning, reveals the Father to all; to whom He wills, and when He wills, and as the Father wills. Wherefore, then, in all things, and through all things, there is one God, the Father, and one Word, and one Son, and one Spirit, and one salvation to all who believe in Him.³¹

In further fragments Irenaeus continues by saying that the whole world is involved in the Logos, because from the beginning the Son has accompanied created beings (assistens Filius suo *plasmatic*).³² In the creature that exists through the wisdom of God (conditio ex sapientia Dei subsistit), the Word manifests God as the Creator, Master and Father.³³ So the divine Logos permeates everything (inseminatus est ubique) and is communal relation with human beings.³⁴ Those who are obedient to the Father's Word become members of the Body of Christ (membra Christi).³⁵ They are sanctified in God's life and capable of seeing the Son and the Father. They come closer to the glory that will be

30	See	AH	IV	20.5-6:
	♦ 🖀 🔙 ♦ • ୧୯	⊡¥☎ श•Щ∘	☞◘□■♦ጢͼ	ச ♦□ॐ
	☺ጢ◘ॐ∎⊡	M	7 MHD+H	♦□♦
(9M, 🗖 ♦ 🖬 🕞	$OM \in M $]∎♦M.er ©	≶♦♫♦◻♦
•				

³¹ AH IV 6.7 (SCh 100, 454): "Ab initio enim assistens Filius suo plasmati, revelat omnibus Patrem, quibus vult et quando vult, et quemadmodum vult Pater. ET propter hoc in omnibus ET per omnia unus Deus Pater et unum Verbum [Filius] et unus Spiritus et una salus omnibus credentibus in eum." See also Col. 1: 18.

³² See AH V 18.1: "Illudsolum verum est Ecclesiaepraeconium, quoniam propria conditio, quae ex virtute, et arte, et sapiantia Dei subsistit, portavit eum quaequidem secundum invisibilitatem a Patre portatur, secundum visibilitatem autem e contrario portat eius Verbum; et hoc est Verbum."

³³ See AH IV 6.6: "Per ipsam conditionem revelat Verbum conditorem Deum, et per mundum fabricator mundi Dominum, et per plasma eum, qui plasmaverit, artificem, et per Filium eum Patrem qui generaveritFilium."

³⁴ See AH IV 10.1.

³⁵ See AH IV 33.10.

revealed to all those who love God.³⁶Because they are surrounded by a "fatherly light" (*paterno lumine*), they also receive a gift of incorruptibility.³⁷ Nonetheless, the divine Logos always plays a major role in the process, as Irenaeus confirms in the following:

God who made all things by the Word, and adorned them by [His] Wisdom, when "the Word was made flesh;" that even as the Word of God had the sovereignty in the heavens, so also might He have the sovereignty in earth.³⁸

Irenaeus emphasizes that since the Son of God became a man (hominis filius factus), human beings now have a special participation in the divine Logos because they have been accepted as sons adoptionem).³⁹ (percipiens Thus. bv the immeasurable love of the Logos, Christians become what he is himself (utinos perficeret esse quod est *ipse*). At the same time, according to the Father's predilection, they gradually enter into a more complete communion with God.⁴⁰ Participation in the divine nature depends mainly on the fact that God himself has made and united humankind to himself. Were human beings not united with God ·◆■‴■◆ **⊡**©‴ (MH) O∰ૐ 20 $\bigcirc \bigcirc \blacksquare \blacksquare \bigcirc \blacksquare \bullet \blacksquare \square er \bullet \bullet \blacksquare \bigcirc \blacksquare \bullet \blacksquare), they could$ partake immortality not in ∞೨ॐ∎ ≈೨≏♦∎≈⊲∋©≈ $(\Box \blacklozenge)\&;$ OM ♦ 50 • XM H = ♦ # = er 50 2 0 5 - • $\mathcal{H} \otimes \mathcal{D} \otimes \mathcal{C}$ ⁴¹ The following remark in Adversus *haereses* confirms this point:

The Word has saved that which really was a humanity that had perished, effecting by means of

³⁶ See AH IV 20.8; Is. 6: 5.

