

March 2, 1972

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Situational difference: Jesus as proclaimer, Jesus as proclaimed

Cultural differences

- Early Xtian community in Palestine
- Greek speaking Jews using LXX
- Mission to the Gentiles
- Jewish Xtian theology

Doctrinal oppositions

- Marcion
- Gnostics

Doctrinal needs and consequent developments

- Hermeneutical problem
- Conception of God

Hermeneutical problem

Irenaeus, adv. haer., I, 8, 5; MG 7, 531-35; Harvey I, 75-78
DDT 38 f.

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In Patre enim et ex Patre principium; in principium et ex principio Verbum

principium = nous = Filius

In ipso vita erat = third syzygy = logos et Zoe

Vita erat lux hominum = fourth syzygy = anthropos et ecclesia

Gnosis
144 x

Eph 5,32 : Paul said this because there existed an exemplar to be manifested by the image of Xt and the church
The exemplar is the pleroma of 30 aeons, half male and half female and united in syzygies

Mt 22 12: the man without the nuptial garment (wedding clothes)
22, 2: The Kingdom of heaven is like this. There was a king who prepared a feast for his son' Wedding

Jn 3, 29: the fulness of joy had by the friend of the bridegroom

Iren adv haer I 8 4 Harvey I 75
Excerpta 61, 8; 63, 2; 64; 65, 1.2

Iren adv haer I 3 1.2 Harvey I 24-26

The gnostic system was not claimed to be openly presented in Scripture because not everyone finds it there, but it is declared symbolically through parables for those that can understand

Gnosis
p. 128

Thirty aeons: by the thirty years Jesus lived in obscurity
by the parable of the vineyard 1 + 3 + 6 + 9 + 11 = 30

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Aeons: Eph 3, 21: eis pasas tas geneas tou aionos twm aionon amen
from generation to generation evermore
aeonas aeonum in recitation of thanksgiving
wherever the word occurs, it proves the existence of the aeons

p. 121
#2

Dodecadof aeons: Jesus taught in temple when 12 years
he chose 12 apostles

Eighteen other aeons because Jesus conversed with his disciples for eighteen months after resurrection

Also because IH (= 18) are first two letters in name Jesus

Decade of aeons because first letter in Jesus name

Also because Jesus said: Not a jot or tittle of the law shall pass away

Iren adv haer 1 3 6 Harvey I 31

Not only do they seek proofs from the Gospels and apostolic writings, twisting the interpretation and adulterating the exposition, but also from the law and the prophets, since many parables and allegories have been employed and they can be pulled in many directions..

Hermeneutic problem

Unless one goes through the whole of the Adv haer, one has no idea how often Irenaeus had to attack or at least rebuke Gnostic exegesis. But it was hardly enough simply to correct the excesses of the Gnostics. Positive preventive action was needed, and this was attempted at Alexandria

Clement Alex, Stromata VIII, 2 ss; Stahlin III 81 ss.

Questions have to be treated in orderly fashion

Names have to be defined, and the definitions have to be clearer than the name itself and have to be admitted by all

Once the name is defined, one has to inquire into the existence of what has been defined, and once existence is settled, one has to go and ascertain its nature and qualities

Detailed information supplied on proofs, signs, analysis, suppositions, genera, differences, species, predicamenta

Borrowed from the Greeks: the use of logic; the beginnings of system ~~xxxxxxxx~~

