

هل لم يعرف القديس ارينيؤس انجيل

يوحنا ؟

Holy_bible_1

الشبهة

«لم يشر إيريناوس إلى إنجيل يوحنا مع أنه كان تلميذ بوليكاربوس الذي كان تلميذاً ليوحنا»

وقد أنكر نسبة الإنجيل أمام أرينيوس تلميذ بوليكارب الذي كان تلميذاً ليوحنا ، فلم ينكر أرينيوس على المنكرين ، ويبعد كل البعد أن يكون قد سمع من بوليكارب بوجود إنجيل ليوحنا ، ثم لا يدافع عنه .

الرد

لا اعلم من اين اتى المشكك بهذا الهراء فالقديس ايرينيؤس تكلم عن انجيل يوحنا وشهد لكتابته

التلميذ يوحنا الحبيب واقتبس منه مثله مثل بقية الاباء ان لم يكن اكثر ففي رد القديس

إيرينيئوس على الهرطقات اقتبس أكثر من 100 شاهداً منه ساذكر بعضها

ولكن في البداية فكرة مختصرة عن القديس ايرينيؤس من كتاب سير القديسين

القديس إيرينيؤس أسقف ليون

(أبو التقليد الكنسي | إيريناؤس الليوني)

Saint Irenaeus

كتاباتهِ تكشف لا عن شخصيته فحسب، وإنما عن الفكر الإنجيلي الرسول الكنسي، إذ يُحسب أحد

رجال الكنيسة العظماء في القرن الثاني، وضع أساس علم اللاهوت المسيحي، وتفسير الكتاب

المقدس، كما أبرز بوضوح ودقة مفهوم الكنيسة اللاهوتي، لذا دُعي "أب اللاهوت المسيحي"،

"أب التقليد الكنسي".

نشأته:

كلمة "إيرينيؤس" Εἰρηναῖος تعني "المسالمة"، وجاء اسمه مطابقاً لشخصيته كمحب للسلام

الكنسي على مستوى جامعي.

قيل إنه ولد حوالي عام 115-125، على مقربة من شاطئ آسيا الصغرى القديمة، وكما قال بنفسه إنه كان صبيًا اعتاد أن يحضر مع صديقه فلورنس عظات القديس بوليكرس الشهيد أحد تلاميذ الرسل أنفسهم، لذا يُرجع إنه ولد بسميرنا (أزمير).

سيامته قسًا:

تتلمذ قديسنا على يدي القديس بوليكرس وأحبه جدًا، إذ كان معه في لحظات استشهاده بروما، يقول إنه يذكر القديس بوليكرس وكلماته وتعاليمه بدقة أكثر من أي حدث مرّ به في حياته. كان إيرينيوس محبًا للتعلم، وصفه العلامة ترتليان بأنه شغوف نحو كل أنواع المعرفة، لذا أحبه معلمه بوليكرس، الذي قيل إنه أخذه معه إلى روما، ومن هناك بعثه إلى ليون Lyons (بفرنسا) ليقوم بعمل إنجيلي كرازي، إذ كانت العلاقات وثيقة جدًا بين مواني آسيا الصغرى ومنطقة الغال (فرنسا)، ليس فقط من الجوانب التجارية، وإنما أيضًا كان كثير من الكهنة والكارزين يقدمون إلى الغال من آسيا الصغرى.

على أي الأحوال وجد القديس فوتينوس أوباثينوس Pathinus أسقف ليون الشرقي الأصل، الذي كان يبلغ التسعين من عمره في هذا الشاب غيرة متقدة للكراسة، خاصة بين الوثنيين فسامه قسًا.

في روما:

كان الكاهن إيرينيؤس محبًا للسلام بصورة عجيبة، لذا كلفه رؤساء كنيسة ليون بالتوجه إلى الأسقف إلوثيريوس Eleutherius بروما، من أجل مشكلة الموناطيين الذين يدعون النبوة، إذ كان يشترك الكاهن إلى مصالحتهم مع الكنيسة في كل موضع خلال الحب، لكن ليس على حساب العقيدة أو الحق. (ستجد المزيد عن هؤلاء القديسين هنا في موقع الأنبا تكلا في أقسام السير والسنكسار والتاريخ وأقوال الآباء).

في ذلك الحين اشتدت موجة الاضطهاد بليون عام 177 م، وقبض على عدد كبير من رجال الكتاب هناك، حيث تنيح الأسقف القديس فوتينوس في السجن واستشهد أكثر من 40 شخصًا، فأُسرع إيرينيؤس بالعودة إلى ليون ليشدد الأيدي ويسند الكل وسط الضيق، فسيم أسقفًا على ليون وفيينا وبعض الإيبارشيات الصغيرة في جنوب بلاد الغال.