³⁷ See AH IV 20.2.

³⁸ AH IV 20.2 (SCh 100,630): "Ab eo Deo qui omnia Verbo fecit et Sapientia adornavit accipiens omnium potestatem quando Verbum caro factum est: ut, quemadmodum in coelis principatum habuit Verbum Dei, sic et in terra haberet principatum."

³⁹ See AH III 16.3.

⁴⁰ See AH III 20.2: "Et Filius hominis factus est, ut assuesceret homimem percipere Deum, et assuesceret Deum habitae in homine, secundum placitum Patris."

⁴¹ See AH III18.7.

Himself that communion which should be held with it, and seeking out its salvation.⁴²

Irenaeus explains that God's Word is powerful in everything from the very beginning of the creation,⁴³ and the human - by receiving a breath of life - participates in the divine Logos as a being end owed with reason. For the Word of the Father and the Spirit of God are united in a mysterious manner with the substance of creation (adunitus antiquae substantiae plasmationis). They make the human being alive and perfect (viventem etperfectum *hominem*) and capable of understanding the Father (capientem perfectum Patrem).⁴⁴ This shows that the human being is always in the hands of Providence and is constantly united with God (adunitio ET communio Dei ET hominis). Since the Incarnation of the Son of God, human beings are even more closely united with the eternal Logos (percommunionem). Irenaeus then asks the following rhetorical question about unity with God: In what way could we be partakers of the adoption of sons, unless we had received from Him through the Son that fellowship which refers to Himself, unless His Word, having been made flesh, had entered into communion with us?45

Irenaeus explains that since the divine Logos entered into relationship with people, God has been reuniting them and destroying sin and death and giving them new life.⁴⁶ They return to this original state, which existed when the first man was formed by the "hand of God," which is the Word of God (*plasmatus manu Dei, id est Verbo Dei*).⁴⁷ Therefore, the Word, taking his origin from the Blessed Mary (Verbum exsistens ex virgine Maria), unifies each human being with himself (♦□ॐ■ ©测■∽&;M,X⊙●∽H□♦⊲⊋OM ■□■ $M \not\exists \mathfrak{O} e_{\mathcal{T}} \mathfrak{O} \Phi \square \mathfrak{O} \bullet \square \mathfrak{O} \bullet \square \mathfrak{O}$. According to Irenaeus, the prophets pointed to this unique unification of the Word of God with his creatures (♦Ⅲॐ■ ╢☎ຝ⊒■++);■ ♦□♦ ●□⊲⊒ Դ₀□♦ ♦□♦ ☺ጢ□♦ ◘◘□ॐଫ ♦ $\square \mathfrak{F} \square \bullet \mathfrak{S} \mathfrak{S} \bullet \mathfrak{O} \mathfrak{S})$ when they wrote that the Son of God was to become the Son of man ☺╢ଐ⊒⊒♦ः ☜☽⚪⚪♋∎☐♦‴ॐ● first recapitulates within himself (*in se recapitulans*) the flesh taken from Mary and then saves his creatures, who died with Adam in the beginning.⁴⁹ Furthermore, in Adversus haereses, Irenaeus writes that since the Old Covenant, people are prepared to follow God (sequi Deum), to carry his Spirit (portare eius Spiritum) and to participate in the divine Logos (communionem habere).⁵⁰ For God constantly leads people, and spiritually unites himself with those who need it (suampraebens *communionem*). Although he remains invisible, he prepares humankind for the "symphony of salvation" (ad consonantiam salutis). Through his Spirit and divine Word he has given every creature an appropriate law (congruentem ET aptam legem conscrivens). The immeasurable Father doeseverything according to the measure and order (ତେଅେସେସେସେବେ ୦୩ ଏକ୍¢ା • ଝ୍ରେ୍ଟ୍ର୍୍

 $\mathfrak{SSM}(\mathfrak{M},\mathfrak{H})$ of the Son, who alone is able to comprehend him.⁵¹

The Communion with the Divine Logos

Irenaeus of Lyon describes participation in the divine Logos in the context of the misconceptions of heretics who do not accept that the Word really became flesh (*Verbum Dei caro factum est*) and came into this world as our Savior. He explains that

⁴² AH V 14.2 (SCh 152, 186): "Nunc autem quod fuit qui perierat, homo, hoc salutare factum est Verbum, per semetipsum eam quae esset ad eum, communionem et exquisitionem salutis eius efficiens."

