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Jesus Christ, Perfect Source and Model for the Renewal of Man

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Abstract

Like God and Man, Jesus Christ fulfills God's communion with man and man with God, which at the same time represents the novelty brought by Him to all humanity, that is, its incorruptibility and resurrection, given through the Incarnation, Death and Resurrection of Christ. Christ has deified, that is, rejuvenating Adam's old image. Thus, the transfiguration of man means the fulfillment of his purpose, for in communion with the incarnate, dead, and risen Word man is encompassed by the work of the Holy Spirit. This work received by man leads to a new way of life, to his deification accomplished by the resurrection, whose foundation and power is the Resurrection of Christ. The Fathers of the Church (Saint Irenaeus of Lyon) speak of an encirclement of our body with incorruptibility, with eternal glory, with the Spirit of the inside and the outside.

Keywords

Christ, the Holy Spirit, Incarnation, Death and Resurrection, communion, incorruptibility, deification, transfiguration, renewal.

I. Introduction. The renewal, expression of God's communion with man and man with God in Christ

The unique and complete way the Christ Savior brought the renewal of humanity is profound and hard to understand for the human mind. Such a mode of fulfillment is also a mystery and it can only be pervaded by the person who fulfills it, that is, through Christ in the Holy Spirit. The decisive novelty brought by Christ to humanity lies, according to A. Nygren, in the fact that He does not want to bring new images or ideas about God, but “a new communion of God”¹. “But this means that the new refers to the most inward part of religious life: the way of communion of God”².

To this statement we have to add the one who states that in the person of Christ in which the Son of God is united with human nature in one hypostasis, the reality of communion goes further in the sense that God's communion is fulfilled in Him with man and man with God. That is why the novelty brought to Him by humanity is fulfilled by Him both as God and as Man. This can be seen in the comparison of Sacred Scripture between Adam the Old and Adam the New, from Epistle I to the Corinthians, chapter 15 and the Epistle to the Romans, ch. 5. The presentation of Christ the Savior by the Apostle Paul as “the latter Adam” compared to the humanity represented by “the first Adam” who as a man hears the Father, and that God-Man overcomes corruptibility through Adam's sin, had according to the ionic presentation of Christ as God incarnate, the same function of expressing the general relevance of the person and history of Jesus³ This aspect is shown by the Apostle Paul in the Epistle to the Romans by the comparison of Jesus Christ as the latter Adam and the first Adam described by the Book of Genesis.

W. Pannenberg observes that in the dispute with dualist Gnosticism, the Church of the Second Century had to emphasize the relationship between the new “from heaven” (I Corinthians 15, 47) or the new Adam, and the earthly man, Adam the Old, from first creation:

¹ A. NYGREN, *Eros und Agape. Gestaltwandlungen der christlichen Liebe*, Gütersloch, 1954, p. 40.

² A. NYGREN, *Eros und Agape. Gestaltwandlungen der christlichen Liebe*, p. 40.

³ W. PANNENBERG, *Systematische Theologie*, Band 2, Göttingen, 1991, p. 336.

“Apart from the conditioned reason by the situation, through this a decision has been made with a fundamental radius of action for the development of Christology, in accord with all the biblical testimony of God’s unity and action. If the God of salvation that is revealed in Jesus Christ is the same with the Creator of the world and of man, then his saving action must be understood as an expression of his keeping close to the act of creation and the sending of the new man, eschatologically to be seen in relation to the creation of man from the beginning. To this it corresponds the notion of a salvation history that aims at the fulfillment of man in Jesus Christ”⁴.

Already St. Ignatius of Antioch announced to the Ephesians that he would speak to them of the “Incarnation of the Incarnation” about which he had begun to say, “about the new man, Jesus Christ ... about his calvary and resurrection”⁵.

