

The Logosity of creation

(summary)

The teaching about the Logos is one of the grandest themes of humanity which exercised tremendous influence on speculative thinking, in general, and specifically on the Christian one. It is not necessarily a concept created in Christianity, but here it gets its special value. No one and never will be able to say something greater about this notion, in the way that Christianity did from Johannine writings, otherwise unattainable as goal, because the content is revealed in its "pleroma" by the Christian logosophy.¹

Logos is derived from the phrase logo, which means: to say, to speak, and the basic meaning means to gather, to arrange. In Greek culture, to speak means to express a group or an arrangement of ideas. Through an interesting development, this term has evolved to speak, to think, and then evolved in word and even in reason. In ancient Greek culture, logos means "reason" as well as word, having actually a combined meaning word - reason, which implies a structure and activity inherent in the cosmos, similar to human reason that can be articulated and described.²

Logos, as universal reason, has a creative and providential dimension, which will emphatically influence the Jewish-Alexandrian model/pattern. An interesting fact is the binding of Greek philosophy with Jewish religion by the special contribution of Philo of Alexandria.

The first thinker who used the concept of Logos was Heraclitus of Ephesus, in the fifth century B.C. He tried to give an explanation of the world order through a principle.³

For him the logos determines the course of all the events that take place in the world, the logos "manages all" (dikeo), as well the changes of matter, the lightning blow, in animal instinct and in the human soul. He adds that the one, the whole is logos, which is right, because this is the unshakable balance of the cosmos. The Logos has an universal serial character and is identical with the divinity, and the world is a living organism, the "living garment of divinity", phrases that Platonists and Stoics have taken.

An important step in the history of logosity was St. Justin Martyr and Philosopher. Although he was influenced by the Stoics, his teaching about Logos was

¹ Dorin Costescu, *The maximian Logosity Renovation of soul*, in *Teologia*, nr.1, Arad, 2007, p.122

² Iulian Iacob, *The concept of Logos in philosophical and Christian literature*, p. 57, in <https://jurnalulpleroma.files.wordpress.com/2009/03/1999-01-iun-3-iacob.pdf>

³ Iulian Iacob, *op.cit.*, pp. 58-59.

superior. The stoic "Logos" is a rational order of the universe, an immanent natural law, a life-giving force hidden inside things, a power that worked from above, upon a sensible world, the creator agent of the world from matter. He is a creative power, but not a supernatural force, personal and independent, although he creates and orders the cosmos.... ".⁴

The spermatikos Logos is, in Stoic thinking, a general principle of the universe, a vital energy present in the universe that shares out in countless spermatikal logoi, formative forces which energize the various phenomena of nature and life.⁵

St. Justin the Martyr and Philosopher is the first of Christian scholars who uses the term of seminal Logos .⁶

The seminal logos was in the world even before His incarnation, because He disseminated His seeds (the information through the logoi of creation) in it, which shows the logosity of the creation: "All the writers, the seed of the Word, which was found in them by nature, could only see weak the truth. But something else is to possess a suitable seed and likeness with their faculties, and another thing is the object itself, whose participation and imitation come from the grace that comes from Him. "⁷

Another prominent author who was busy explaining the theological and philosophical Logos was Clement of Alexandria.

The logical dimension of creation is clearly seen in Alexandrian thinking, for "Logos is the one Who led from start mankind through Jewish and Greek philosophical and revelational testament to the divine truth. Both met in Christ, Who is incarnated God, Who was made man ".⁸

The problem of the logosity of creation is seen particularly prominent in St. Athanasius the Great. He is the Word of the same essence with the Father, for it is His image.⁹

⁴ Iulian Iacob, *op.cit.*, p.74; Dieter Bremer: *Logos, Sprache und Spiel bei Heraklit*. In: *Synthesis philosophica* 5, 1990, p. 380

⁵ *Idem*, p. 74; Wolfgang H. Pleger: *Der Logos der Dinge. Eine Studie zu Heraklit (= Europäische Hochschulschriften, Reihe 20, Band 226)*. Lang, Frankfurt a. M. 1987.