⁴³ See AH V 1.1.

⁴⁴ See AH V 1.2-3. In *Adversus haereses*, Irenaeus indicates that the Logos is the Spirit of God $(\square \blacksquare M \spadesuit \blacksquare \bigcirc \boxdot \textcircled{\square} \blacksquare \blacksquare)$ who reveals himself through the Incarnation (*per suamincarnationem*).

⁴⁵ AH III 18.7 (SCh 210, 366): "Qua enim ratione filiorum adoptionis eius participes esse possemus, nisi per Filium eam quae est ad ipsum recepissemus ab eo communonem, nisi uerbum eius communicasset nobis caro factum?"

⁴⁶ See AH III 18.7: "Deus hominis antiquam plasmationem in se recapitulans, ut occideret quidem peccatum, evacuaret autem mortem, et vivificaret hominem."

⁴⁷ See AH III 21.10. See also Gen. 2: 7; Jn. 1.3.

⁴⁸ See AH IV 33.11. See also Ex. 13: 2; Jn 1: 14.

⁴⁹ See AH III 22.2; V 14.1.

⁵⁰ See AH IV 14.2.

⁵¹ See AH IV 4.2: "Et bene, qui dixit ipsum immensum Patrem in Filio mensuratum: mensura eim Patris, Filius, quoniam et capiteum."

they falsely present the Word of God and Christ as a spiritual entity in capable of suffering.⁵² Heretics do not agree with the Incarnation or the pure birth of the Logos, and thus are ungrateful to the Son of God. In the following section, the apologist argues that it was necessary for the Word to be incarnated so that everyone could participate in the divine Logos

Irenaeus claims that heretics do not participate in the divine Logos because they turn away from the truth (*alienati vero a veritate*) and become involved in various theological errors (*nunquam sententiam stabilitam habentes*). This occurs because they think in their own way "beyond the limits of the understanding" (*supra mensura sensationis*).⁵⁶ Consequently, they will never be able to find the true God because they themselves reject the light of God (*lumen a Deo*). They do not abide in communion with the Lord who strengthens and unites everything with his Word and Wisdom.⁵⁷ He warns his readers against such a stance: As regards His greatness, therefore, it is not possible to know God, for it is impossible that the Father can be measured; but as regards His love (for this it is which leads us to God by His Word), when we obey Him, we do always learn that there is so great a God, and that it is He who by Himself has established, and selected, and adorned, and contains all things; and among all things, both ourselves and this our world.⁵⁸

Irenaeus maintains that Jesus Christ is the divine Logos, through whom all humankind can experience the love of God.⁵⁹ He becomes man to "join the end to the beginning," that is man with God (ut hominem coniungeret Deo). Therefore, full participation in the Logos consists in the "blending and communion" of God and man according to the good pleasure of the Father (commistio ET communio Dei ET hominis secundum placitum Patris).⁶⁰ It is also the vision of God on the earth, being and talking with him, and then accepting the gift of salvation as announced by the Word of God (praenuntiante Verbo Dei). Thanks to this grace, man is surrounded by the Holy Spirit (complexus homo Spiritum Dei) and enters the glory of the Father. Through the Logos, the human being abides in God's love and approaches perfection (perficere perfectum hominem) in this and his future world (in hoc aevo ET futuro).⁶¹ Irenaeus adds that participation in the divine Logos is connected with participation in the glory and holiness of God:

For the glory of God is a living man; and the life of man consists in beholding God. For if the manifestation of God which is made by means of the creation, affords life to all living in the earth, much more does that revelation of the Father which

⁵² See AH III 11.3; 18.5-6. According to Irenaeus, the Prologueof John exposes and contradicts allreasoning of heretics.

^{-♦∽₩ ©₩□♦₽₫}

⁵⁴ See AH IV 29.1.