II. The fulfillment of the final destination of man in Christ incarnate after the teaching of Saint Irenaeus

These truths have been carried through to the extent of their argumentation by Saint Irenaeus of Lyon. According to Saint Irenaeus, through the Incarnation of the Son of God “the whole iconomy of salvation has been fulfilled”⁶ a history of salvation that began with the creation of man, and he found fulfillment in the recapitulation of the fallen man in Christ. St. Irenaeus also shows the reason why man could not get from the beginning to fulfillment: as a created being, he was unable to accomplish the full communion with God immediately, still being like a child⁷. That why it had to be expected the time of growth⁸.

By falling into sin man has come to death. Yet God did not want to abandon the man to the dead, but He sent His Son according to whose face

⁴ W. PANNENBERG, *Systematische Theologie*, Band 2, p. 336-337.

⁵ St. IGNATIUS OF ANTIOCH, *To the Ephesians*, XX, 1, in: *PG* 5, 661 A.

⁶ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 17, 4, coll. *Fontes Christiani*, Bd. 8/3, übers. und eingl. von N. Brox, Freiburg im Breisgau, 1995, p. 217.

⁷ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 18, 1, coll. *Fontes Christiani*, Bd. 8/4, übers. und eingl. von N. Brox, Freiburg im Breisgau, 1997, p. 139.

⁸ St. IRENAEUS OF LYON, *Adversus haeresios* IV, 38, 3, p. 339.

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man was created from the beginning⁹, to save him from dominion of death to unite him with his prototype¹⁰. Thus there are steps on the way of man to full communion with God¹¹ through bodily to spiritual¹².

By distinguishing between the prototype and image, and by ordering the image to the prototype, Saint Irenaeus united the words of the Old Testament about the creation of Adam and those of the Apostle Paul about Jesus Christ as Adam the latter and definitive. For this he chose the Scriptural place from I Corinthians 15, 45-49. In this place the Apostle Paul speaks of a succession, first the natural man, then the spiritual man (I Corinthians 15,46. Saint Irenaeus united these words with those of I Corinthians 15, 49 and 53. "Nature first had to appear, then the damage had to be defeated and swallowed, the passer by non-passer, and the man became by face and the likeness of God after he acquired the knowledge of good and evil"¹³. The Succession of the Apostle Paul on the scriptural place I Corinthians 15, 46 is also presented by St. Irenaeus quoting the place at I Corinthians 15, 22: "Thus, in the spiritual Adam we all receive life, as in the natural one we all have died"¹⁴.

W. Pannenberg states that by doing so, St. Irenaeus goes beyond the affirmations of the Apostle Paul because he understood the succession in the appearance of the first and second Adam in the sense of the steps in the history of one and the same humanity that is led by Jesus Christ to full communion with God¹⁵.

"Unlike Paul (Romans 5, 18), Adam's sin is, as a result an incident, provided by God and that has been considered from the beginning in His plan of human fulfillment, which can not change the direction of the history of salvation. In this sense made possible through his understanding of man as the image of God, Irenaeus has portrayed objective human nature as a history, whose particularity in the result of Jesus Christ can only be established"¹⁶.

⁹ St. IRENAEUS OF LYON, *Adversus haeresios* V, 16, 2, p. 135.

¹⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 9, 3, p. 79.

¹¹ St. IRENAEUS OF LYON, *Adversus haeresios* IV, 9, 3, pp. 73-74.

¹² St. IRENAEUS OF LYON, *Adversus haeresios* IV, 14, 3, p. 109.

¹³ St. IRENAEUS OF LYON, *Adversus haeresios* IV, 38, 4, p. 341.

¹⁴ St. IRENAEUS OF LYON, *Adversus haeresios* V, 1, 3, pp. 29-31.

¹⁵ W. PANNENBERG, *Systematische Theologie*, Band 2, p. 338.

¹⁶ W. PANNENBERG, *Systematische Theologie*, Band 2, p. 338. .