جهاده الأسقفي:

في أبوة صادقة إذ كان القديس إيرينيؤس قد درس اليونانية والشعر اليوناني والفلسفة، لكنه كان يتحدث مع شعبه باللسان السلتي Celtic، حتى يشعروا أنه واحد منهم، وليس غريبًا عنهم.

في اتساع قلبه كرز بمحبة خارج نطاق إيبارشيته، وأرسل قديسين كثيرين للكراسة بين الوثنيين، مثل فيلكس وفرتوناتوس وأخيلاوس إلى Valence ، وفريتيوس وفيرولس إلى Beasancon.

كان محباً للكنيسة الجامعة بكل قلبه، فعندما سمع أن الأب فيكتور أسقف روما قطع العلاقة بين روما وآسيا الصغرى بسبب خلاف حول عيد القيامة، بعث رسالة إلى أسقف روما بأسلوب لائق لكن شديد، يطالبه ألا يأخذ هذا الموقف العنيف وأن يُعيد العلاقات من جديد.

من جهة إيمان الكتاب فقد أظهر غيرة صادقة على الحفاظ على الإيمان المستقيم، مقاوماً الهرطقات خاصة الغنوسية والمونتانية، لكنه في المقاومة لا يبغي الجدل في ذاته، بل كان يركز على إبراز أركان التعليم الرسولي في شتى القضايا التي أثارها الهرطقة، فكان جدله إيجابياً بناءً. كان مجاهداً لا في مقاومة الهرطقات فحسب، وإنما بالأحرى في ردّ الهرطقة إلى حضن الكنيسة. لذا كان يتحدث بحكمة بناءً، في أسلوب هادئ وتسلسل مقنع بروح المحبة غير المتعصبة ولا الجارحة.

نياحته:

شهد خراب ليون عام 197 م، إذ رقد حوالي عام 202 م، ويرى القديس جيروم أنه استشهد،

تُعيد له الكنيسة اليونانية في 23 أغسطس واللاتينية في 28 يونيو، وقد نقل عيده منذ سنة

1960 م إلى 3 يوليو.

كتابات:

للأسف فُقدت أغلب كتاباته، لكن عشر على الترجمة اللاتينية لخمسة كتب له باسم "ضد الهرطقات"، كما عشر أخيراً على ترجمة أرمنية لكتابه "برهان الكرازة الرسولية". هذان العملان نجد فيهما وحدهما عناصر النظام اللاهوتي المسيحي الكامل.

من كلماته المأثورة:

صار ابن الله إنساناً لكي يصير الإنسان ابن الله (ضد الهرطقات 2:10:3).

مجد الله أن يحيا الإنسان، وحياة الإنسان أن يري الله (ضد الهرطقات 7:20:4).

اتباع المخلص هو اشتراك في الخلاص، واتباع النور هو اشتراك في النور (ضد

الهرطقات 1:14:4).

Chapter XI—Proofs in continuation, extracted from St. John's Gospel.

The Gospels are four in number, neither more nor less. Mystic reasons for this.

1. John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of the Gospel,

Chapter XVIII.—God the Father and His Word have formed all created things

And to these things does John also, the disciple of the Lord, bear witness, when he speaks thus in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made.

John i. 1, etc. And then he said of the Word Himself: “He was in the world, and the world was made by Him, and the world knew Him not. To His own things He came, and His own people received Him not. However, as many as did receive Him, to these gave He power to become the sons of God, to those that believe in His name John i. 10, etc. And again, showing the dispensation with regard to His human nature, John said: “And the Word was made flesh, and dwelt among us John i. 14. And in continuation he says, “And we beheld His glory, the glory as of the Only-begotten by the Father, full of grace and truth.” He thus plainly points out to those willing to hear, that is, to those having ears, that there is one God, the Father over all, and one Word of God, who is through all, by whom all things have been made; and that this world belongs to Him, and was made by Him, according to the Father’s will, and not by angels; nor by apostasy, defect, and ignorance; nor by any power of Prunicus, whom certain of them also call “the Mother;” nor by any other maker of the world ignorant of the Father.

وايضاً في نفس الجزء

Those therefore who did not receive Him did not receive life. “But to as many as received Him, to them gave He power to become the sons of God John i. 12.