⁵⁵ AH IV 35.4 (SCh 100, 874–876): "Nos autem unum et solumverum Deum doctorem sequentes, et regulam veritatis habentes eius sermones, de iisdem semper eadem dicimus omnes, unum Deum scientes, factorem huius universitatis."

⁵⁶ See AH V 20.2; Rom. 12: 3.

⁵⁷ See AH III 24.2.

⁵⁸AH IV 20.1 (SCh 100, 624): "Igitur secundum magnitudinem non est cognoscere Deum: impossibile est enim mensurari Patrem; secundum autem dilectionem ejus-haec est enim quae nos per Verbum ejus perducit ad Deum-obaudientes ei semper discimus quoniam est tantus Deus, et ipse est qui per semetipsum constituit et fecit et adornavit et continetomnia, in omnibusautem et huncmundum qui estsecundum nos."

⁵⁹ See AH IV 20.7. See also Jn. 1: 18.

⁶⁰ See AH IV 20.4.

⁶¹ See AH IV 12.2; IV 33.8.

comes through the Word, give life to those who see God.^{62}

The Bishop of Lyon emphasizes that the Son of God acts as an advocate because he is with the Father from the beginning (ab initio Filius cum Patre est). Those who unite with him receive prophetic visions and diverse charisms.⁶³ The divine Logos is the distributor of the Father's grace to those who are in harmony with God. He completes the plan of salvation and ensures that people do not become completely separated from God, but can instead achieve everlasting life. Accordingly, no without God can either know one God (೨೦) √ ∎ ∎ ∭ ♦ ©M **□ ♦ 🖬** O tii õ η₀)(∎♦ ⊴•&;M•©©H ♦□ॐ■ ©M□⊴=) or unite with him spiritually. In addition, it is God's will to make people participate in the divine Logos and to understand God the Father.⁶⁴ Unification with the Spirit of God is then also possible, as can be read in the fifth book of Adversus haereses:

These things, therefore, He recapitulated in Himself: by uniting man to the Spirit, and causing the Spirit to dwell in man, He is Himself made the head of the Spirit, and gives the Spirit to be the head of man: for through Him [the Spirit] we see, and hear, and speak.⁶⁵

In his work, Irenaeus explains that communion with the Logos is the great gift of the Son of God who accepted our humanity.⁶⁶ The consequence of this communion with God (*homo coniunctus Deo*) is the possibility of achieving incorruptibility and immortality (*incorruptelam ET immortalitatem*).⁶⁷ The one who participates in the Logos is also closely united with the Spirit, who maintains him in existence. This happens because the Word of the Father gives the Spirit to all believers (*Verbum portatum a Patre praestat Spiritum*).⁶⁸ In this way people become precious to God and similar to the invisible Father through the visible Word (*consimilem faciens hominem invisibili Patri per visibile Verbum*).⁶⁹ Irenaeus describes spiritual communion with the Logos as follows:

He, who was the perfect bread of the Father, offered Himself to us as milk, [because we were] as infants. He did this when He appeared as a man, that we, being nourished, as it were, from the breast of His flesh, and having, by such a course of milk nourishment, become accustomed to eat and drink the Word of God, may be able also to contain in ourselves the Bread of immortality, which is the Spirit of the Father.⁷⁰

⁶⁸ See AH V 18.2; Eph. 4: 6.

69 See AH V 16.2.

▷ □ □ ∅ 𝘗 □ № 𝔅 𝔅 𝔅 𝔅 𝔅 𝔅
◇ □ ∞ 𝔤 □ 𝔅 𝔅
◇ □ ∞ 𝔤 □ 𝔅 𝔅
◇ □ ∞ 𝔤 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 ◊
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅
○ 𝔅 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅
○ 𝔅 𝔅
○ 𝔅 𝔅
○ 𝔅
○ 𝔅 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
○ 𝔅
<li

⁶² AH IV 20.7 (SCh 100, 648): "Gloria enim Dei vivens homo: vita autem hominis visio Dei. Si enim quae est per conditionem ostensio Dei vitam praestat omnibus in terra viventibus, multo magis ea quae est per Verbum manifestatio Patris vitam praestat his qui vident Deum."