It should be pointed out that the way of understanding of Saint Irenaeus regarding sin as an incident that can not change the direction of the history of salvation is rightly affirmed by Pannenberg, as well as that regarding at history and its particularity. However, the person of Christ can not be understood by a hegelian conception of history, taken over by Pannenberg, as a result of which Jesus Christ appears as a result of history¹⁷, but must be understood as a divine-human person who, through her saving acts, transfigures and renews humanity and, with it, the world and history, an understanding of Saint Irenaeus and rendered to him by the teaching of the recapitulation of man in Christ.

Pannenberg's second assertion on the understanding of the Scriptural site in I Corinthians 15, 46 by St. Irenaeus is more appropriate, but without seeing another distinction in Saint Irenaeus description of St. Paulus apostle and without looking at the resurrection of Christ as the beginning of eschatological life, as Pannenberg thinks, but as its foundation and fulfillment of it.

According to Pannenberg,

“the fulfillment of man does not first occur through the beginning of eschatological life in the resurrection of Christ (and also not with Romans 5 in the deed of obedience to the Son), but is already grounded in the Incarnation of the divine Word (V, 15, 4). Here in Irenaeus the Pauline motifs are combined with the Ionian ones, rewound again with the ideas about the image (V, 16, 2”¹⁸.

III. Adam the old as tipe and his fulfillment in Adam The New as Prototype in the Theology of Saint Irenaeus

It is significant that when speaking of the salvation of Adam, St. Irenaeus addresses this subject at the end of a reflection on the mystery

¹⁷ More about this see our PhD thesis at Heidelberg: Vasile CRISTESCU, *Die Anthropologie und ihre christologische Begründung bei Wolfhart Pannenberg und Dumitru Stăniloae*, Frankfurt am Main, Peter Lang, 2003, 352 pp. The translation into Romanian of the work was published in 2006 with the title: *Anthropology and its Christological foundation at Wolfhart Pannenberg and Dumitru Stăniloae*, Trinitas Publishing House, Iași, 2006, 407 p.

¹⁸ W. PANNENBERG, *Systematische Theologie*, Band 2, pp. 338-339.

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of Christ¹⁹. This is because the salvation brought by Christ the Savior to man is closely tied to His divine-human person. Salvation involves an exchange: The Son “It is done what we are, to make of us what He is”²⁰. In this exchange man receives the Holy Spirit living after the gospel. The recapitulation of the human race presupposes that of Adam.

“That is why Lukas presents the genealogy from the birth of our Lord to Adam and contains seventy-two generations (Luke 3, 23-28), and he unites the beginning with the end to show that it is the Lord who has recapitulated in Himself all the nations spread from Adam, all the languages and generations of men, understanding Adam here. For this Paul calls Adam the «image of the one to come» (Romans 5, 14), for the Word as the Creator of all things ordained to Himself the future order of the salvation of the human race concerning the Son of God, first the soul man to be saved by the spiritual one. For the One who was to save has existed before, it was necessary to create the one who was to be saved, so that the Savior would not be superfluous”²¹.

This paragraph is only in Latin translation²², having in the second part more difficulties concerning the establishment of the text as its understanding. The first difficulty concerns the meaning of the expression “in semetipsum” or “in semetipso”. The question is whether the surname sends to the Word, or to Adam. For the first direction, the semetipsum corresponds to the reflexive pronoun *heauton* or *hauton*, thus sending to the subject of the sentence, that is, to the Word. Unfortunately, the Latin translator uses the semetipsum and for the translation of the personal pronoun *autos*, which determines the orientation towards Adam. The question also arises about

¹⁹ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 16, 1, coll. *Fontes Christiani*, Bd. 8/3, übers. und eingel. von N. Brox, pp. 185-187.

²⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 16, 1, pp. 185-187.

²¹ St. IRENAEUS OF LYON, *Adversus haeresios* III, 22, 3, pp. 277-279.

