

HERETICAL LITERATURE

- Gnostic Literature
 - Pre-Christian
 - Simon Magus
 - Dositheus and Menander
 - Christian
 - Basilides
 - Isidore
 - Valentinus
 - Ptolemy
 - Heracleon
 - Florinus
 - Bardesanes
 - Harmonius
 - Theodotus
 - Marcus
 - Carpocrates
 - Epiphanes
 - Marcion
 - Apelles
 - The Encratites
 - Julius Cassianus
 - Other Gnostics

ANTI-HERETICAL LITERATURE

- Papal Writings
 - Soter (166-174)
 - Eleutherus (174-189)
 - Victor I (189-198)
 - Zephyrinus (198-217)
- Episcopal Writings
 - Dionysius of Corinth
 - Pinytus of Gnosus
 - Serapion of Antioch
- Theologians
 - Hegesippus
 - Irenaeus of Lyons

IRENÆUS OF LYONS

Born around 140, died around 200

Represents the majority view of Christians outside Alexandria (Grant 1997, 1). In a letter to Florinus, he describes meeting Polycarp, who told of his life with John.

HIS CHRISTIAN SOURCES

- New Testament, except Hebrews (which he rejects), and perhaps some of the later letters
- 1 Clement
- Letters of Ignatius
- Polycarp
- Shepherd of Hermas
- Justin Martyr

- Theophilus

HIS WRITINGS

- *On the Detection and Refutation of the Knowledge Falsely So Called (Against Heresies)*
- Two letters, one to Florinus, one to Victor, bishop of Rome, preserved in Eusebius's *Church History*
- *Proof of Apostolic Preaching*

MAJOR THEMES

Parenthetical references are to Against Heresies, unless otherwise noted

- Rule of Faith
 - True knowledge is guided by faith
 - Faith complements reason
 - Speculation outside of faith or speculation that subjects faith to reason is dangerous
- Gnostics
 - Create novelty for novelty's sake
 - Disregard the material world, and thus the message of the Gospels
- Ebionites
 - Ignore the truth of the Gospels
- Role of the Church
 - The Church has catholic truth
 - The Church has apostolic truth
 - The Church has one truth
 - The Church has the only sanctifying truth
- How our redemption is accomplished
 - Redemption (5.1.1)
 - Ransom (5.1.1)
 - Communion with God (5.1.2)
 - Recapitulation (5.19)
 - Jesus must be human; Jesus must be divine (5.1.2-3)
 - Eucharist as manifestation and realization of redemption (5.2.2)
 - Recapitulation: Against heresies, book 3
 - "There is, therefore, one God the Father, as we have shown, and one Christ Jesus our lord, who comes through a universal plan and recapitulates all things in himself. But in every way he is also a human, a creation of God; he, therefore, recapitulated humanity in himself. The invisible became visible, the unchangeable became subject to change, and the Word became human, recapitulating everything in himself." (3.16.6)
 - The suffering of Christ saves us; if there was no suffering, then there was no salvation. How can our suffering be meaningful if Christ did not suffer? (3.18.6)
 - A truly human Christ gives meaning to our suffering (3.18.6)
 - A truly human Christ truly unites humanity to God (3.18.7)
 - "For if a human being had not conquered humanity's foe, that foe would not have been conquered justly. Conversely, unless it was God who conferred salvation, we should not possess it securely, and unless humanity had been closely united to God, it could not have become a sharer in incorruptibility." (3.18.7)
- The Divinity and Humanity of Jesus
 - Christ was always with the Father (3.18.1)
 - He entered history and became a human being ("summed up in himself the long history of the human race") (3.18.1)
 - Humanity was incapable of attaining salvation, being reconstituted, by itself (3.18.2)
 - Humanity saved itself through Christ (3.18.2)
 - Against Gnostics, Christ is a human being who was born and suffered (3.18.3)
 - Christ and Jesus are not two different things, Christ did not come upon Jesus, Jesus is Christ (3.18.3)
 - The Father has anointed, the sun has been anointed, the Spirit is the ointment (3.18.3)
- Becoming Children of God
 - "The Logos of God became a human being, and the Son of God was made Son of man, so that humanity, having received the Logos and accepted adoption, might become Son of God." (3.19.1)
 - "The glory of God is a living person and the life of humanity is the vision of God. If the revelation of God through creation already gives life to all living beings on earth, how much more does the manifestation of the Father through the Son give life to those who see God." (AH 4.20.7, quoted in Clément, 265)

- Distinction between image and likeness (AH 5.6.1; 5.11.2; 5.16.2 and Proof of Apostolic Preaching, 11, cited in Russell, 107).
 - Image is communicated by the Son; likeness by the Spirit
 - Humans have life and freedom through participation in the Son through the Spirit

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