⁶³ See AH IV 20.7.

⁶⁴ See AH II 6.3; III 13.2; IV 6.3-4. See also Mt. 11:26-27; Jn. 14: 9. Irenaeus repeatedly stresses that there is a close relationship between knowing the Son and the Father, because the Son leads people to the Father and the Father reveals the Son (*Filio adducente and Patrem, Patre vero revelante Filium*). He also explains that the invisible in the Son is the Father and the visible in the Father is the Son (*invisibile Filii Pater, visibile Patris Filius*). Therefore, the knowledge of the Father is the Son, and theknowledge of the Son is carried out in the Father (*agnitio Patris, Filius; agnitio Filii in Patre ET per Filium revelata*).

⁶⁵ AH V 20.2 (SCh 153, 260): "Haec igitur in semetipsum recapitulatus est, adunans hominem Spiritui, et Spiritum collocans in homine, ipse caput Spiritus factus [est]; et Spiritum dans esse hominis caput: per illumenim vidimus et audivimus et loquimur." See also Eph. 1: 10.

⁶⁶ See AH III 16.6: "Verbum homo, universa in semetisum recapitulans: uti sicut in super coelestibus, ET spiritalibus, ET invisibilibus princeps est Verbum Dei; sic et in visilibus, et corporalibus principatum habeat." In Adversus haereses, Irenaeus stresses that by means of the Incarnation, the Logos unites everything in himself, and the Word of God takes precedence among visible and corporal beings (in semetipsum primatum assumens).

⁶⁷ See AH III 19.1.

 $^{^{70}}$ AH IV 38.1 (SCh 100, 946-948): $\bigcirc {\mathfrak{S}} H {\mathfrak{S}} = {\mathfrak{S}} H {\mathfrak{S}} {\mathfrak{F}} = {\mathfrak{S}} {\mathfrak{S}} = \mathfrak{S} \mathfrak{\mathfrak{S}} = \mathfrak{\mathfrak{S}} \mathfrak{\mathfrak{S}} =$

Irenaeus further explains that a man who participates in the divine Logos makes constant progress towards God. He receives blessings and is enriched by the gifts of God (*inbenefaciendo ET locupletando*).⁷¹ As with the entire creation, he needs the Creator and is subordinate to him to avoid being annihilated (*necesse est omnimodo*).⁷² Human beings lack perfection because they are only created beings, and for this reason, the perfect Word of God accepts humanity (*coinfantiatum est homini*) and is tangible to all. In the Logos, through his will and wisdom

(≏♦େ∎େ୦୍⊬ଟ ସ≊୦୦♦ଟ ଝେତ୍⊬୬ଁ

• $\Box \times \mathcal{H} \otimes \mathfrak{S}$), God makes the whole creation harmonious

The Father planning everything well and giving His commands, the Son carrying these into execution and performing the work of creating, and the Spirit nourishing and increasing [what is made], but man making progress day by day, and ascending towards the perfect, that is, approximating to the uncreated One.⁷⁴

According to Irenaeus, every creature that has its share in the Logos receives eternal life and power from the Uncreated.⁷⁵ In fact, participation in the

⁷⁴ AH IV 38.3 (SCh 100,954): ※□◆日 ○M湾■ や⊙◆□□湾♂ M◆①≏□&□◆ 日●●□♂ &ごの米湾 &沢●M◆ ☞□■◆□♂⊡ ◆□ ◆日 ≏M湾 中米雷□◆日

divine Logos means everlasting existence (subjectio Dei incoruptelae perseverantia) in God's glory. Thus, everyone who is shaped into the image and likeness God of (&;⊙♦ ①MHD&;□<=== &;⊙Hॐ □ \square → → H) is able to gradually come to perfection, which means to God, who is the only one who is perfect $\Box e_{\mathcal{T}} \otimes \mathbb{M} \Box \otimes e_{\mathcal{T}}$). Furthermore, the human being can see God, achieve an immaculate state and come closer to the Creator (SD2©SI+H@S MDbb&*& MH $\textcircled{I} \blacksquare \blacksquare \boxdot H \blacksquare \square H M H \blacksquare \bigcirc M \square \spadesuit \blacksquare)^{76}.$