²² “Unde et a Paulo typus futuri dictus est ipse Adam quoniam futuram circa Filium Dei humani generis dispositionem in semetipsum. Fabricator omnium Verbum praeformaverat praedestinante Deo primum animale hominem videlicet uti ab spiritali salvaretur. Cum enim praexisteret salvans oportet et quod salvaretur fieri uti non vacuum sit salvans” (IRENEE DE LYON, *Contre les hérésies*, livre III, ed. A. Rousseau, I. Doutreleau, coll. *Sources chrétiennes*, nr. 210, 1974, p. 11)

prepositioning *in*: does it have a local meaning, corresponding to *eis* or to *en* or indicate its purpose *eis*?²³.

A second difficulty arises as to the meaning of the expression “genus humanum”. Does it mean “human race” or “human nature”? In the Latin translation, “genus humanum” can have both meanings. One last difficulty concerns the construction of a sentence in the last part of the text as a complement to the verb *oportet*. The question is whether “*quod salvaretur*” is the subject of *feri* or her attributes. A. Rousseau states that it is impossible to attribute the “*quod salvaretur*” to the verb *feri*²⁴, because both in Greek and Latin would imply the presence of a personal pronoun in the Accusative as a subject of the *feri*. That is not the case in the sentence. Thus, the “*quod salvaretur*” is the subject of the *feri*: for Christ was preexisting, “there must be what is to be saved”²⁵.

Thus, the phrase would not refer to the Incarnation of the Word, but the creation of Adam²⁶. However, the Latin translation into its final part cannot be taken as a basis for understanding the theology of Saint Irenaeus. This is all the more so since the Incarnation of the Word represents in St. Irenaeus the basis of the salvation fulfilled in Christ or the recapitulation of Adam. Adam was merely “a type of Him who was to come” (Romans 5, 14), as St. Irenaeus in the above quotation shows, cannot be called the principle of soul humanity, biologically animated, and the Christ principle of spirituality, animated by the life of the Holy Spirit. If there is a connection between Christ and Adam, it is based on Christ’s grace that confers the image of God in Adam. But because Adam fell into sin by disobedience to God, he could not receive grace in his full work, altering his divine image from him and losing his likeness to God.

Christ and Adam are therefore not in reference to the human race in identical situations, both being regarded as principles of life, Adam the principle of biological life, the Christ principle of spiritual life. Of course, one can speak of the fact that Christ and Adam are in reverse, Adam being the one through which mankind has reached spreading and Christ bringing the assembly²⁷ into Him. But according to the Epistle to Romans, chapter 5, 12 and the thought of Saint Irenaeus, Adam brought through his fall not

²³ J. FANTINO, *La théologie d’ Irénée de Lyon*, Paris, 1994, p. 250.

²⁴ St. IRENAEUS OF LYON, *Contre les hérésies*, livre III, p. 372.

²⁵ IRENEE DE LYON, *Contre les hérésies*, livre III, p. 372. .

²⁶ J. FANTINO, *La théologie d’ Irénée de Lyon*, p. 251.

²⁷ J. FANTINO, *La théologie d’ Irénée de Lyon*, p. 252.

only the scattering of humanity, but also the sin and sin of death underlying this scattering.

IV. The restoration of man in Christ after Saint Irenaeus: the stable rendering of the grace of the Holy Spirit to him

Christ gathered the humanity in Him, restoring it, delivering it from sin and death, renewing it, and restoring its grace to the grace of the Holy Spirit. These are the essential characteristics of the recapitulation of Christ in Christ as we find them at Saint Irenaeus of Lyon. The connection between Christ and Adam is between the image and the fulfilled reality. Adam is “the image of Him who is to come” (Romans 5:14), that is, Jesus Christ, Who came to fulfill or perfect humanity in Him. The relationship between Adam and Christ is the relationship between creation and salvation, and salvation means the fulfillment of creation in Christ through which it was made and saved.

This relationship, however, was marked by Adam’s sin and sin crossed over all humanity according to Romans 5, 12. Christ, for whom Adam was created as a image, came to save the flesh that fell into sin. This theological truth is at Saint Irenaeus of Lyon and preserved in all patristic thinking. Leontius of Byzantium uses it later as an argument in his dispute with apthartodoket.