Clement Alex Stromata v, 4-10, 19-66 MG 9 37-101 Stahlin II 338-370

A long dissertation on symbols with examples from all over

Application: distinction between literal and symbolic meaning in SScr

The Notion of God

George Leonard Prestige, God in Patristic Thought, London 1956
M. Spanneut, Le Stoicisme des Peres de l'Eglise. De Clement de Rome au Clement d'Alexandrie, Paris 1957

x/

DDT 98

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Commonly among the educated in the first centuries after Christ there was acknowledged the existence of one supreme God. But ~~it~~ was conceived differently by Stoics and Platonists. For the stoics god was the soul of the world. This soul was a fire that did not consume but was intelligent, and a principal and active part of the material universe. On the other hand the Platonists identified God with the Platonist idea of the Good, and some claimed that he also was the Demiurge of Plato's Timaeus, while others claimed that the Platonic Demiurge was just another Platonic myth. Gnostics acknowledged the reality of the Demiurge, conceived him as inferior to the pleroma, merely psychical, and while they extolled the transcendence and unknowability of the pleroma. Marcion and his followers distinguished between the creator god, manifested in the OT, from the good God of Jesus Christ who redeemed us from the creator God

Irenaeus Adv haer II 30 9; Harvey I 386
He alone is found to be God, who made all things, who alone is omnipotent, who alone is Father founding and making everything visible and invisible, sensible and insensible, heavenly and earthly, by the Word of his power...
There is only one God the maker, the one who is above every principality and power and domination and virtue.
He is Father, He is God, founder, maker, fabricator, who made everything through himself, that is, by his word and his wisdom, heaven and earth and the seas and all that are in them. He is just and he is good. He ~~is~~ it is that formed man, that planted paradise, that fabricated the world, that brought on the deluge, that saved Noah. He is the God of Abraham the God of Isaac the God of Jacob, the God of the living, whom the law proclaims, whom the prophets announce, whom the apostles preach, whom the church believes. He is the Father of our Lord Jesus Christ, through his Word who is his Son, through him revealed and manifested to whom to whom he is manifested. For they will know (the Father), to whom the Son reveals...

- 1) God as known through historical persons and events
- 2) God as the Father of our Lord Jesus Christ
- 3) God as supreme, Lord of all persons and things, the maker and conserver of all

Iren adv haer IV 6 2; Harvey II 158 f.
Ireneus praises Justin Martyr who in his book against Marcion says he would not believe our Lord had he revealed some God other than the maker of all things.

God was not conceived at once as a strictly spiritual being

The topological concept of God as containing all else and contained by nothing and so unique

Irenaeus adv haer II 1 5 Harvey I 253 f

Spiritual beings have bodies

Clem nt of Alex, Exce rptā ex Theodoto, passages attributed to Clem and not Theodoto accord ing to recent editors

R P Casey, London 1934

F Sagnard Paris 1948

Casey pp 14 ff Sagnard pp 12 ff

Excerpta 11: I say unto you their anvels (of little children) ever gaze on the face of my Father... Blessed are the pure of heart for they shall see God. But how can one have a face if one has no shape. The apostle knew beautiful and intelligent heavenly bodies, and how could he pronounce their various names unless they were marked round by figure, by form, by some body. "Other is the glory of heavenly bodies, other that of earthly, other that of angels, other that of archangels." Compared with earthly or astral bodies, one can say that they have neither body nor shape; but compared with the Son, they can be said to be defined and sensible bodies. Similarly, * if the son is compared with the Father.

Exce rptā 12: The Son is the principle of seeing the Father, since the Son is said to be the Father's face. The angels are an intelligent fire, and intelligent spirits purged in their substance, but the most perfect of those purged by intelligent fire is intelligent light.. But the Son is is of still greater prity, for he is inaccessible light and the power of God.. whose garments shone light light and his face ligke the sun

Excerpta 14: The devils are said to be incorporeal, not in the sense that they have no bodies at all (for they have a figure and so are able to suffer torment), but in the sense that compared to those granted salvation, since they are only a shadow of spiritual beings, they are said to be without body. Angels too have bodies for they can be seen. Even the soul of man is a body, and so the Apostle was able to say: There is sewn an animal body, but there rises a spiritual body. How could souls suffer if they had no bodie s? So it is said: Fear him who can cast both body and soul into gehenna. What appears to human sense is not purged by fire but dissolves in the ground. The instance of Lazarus and the rich man clearly shows that the soul is a body because it has corporeal members (Lazarus finger and the rich man's tongue).

DDT 96 ++