Conclusion

Irenaeus of Lyon describes participation in the divine Logos in the context of the misconceptions of heretics. Thanks to his work, Adversus haereses, we comprehend that the Logos is active in everything from the beginning of creation. The Holy Spirit and the Word of God work together in order to unite the entire universe. Moreover, human beings are endowed with reason and everlasting life in the Logos. Irenaeus confirms that humankind is held in the "two hands" of Providence, which are the Word and Wisdom. In the divine Logos, people are vivified, reunited and saved. Based on apostolic doctrine and the Scriptures, Irenaeus affirms that through the Incarnation of the Logos, deeper communion and unification with God can be achieved. Overall, it is God's will that all human beings participate in the Logos, play a role in the "symphony of salvation," and enjoy a never-ending existence.

References

- 1. Altaner, B., Stuiber, A., Patrologia [Patrology], Warszawa 1990.
- Irenaeus Lugdunensis, Adversus haereses, Book I, ed. A. Rousseau, L. Doutreleau, SCh 263, Paris 1979.
- 3. Irenaeus Lugdunensis, Adversus haereses, Book

⁷¹See AH IV 11.2.

⁷² See AH III 8.3: "Quae autem facta sunt, non iam eiusdem vocabuli participabilia esse, neque iuste id vocabulum sumere debere, quod est Creatoris."

⁷³ See AH IV 38.2-3.

^{♦▥}ॐ■ Ო₭Უ•©Ო₭ॐ ◘©□©◯□■‴⊲∋■⊲₺

⁷⁶ The article is based on a PhD dissertation that wasoriginally published in the Polish language: J. Trzebuniak, *Uczestnictwo w boskim Logosie według greckich Ojców Kościoła II wieku [Participation in the Divine Logos according to the Greek Fathers of the Church of the 2nd centrury]*, "Verbinum" (2019).

Jozef Trzebuniak / Participation in the Divine Logos According to Irenaeus' Adversus haereses

II, ed. A. Rousseau, L. Doutreleau, SCh 293-294, Paris 1982.

- Irenaeus Lugdunensis, Adversus haereses, Book III, ed. A. Rousseau, L. Doutreleau, SCh 210-211, Paris 1974.
- Irenaeus Lugdunensis, Adversus haereses, Book IV, ed. A. Rousseau, L. Doutreleau, SCh 100, Paris 1965.
- Irenaeus Lugdunensis, Adversus haereses, Book V, ed. A. Rousseau, L. Doutreleau, SCh 152-153, Paris 1969.
- Irenaeus Lugdunensis, Demonstratio apostolicae praedicationis, ed. A. Rousseau, SCh 406, Paris 1995.
- Kelly, J.N.D., Początki doktryny chrześcijańskiej [Early Christian Doctrines], Warszawa 1998.
- Leszczyński, R. M., Starożytna koncepcja Logosu [The Ancient Concept of Logos], Warszawa 2003.
- **10.** Matuszewski, K., Idea udziału człowieka w życiu Bożym [Idea of the Participation of Man in the Life of God], Katowice 2010.
- **11.** Nestle, E. (ed.), Novum Testamentum Graece et Latine, Stuttgart 1921.
- 12. Osborn, E., Irenaeus of Lyons, Cambridge 2001.
- **13.** Schaff, Ph., The Apostolic Fathers with Justin Martyr and Irenaeus, Omaha 2019.
- 14. Szymusiak, J. M., Starowieyski, M., Słownik wczesnochrześcijańskiego piśmiennictwa [Glossary of Early Christian Literature], Poznań 1971.
- **15.** Robinson, A., Proof of the Apostolic Preaching, London 1920.
- 16. Trzebuniak, J., Uczestnictwo w boskim Logosie według greckich Ojców Kościoła II wieku [Participation in the Divine Logos according to the Greek Fathers of the Church of the 2nd centrury], "Verbinum" (2019).