That is why the expression “*genus humanum*” used by St. Irenaeus in the above-mentioned text, kept in Latin, indicates the human nature found in the human persons that make up the human race.

The recapitulation is the way that the Son of God incarnate deifies the human nature assumed by Him giving it to the Holy Spirit and by giving it the Spirit of the whole human race, thus leading to the fulfillment of the divine iconomy. It concerns the earthly life of Christ, His death and resurrection, and the gift of the Spirit. Thus the recapitulation is included in the Incarnation and corresponds to the iconomy that ensure the transition from preparation to fulfillment. But by introducing a new way of the presence of God through the Incarnation of the Son and the gift of the Spirit, “the latter times” correspond to the earthly life of Christ.

Thus, with Saint Irenaeus, the recapitulation registers the diversity of the meaning of the New Testament as it is expressed in the Epistle

to Ephesians 1, 10. “The latter times” are for St. Irenaeus those of the Incarnation, that is, the fullness of time at Ephesians 1, 10, which the Epistle to Galatians 4, 4 of St. Paul the Apostle speaks of. The recapitulation is therefore the fulfillment by Christ of the iconomy of the latter times, which is the iconomy of excellence, that is, the Incarnation. Thus explaining the place at Ephesians 1, 10, St. Irenaeus understands the recapitulation from the iconomy. In it “God gives” and “man receives”.

“According to this, the Lord Himself is the promised Emanuel of the Virgin Mary as the sign of our salvation. He was the One who saved those who could not save themselves. Paul shows this weakness of man when he says, «I know he does not live in me, that is in my body, which is good» (Romans 7,18). Or in other words: not from us, but from God is the good of our salvation. Again, he says, «O wretched man that I am! Who will deliver me from this body of death?» (Romans 7,24). Then he appoints the Savior «through Jesus Christ our Lord» (Romans 7,25). In the same way Isaiah teaches: «Strengthen yourself, weak hands, and grasp power, weak knees. Say to the weak to the heart and to the conscience: Strengthen yourself and do not be afraid. Here is our God! With judgment he rewards and rewards. He will come and save us» (Isaiah 35, 4). So not from us, but with the help of God, we can be saved”²⁸.

In this passage underlining the man’s inability to obtain salvation through himself, Saint Irenaeus is based on the words of Saint Paul the Apostle. The basic idea is that salvation consists in an uncreated good received from God, so it does not come from human nature. This teaching is constant in St. Irenaeus²⁹. Because of the reference to Romans 7, this teaching takes a different nuance. The text shows the condition of the man marked by sin. From this perspective, salvation consists in the destruction of sin and death, in the liberation of man. St. Irenaeus links this teaching to that contained in the Gospels and the Apostle Paul, according to which salvation is the communion of man with God:

²⁸ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 20, 3, p. 251.

²⁹ J. FANTINO, *La théologie d’ Irénée de Lyon*, p. 340.

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“No reason is therefore in any respect those who do not wait for the time of growth and attribute to God the weaknesses of their nature. These ungrateful and mindless ones know neither God nor themselves when they do not want to be what they first became: people capable of suffering; and in violation of the law of the human race, they want, before being human, to be like the God-Creator and admit no distinction between the uncreated God and the man born now. They are less mindful than mute animals. For they do not reproach God that He has made them men, but each of them is content with what has become for what they have become. We reproach that we did not become gods from the beginning, but first men and then gods. For no one to reckon Him enviously and stubbornly, God has gone so far into his unique possessions as to say, «Gods are sons of the Most High» (Psalm 81, 6). But we cannot bear the power of His divinity, but He says, «But ye as dead men» (Psalm 81, 7). He thus highlights both (n.n.): His goods in gifting and our weaknesses with the free will. For, according to His goodness, He kindly gave us good and He made His people as His free will, according to His foreknowledge, He knew the weaknesses of the people and what could come from it. However, according to His love and power, He will overcome the created nature. Nature first had to appear, and then what mortal was to be conquered and swallowed by the immortal and the passer-by-passing (I Corinthians 15, 45) and the man to be made in the likeness and likeness of God after he gained the knowledge of good and evil (Genesis 3, 5)”³⁰.