وايضا

Chapter XXXII.—That one God was the author of both Testaments

and as we read in the Gospel, “All things were made by Him; and without Him was nothing made;”⁴²⁴⁵⁴²⁴⁵ John i. 3. and the Apostle Paul [says] in like manner, “There is one Lord, one faith, one baptism, one God and Father, who is above all

وايضا

Chapter XXI.—A vindication of the prophecy in Isa. vii. 14 against the misinterpretations of Theodotion, Aquila, the Ebionites, and the Jews

and was formed by the hand of God, that is, by the Word of God, for “all things were made by Him,”³⁷³⁸³⁷³⁸ John i. 3. and the Lord took dust from the earth and formed man; so did He who is the Word,

وشهاده ايضا مهمة

Chapter XI—Proofs in continuation, extracted from St. John’s Gospel. The Gospels are four in number, neither more nor less. Mystic reasons for this.

1. John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had

been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that “knowledge” falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word; and not, as they allege, that the Creator was one, but the Father of the Lord another; and that the Son of the Creator was, forsooth, one, but the Christ from above another, who also continued impassible, descending upon Jesus, the Son of the Creator, and flew back again into His Pleroma; and that Monogenes was the beginning, but Logos was the true son of Monogenes; and that this creation to which we belong was not made by the primary God, but by some power lying far below Him, and shut off from communion with the things invisible and ineffable. The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by His Word, both visible and invisible; showing at the same time, that by the Word, through whom God made the creation, He also bestowed salvation on the men included in the creation; thus commenced His teaching in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made.”³⁴²⁹³⁴²⁹ Irenæus frequently quotes this text, and always uses the punctuation here adopted. Tertullian and many others of the Fathers follow his example. What was made was life in Him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.”³⁴³⁰³⁴³⁰ John i. 1, etc. “All things,” he says, “were made by Him;” therefore in “all things” this creation of ours is [included], for we cannot concede to these men that [the words] “all things” are spoken in reference to those within their Pleroma. For if their Pleroma do indeed contain these, this

creation, as being such, is not outside, as I have demonstrated in the preceding book;³⁴³¹³⁴³¹ See ii. 1, etc. but if they are outside the Pleroma, which indeed appeared impossible, it follows, in that case, that their Pleroma cannot be “all things:” therefore this vast creation is not outside [the Pleroma].

2. John, however, does himself put this matter beyond all controversy on our part, when he says, “He was in this world, and the world was made by Him, and the world knew Him not. He came unto His own [things], and His own [people] received Him not.”³⁴³²³⁴³² John i. 10, 11. But according to Marcion, and those like him, neither was the world made by Him; nor did He come to His own things, but to those of another. And, according to certain of the Gnostics, this world was made by angels, and not by the Word of God. But according to the followers of Valentinus, the world was not made by Him, but by the Demiurge. For he (Soter) caused such similitudes to be made, after the pattern of things above, as they allege; but the Demiurge accomplished the work of creation. For they say that he, the Lord and Creator of the plan of creation, by whom they hold that this world was made, was produced from the Mother; while the Gospel affirms plainly, that by the Word, which was in the beginning with God, all things were made, which Word, he says, “was made flesh, and dwelt among us.”³⁴³³³⁴³³ John i. 14.

3. But, according to these men, neither was the Word made flesh, nor Christ, nor the Saviour (Soter), who was produced from [the joint contributions

427 of] all [the Æons]. For they will have it, that the Word and Christ never came into this world; that the Saviour, too, never became incarnate, nor suffered, but that He descended like a dove upon the dispensational Jesus; and that, as soon as He had declared the unknown Father, He did again ascend into the Pleroma. Some, however, make the assertion, that this dispensational Jesus did become incarnate, and suffered, whom they represent as having passed through Mary just as water through a tube; but others allege him to be the Son of the Demiurge, upon whom the dispensational Jesus descended; while others, again, say that Jesus was born from Joseph and Mary, and that the Christ from above descended upon him, being without flesh, and impassible. But according to the opinion of no one of the heretics was the Word of God made flesh. For if anyone carefully examines the systems of them all, he will find that the Word of God is brought in by all of them as not having become incarnate (*sine carne*) and impassible, as is also the Christ from above. Others consider Him to have been manifested as a transfigured man; but they maintain Him to have been neither born nor to have become incarnate; whilst others [hold] that He did not assume a human form at all, but that, as a dove, He did descend upon that Jesus who was born from Mary. Therefore the Lord's disciple, pointing them all out as false witnesses, says, "And the Word was made flesh, and dwelt among us."34343434 John i. 14.