⁶ Bogdan Tătaru Cazaban, *St. Justin the Martyr and Philosopher. An introduction*, Ed. Deisis, Stavropoleos, 2010, p. 66; Sfântul Iustin Martirul și Filosoful, *The second Apology in favour of Christians*, VII,1, in *Apologists of Greek language*, P.S.B., vol. II, Ed. E.I.B.M.B.O.R., Bucharest, 1980, p. 82.

⁷ *Idem*, p. 82

⁸ Pr.Prof. N.C. Buzescu, *Logosul în "Protrepitcul lui Clement Alexandrinul*, in „*Studii Teologice*”, nr. 1-2, 1975, p. 51.

⁹ St. Athanasius the Great, *Against the Arians*, in *P.S.B*, vol. 15, Ed. E.I.B.M.B.O.R., Bucharest, 1987, p. 77

Through creation, the Logos or divine Word has put in every existence a logos that comes from Him and which gives existences a particular value, as well as an outstanding beauty. He is not only simply the Creator, but the Governor upholding all existences in a special harmony. The beauty of these images suggests the divine power of the divine Logos, both before the Incarnation and after the Incarnation. It's a wonderful world that shows us the beauty and presence of God in creation, which gives it a mysterious and a more beautiful description than any could show. The beauty and harmony of creation are because the divine Logos steers and heads it towards its ultimate goal, which is Him.

Origen can certainly speak of logosity of man and creation, although we need to bear in mind certain features.

Christ is identical with the Logos, as the Son of God born out of the Father from eternity; therefore He is as well from eternity.

The divine Logos or Son of God is considered by Origen as light for people or of truth which enlightens their intelligence or the intelligence of thoughtful beings in general.¹⁰

As Logos of the universe, He directs and leads to a superior experience to all who want to contemplate some special realities: "And I would say that those who have contemplated intangible realities, called by Paul" visible "and" invisible "(Cf. Col .1,16; Rom.1, 20; 2 Cor. 4:18), realities that are, through the Word, outside the sensitive sphere; they, therefore, are royalty led by the superior awareness - Born. But those who came to the knowledge of the sensible world, and thereby they glorified the Creator, whereas were guided by reason (logos), means that it was Christ Who royalty guided them."¹¹

The logosity of creation in St. Irenaeus's creative thinking derives from the fact that Christ, the divine Logos, is the centre of the universe, and from His resurrected body energies are spreading everywhere, shining existences and through this they support all creation. Christ is the centre of "highest gravity" that spreads His gifts from His transfigured body upon the creation, and it goes towards Him in a tireless desire to

¹⁰Origenes, *Commentary on the Gospel of John*, translation. Cristian Bădiliță, Institutul European, Iași, 1995, p. 66

¹¹ *Idem*, pp 67 și . 70

be close to Him: "Christ restoring the image of God in man rebuilds the entire creation."¹²

By the *logosity* of creation is intended to show that Christ has in it a central position, both spiritual and gracious, especially after His resurrection from the dead. He supports creation and help it to fulfil the purpose for which it was created "new heaven and new earth" (Apoc. 21,1).

The logosical dimension is seen in the conception of St. Maximus as well from the fact that the divine Logos is the supreme and the natural desire of the human soul that finds its true meaning only to get closer to Him, and through Him, to the whole Holy Trinity.

The logosity of creation implies the centrality and power of the Logos which is the "bosom of the world" and which illuminates there and penetrates everything in a spiritual way and purifies the matter: "In the bosom of the world, yet unidentified with its created nature, the divine energies are hidden as effective forces, through all its development stages [...]. He who keeps them all together and guides them both in terms of broader Providence and in the most special plan of salvation is God, the Logos and the Holy Spirit, namely the Divine Reason that enriches all reasons of creatures and divine life which supports all life and raises qualitatively the life of all. Therefore ascension on the highest step towards deification of existence can be done only through the Logos".¹³

Logosity of creation shows that the imprint of the divine Logos is in the primordial materiality, and that the Logos receives a special significance. It is not a raw material. The expression "matter" refers to the fact that materiality, as a matrix or a nest of vital energy and not as we perceive it today; more as a materialistic potentiality. The essence is primary, elementary, pure existence, with everything and all. The virtual and "informed" substance is the second mode, complex, in atomic discontinuity modified infinite space. This is unsustainable, because after recent discoveries, talking about pure emptiness is very delicate.¹⁴

¹² Irene de Lyon, *Contre les heresies*, în Sources Chretiennes, Les Edition du Cerf, Paris, 1969, vol.5, part.I, p. 245 *apud* Adrian Lemeni, *The eschatological meaning of creation*, Ed. Asab, Bucharest, 2004, p. 210

¹³ Pr. Dumitru Stăniloae, *Introduction to Ambigua*, pp XVII-XVIII.

