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constructing meaning in order to gain a particular knowledge from a source. This tendency has been digitized when books evolve into digital media equivalent - E-Boo

## **Irenaeus On The Salvation Of**

Irenaeus emphasizes that salvation occurs through Christ's Incarnation, which bestows incorruptibility

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on humanity, rather than emphasizing His Redemptive death in the crucifixion, although the latter event is an integral part of the former. Christ's Life. Part of ...

### **Irenaeus - Wikipedia**

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Wherever salvation is spiritualized, wherever the body is denigrated, wherever gender is trivialized, wherever the future is immaterial, wherever the sacraments are Platonized, wherever worship is merely internalized, we have lost the insights of Irenaeus and Athanasius.

### **Creation and Salvation; Irenaeus**

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Through this order of salvation, God seeks to free humanity from Satan's grasp.<sup>1</sup> Such an understanding of Christ's work is often described in terms of the ransom theory of the atonement. It is interesting that Irenaeus' view of humanity and salvation provided the foundation for John Hick's important work,

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Evil and the God of  
Love. Unvangelized

**Irenaeus and  
Salvation --  
Introductory  
Comments**

For St Irenaeus, salvation is part of God's plan for human beings. All humans were affected by the rejection of the will of God, shown when Adam and Eve ate the fruit of the tree. It was Jesus' total acceptance



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of the will of God, most perfectly shown in the tree of the cross, that saved humanity from the effects of sin.

### **St Irenaeus + salvation**

Irenaeus: "Mary, the cause of salvation" "IN ACCORDANCE with this design, Mary the Virgin is found obedient, saying, " Behold the handmaid of the Lord; be it unto me according to your word

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.” (Lk 1:38) But Eve was disobedient; for she did not obey when as yet she was a virgin.

### **Irenaeus: "Mary, the cause of salvation" - Fathers of the ...**

What does st Irenaeus' salvation metaphor do? (St Irenaeus) It highlights the parallels between the event that created the need for salvation and the event that helped to bring salvation. The tree of

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the knowledge of good  
and evil (St Irenaeus)

1) Adam and Eve  
disobeyed god by  
eating from the tree

**8) St Irenaeus' and  
St Anselm's  
thoughts on  
salvation ...**

For He fought and  
conquered; for He was  
man contending for the  
fathers, and through  
obedience doing away  
with disobedience  
completely; for He

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bound the strong man,  
Matthew 12:29 and set  
free the weak, and  
endowed His own  
handiwork with  
salvation, by  
destroying sin. For He  
is a most holy and  
merciful Lord, and  
loves the human race.  
7.

### **CHURCH FATHERS: Against Heresies, III.18 (St. Irenaeus)**

Against Heresies, or On  
the Detection and

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Overthrow of the So-Called Gnosis (Ancient Greek : Ἐλεγχος καὶ ἀνατροπὴ τῆς ψευδωνύμου γνώσεως), sometimes referred to by its Latin title *Adversus Haereses*, is a work of Christian theology written in Greek about the year 180 by Irenaeus, the bishop of Lugdunum (now Lyon in France).

**Against Heresies  
(Irenaeus) -**

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For reasons described in this work, Irenaeus (second century Bishop of Lyons) did not directly address the issue of the salvation of the unevangelized. A careful analysis is therefore made of the saving effects of the various modes of revelation about which Irenaeus wrote, in the context of his conflict with the Gnostics.

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Salvation of the  
Unevangelized:**

**Tiessen ...**

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questions have troubled Christians more than the destiny of those who do not hear the gospel.

## **Irenaeus on the Salvation of the Unevangelized by Terrance ...**

Irenaeus thus thinks that our salvation comes about, essentially, through the incarnation of God as man. He characterises the penalty for sin as



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death and corruption. God, however, is immortal and incorruptible, and simply by becoming united to human nature in Christ he conveys those qualities to us: they spread, as it were, like a benign infection.

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Irenaeus thus thinks

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that our salvation comes about, essentially, through the incarnation of God as man. He characterises the penalty for sin as death and corruption. God, however, is immortal and incorruptible, and simply by becoming united to human nature in Christ he conveys those qualities to us: they spread, as it were, like a benign infection.

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## **Irenaeus of Lyons - OrthodoxWiki**

One of the more difficult aspects of recapitulation arises at the end of the book, when Irenaeus connects recapitulation to final redemption/heaven. He speaks of human salvation as a kind of climbing up the ladder into divinity, passing through the Trinity from Spirit to Son to

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Father.

Unevangelized  
**Irenaeus' Doctrine  
of Recapitulation -  
Soliloquium**

Irenaeus. Irenaeus (ca. 125-202) was bishop of Lugdunum in Gaul, which is now Lyons, France. Irenaeus was born in Smyrna in Asia Minor, where he studied under bishop Polycarp, who in turn had been a disciple of the Apostle

John. Leaving Asia

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Minor for Rome he joined the school of Justin Martyr before being made bishop of Lyons in Southern Gaul in about 178 AD.

### **Irenaeus - Theopedia.com**

If Mary is the “cause of salvation,” if it is Mary’s womb which “regenerates men unto God,” then Irenaeus has as good as said that she is, in subordination to Christ,

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the Coredemptrix of ...  
Unevangelized

**Church Fathers: St.  
Irenaeus of Lyons,  
Part II | Catholic ...**

Saint Irenaeus, ;  
Western feast day June  
28; Eastern feast day  
August 23), bishop of  
Lugdunum (Lyon) and  
leading Christian  
theologian of the 2nd  
century. His work  
Adversus haereses  
(Against Heresies),  
written in about 180,  
was a refutation of

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Gnosticism. In the  
course of his writings  
Irenaeus

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