4. And that we may not have to ask, Of what God was the Word made flesh? he does himself previously teach us, saying, "There was a man sent from God, whose name was John. The same came as a witness, that he might bear witness of that Light. He was not that Light, but [came] that he might testify of the Light."34353435 John i. 6. By what God, then, was John, the

forerunner, who testifies of the Light, sent [into the world]? Truly it was by Him, of whom Gabriel is the angel, who also announced the glad tidings of his birth: [that God] who also had promised by the prophets that He would send His messenger before the face of His Son,³⁴³⁶³⁴³⁶ Mal. iii. 1. who should prepare His way, that is, that he should bear witness of that Light in the spirit and power of Elias.³⁴³⁷³⁴³⁷ Luke i. 17. But, again, of what God was Elias the servant and the prophet? Of Him who made heaven and earth,³⁴³⁸³⁴³⁸ This evidently refers to 1 Kings xviii. 36, where Elijah invokes God as the God of Abraham, Isaac, and Jacob, etc. as he does himself confess. John, therefore, having been sent by the founder and maker of this world, how could he testify of that Light, which came down from things unspeakable and invisible? For all the heretics have decided that the Demiurge was ignorant of that Power above him, whose witness and herald John is found to be. Wherefore the Lord said that He deemed him “more than a prophet.”³⁴³⁹³⁴³⁹ Matt. xi. 9; Luke vii. 26. For all the other prophets preached the advent of the paternal Light, and desired to be worthy of seeing Him whom they preached; but John did both announce [the advent] beforehand, in a like manner as did the others, and actually saw Him when He came, and pointed Him out, and persuaded many to believe on Him, so that he did himself hold the place of both prophet and apostle. For this is to be more than a prophet, because, “first apostles, secondarily prophets;”³⁴⁴⁰³⁴⁴⁰ 1 Cor. xii. 28. but all things from one and the same God Himself.

5. That wine,³⁴⁴¹³⁴⁴¹ The transition here is so abrupt, that some critics suspect the loss of part of the text before these words. which was produced

by God in a vineyard, and which was first consumed, was good.

None³⁴⁴²³⁴⁴² John ii. 3. of those who drank of it found fault with it; and the Lord partook of it also. But that wine was better which the Word made from water, on the moment, and simply for the use of those who had been called to the marriage. For although the Lord had the power to supply wine to those feasting, independently of any created substance, and to fill with food those who were hungry, He did not adopt this course; but, taking the loaves which the earth had produced, and giving thanks,³⁴⁴³³⁴⁴³ John vi. 11. and on the other occasion making water wine, He satisfied those who were reclining [at table], and gave drink to those who had been invited to the marriage; showing that the God who made the earth, and commanded it to bring forth fruit, who established the waters, and brought forth the fountains, was He who in these last times bestowed upon mankind, by His Son, the blessing of food and the favour of drink: the Incomprehensible [acting thus] by means of the comprehensible, and the Invisible by the visible; since there is none beyond Him, but He exists in the bosom of the Father.

6. For “no man,” he says, “hath seen God at any time,” unless “the only-begotten Son of God, which is in the bosom of the Father, He hath declared [Him].”³⁴⁴⁴³⁴⁴⁴ John i. 18. For He, the Son who is in His bosom, declares to all the Father who is invisible. Wherefore they know Him to whom the Son reveals Him; and again, the Father, by means of the Son, gives knowledge of His Son to those who love Him. By whom also Nathanael, being taught, recognised [Him], he to whom also the Lord bare witness, that he was “an Israelite indeed, in whom was no guile.”³⁴⁴⁵³⁴⁴⁵ John i. 47. The

428 Israelite recognised his King, therefore did he cry out to Him, “Rabbi, Thou art the Son of God, Thou art the King of Israel.” By whom also Peter, having been taught, recognised Christ as the Son of the living God, when [God] said, “Behold My dearly beloved Son, in whom I am well pleased: I will put my Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, until He send forth judgment into contention;34463446 The reading *veĩkoç* having been followed instead of *vĩkoç*, victory. and in His name shall the Gentiles trust.”

وايضاً

Chapter XVI.—Proofs from the apostolic writings, that Jesus Christ was one and the same, the only begotten Son of God, perfect God and perfect man.

The Gospel, therefore, knew no other son of man but Him who was of Mary, who also suffered; and no Christ who flew away from Jesus before the passion; but Him who was born it knew as Jesus Christ the Son of God, and that this same suffered and rose again, as John, the disciple of the Lord, verifies, saying: “But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have eternal life in His name,”35953595 John xx. 31. —

افبعد كل هذا ياتي احدهم ويخترع شبهة ان القديس ايرينيؤس انكر انجيل يوحنا الحبيب؟

وهذه امثله قليله يشهد فيها القديس ارينيؤس بقانونية انجيل يوحنا وانه احد الاربع اناجيل

القانونية في الكنيسة ويتقبس منه نصا ويؤكد ان قائل ذلك هو القديس يوحنا تلميذ الرب كاتب

انجيل يوحنا ومصدر معلوماته هو معلمه القديس بوليكاربوس تلميذ القديس يوحنا التلميذ

والمجد لله دائما