¹⁴ Jean Guitton, Grişka Bogdanov, Igor Bogdanov, *God and Science*, Ed. Albatros, Bucharest, 2000, p. 35: "There is in physics a new concept, which already proved its importance, that of the quantum vacuum. We must note that the absolute vacuum, definite by a total absence of mater and energy, does not exist; even the vacuum that separates the galaxies is not totally empty, but contains a few isolated atoms and some types of radiations.

The idea of logosity of creation shows that every created thing has its own "logos", coming from the divine Logos from which it not only gives the created order, made known by his name, but its ontological reality itself. Logos is the divine creative hearth that spreads the creative rays, those "logoi" that are specific to creatures, "words" of God that bring to life and give names to all beings. Therefore, each person has his "idea" or "reason" to God, the Creator's thinking that creates not from whim, but out of "reason". The divine ideas are eternal realities belonging to beings. In this sense, the creature having the divine "imprint", "participates" in a mysterious way to the work of the Son.¹⁵

The logosity of creation is seen also from the profound relationship between the primordial matter and the matter of this world, because in creation subtle energies exist and make these connections possible. This is the reason that concerns the importance that the Maxim theology gives to matter, because nothing that God created doesn't remain outside the logosomal and vigorous "chain" that links creatures to one another. With the help of modern physics, things and the relations between them are equally primordial, for they are energetic. We cannot speak of a basic belonging to creatures from primordial matter that does not involve an energetic relationship between these early existences from it, which then will fully manifest in creation till nowadays, because everything exists, lives and moves one to another, through a special junction that will be extended in time and space. This is a testimony of the presence of the Holy Ghost in creation, reminding of primordial fluidity that impressed upon matter and expressed in the harmony of the whole cosmos.¹⁶

In this way we can talk about the size of logosomal time.

Through the Resurrection of Jesus Christ, our Saviour, time gets a new dimension in the sense that it is no longer just a time towards death (Sein zum Tode), but a time towards life (Sein zum Leben). Resurrection does not remain only as a unique event in history, an information like other ways of storing data, or as a library of old books without consequences for the present we live in, but it gives it a new meaning, an opening, meaning that we experience the gifts of resurrection in our daily life, and at the same time, we forward towards personal resurrection.

(...). The quantum vacuum is a scene in which takes place an infinite dance of particles that appear and disappear in a very short time, unconceivable at human scale".

¹⁵ Rev. Ștefan Buchiu, *Incarnation and unity*, Ed. Libra, Bucharest, 1997, p. 21.

¹⁶ *Idem*, 18-19.

Without these two aspects, the resurrection of Christ would have no value, it would be recorded only in a sterile and simple historiography that would run in a tame cyclicity, with no implication in contemporaneity. That fact that the resurrection of Christ is not foreign to any human being is virtually assumed by the Incarnate divine Logos, offering the possibility of experiencing it in our lives and so it becomes the foundation and strength from where human life is nourished by the necessary fulfilment of existential and Eucharistic human being. Aware or less aware of this reality, from Christ's resurrection we receive an impressive and spiritual power which makes life possible in its true meaning, namely it lifts it towards a superior quality, becoming a consciously existence, experiencing the spiritual power from Christ's resurrected body, which passes to all creatures, precisely because of His special bond to matter; coming to understand more clearly the Christological character of creation and how the resurrection of Christ, through whose special energy lights and recreates everything, giving existences a boost to perfection.

The Logosity of Creation through Incarnation

The logosical dimension of the new creation is seen from the fact that the divine Logos, in due time takes human form, and through His divine Hypostasis takes human nature that takes shelter and raises it to a higher condition. Taking human nature and those that make it up on it, the divine Logos becomes the human appearance that leads toward the expected goal since its creation. Human nature is not taken over by a divine hypostasis with a gnostic will, and obeys the divine will and thereby may not sin. Divine Will does not subjugate human nature in any way, but offers it strength and sanctifies it in a very special way.

From here it can be explained and understood the centrality of the incarnated and creative Logos, who gives God's kingdom a logistical dimension. Regarding this aspect, St. John Damascene states: "With parental goodwill, the Son of God becoming man, took on Him the human nature will; He did not take on Him the human hypostasis for natural will of mankind not to live according to the hypostatic and gnostic will and so, contrary to the divine will to be subjected, freely into this and therefore to loosen the old law violation (a commandment)"¹⁷.

17. St John Damascene, *Regarding the two volitions of Christ*, Minge, P.G., vol. 45, 1, col. 129

The logosity of the new creation through the resurrection of Christ

The logosity of creation will be seen through the Resurrection of the divinely incarnate Logos. This crucial event which marked history offers creation the possibility to return to the original state, but having a much more emphasised power, as His Person, which is to be found in an eternal state of sacrifice and Resurrection is closely related to God the Father, through godly nature. This is due to the hypostatic union and His transfigured body has positive influence upon human nature, through godly nature. Therefore, we can say that the resurrected and pneumatized body sanctifies matter and creation, it gets them out of a monotonous and killing repetition and it helps people return to the incorruptible condition of the body, within an eschatological-paschal dimension.

The logosophical dimension of space

The logosity of space shows it in an eschatological dimension, as a place of transfiguration: “But the full meaning is received by space only if we see it as God’s space of communication with us. Our human communication needs space, but it was not able to create it, so it is able to transfigure, to subjectivise it. But this means that only a communion of supreme People was able to create it, not for itself, but for us, who had been made for a communion in the supreme communion’s similitude. A downright subjectivity can be attained only in the full communion with that supreme communion”¹⁸

Father Dumitru Stăniloae drew the logosphic space of the new creation as no one had ever done it before. This fact is very sensitively emphasized by Father Ion Bria, professor: He converted the space of pastoral tradition into one of eternity. This happened not due to a fideistic people’s confidence, but thanks to some energies to make humanity eternal. Thus, the pastoral traditional figure is a being having an infinite potential within its infinite embryo. Taking the human being out of his terrestrial contingency and its diabolical autonomy, he is destined to a dialogic communion, to a theandric life. All around, mystery comes closer to history, the divine blends in with

¹⁸ Rev. Dumitru Stăniloae, *Orthodox Dogmatic Theology*, vol. I, p. 205; Rev. Ion Bria, *Orthodoxy in Europe. The place of the Romanian spirituality*, Ed. Mitropoliei Moldovei și Bucovinei, Iași, 1995, p. 91.

humanity, the vertical with the horizontal. It is a culture of ontological blending with the historical, horizontal, old creation and the eschatological, vertical, New One¹⁹.

The logosity character of entering creation by the power and light of the Resurrection of Christ passes through the Church and history through the end: Christ is the creating and salvic Logos not only for man, but also for the entire universe. Christ came to redeem us and unite the visible with the invisible. He updates the divine rationalities which make the creation and Church, history and the end converge²⁰.

The logosity dimension offered by the Resurrection of Christ to creation becomes the first prophetic sign of the future eschatological transparency of the entire creation, theologian M. Bielawski claims.

The logosity of creation implies the relationship between the deified human soul (nous) and the human body, through which man has an impact upon the spiritualisation of the world: The aim of the body is that the human soul should work through it, contributing to the transfiguration or spiritualisation of the entire universe and nature. It must be upgraded and transfigured or spiritualised within its feelings, as through it we transfigure the world. This parable is given to us by Christ²¹.

The logosity of creation makes up the eschatological state of the world, a fact that takes us to the transfiguration on Mount Tabor. That is a dialogic transformation between the man that is close to creation and God.

¹⁹ *Idem*, p.102.

²⁰ Adrian Lemeni, *op. cit.*, p. 212.

²¹ M. Bielawski, *Dumitru Stăniloae, The Priest. A philocalical vision about the world*, Editura Deisis, Sibiu, 1998, p. 369.