J. T. Nielsen rightly emphasizes the fact that the latter Adam’s (Christ) connection with the first Adam aims at the anti-gnostic Saint Irenaeus to incorporate the body into the will of God’s salvation³¹. Nielsen, however, sees an unjust case here of Saint Irenaeus opposition to the Apostle Paul (Romans 8:10). On the contrary, it must be pointed out that St. Irenaeum very well understood the place of I Corinthians 15, 49 and so forth that the passer-by, not by itself, but by his whole transformation or transfiguration,

³⁰ St. IRENAEUS OF LYON,, *Adversus haeresios*, IV, 38, 4, pp. 341-343.

³¹ J.T. NIELSEN, *Adan and Christ in the Theology of Irenaeus of Lyons*, Assen: Van Gorcum, 1968, p. 76.

must participate in the salvation fulfilled in the Resurrection of Christ and to both Saint Paul and St. Irenaeus, closely tied to the Incarnation and death of Christ. This transfiguration of the body (the passerby) that the Christian lives throughout his life in union with Christ is fully and uniquely endowed by Christ at the general resurrection of the dead.

V. The renewed recapitulation of Adam the old in Adam The new: characteristic and deed of the Son of God incarnate

The recapitulation is linked to the Incarnation and can only be affirmed with regard to the incarnate Son of God. It is a characteristic and deed to the Son of God incarnate. The first man, Adam, is the image of Adam, the latter. Adam the latter acts renewingly upon Adam first created and fallen upon him over all fallen humanity³². Recapitulation means renewing, regenerating, restoring (restaurare), reforming (replasmare): “Made man among men, He restrains the human race”³³ (et hunc in novissimo tempore hominem in hominibus factum, reformasse quidem humanum genus)³⁴. St. Irenaeus speaks of a “recapitulation of the old image”³⁵.

The aging of the image is seen by him as a result of sin. The recapitulation of the old image means deliverance to sin and death. “He has renewed (the people) from aging to the novelty of Christ (renovans eos a vetustate in novitatem Christi)”³⁶. And Adam’s disobedience was recapitulated by obedience to Christ as a man to the Father³⁷. “By His obedience Christ has recapitulated the disobedience - a repetition by the opposite”³⁸. Even death is recapitulated. “Recapitulans enim univertum hominem in se ab initio usque ad finem, rcapitulatus est et mortem eius”³⁹. Thus man was restored to the contrary, the beginner of the dead by the beginner of the living, the first man at first in the dominion of death, the latter at the end of his life⁴⁰, the man defeated by the victorious man, in which humanity comes to life.

³² St. IRENAEUS OF LYON, *Adversus haeresios*, III, 18, 2, p. 221.

³³ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 24, 1, p. 197.

³⁴ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 24, 1, p. 197.

³⁵ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 21, 9, p. 271.

³⁶ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 17, 1, p. 211.

³⁷ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 19, 1, p. 153.

³⁸ N. BONWETSCH, *Theologie des Irenäus*, Gütersloh, 1925, p. 304.

³⁹ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 23, 2, p. 179.

⁴⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 22, 4, p. 281.

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”For the birth of «the firstborn of the dead» (Colossians 1, 18), the Lord received the old parents in his bosom and reborn him in the life of God”⁴¹.

The creation that came out of God through His “hand” that is, through the Son, returns to God in the same hand. “The bishop of Lyon does not accept the false conclusions that could have been drawn and drawn from this idea”⁴². For this reason ”Irenaeus recapitulation is not the same as Origen’s apocatastasis. Irenaeus knows the idea from Acts 3, 21 and uses the verb in the sense of «completing again»”⁴³.

The recapitulation is for Saint Irenaeus not only a restoration of the paradisiacal state before the fall into sin, not only the recirculatio, the retroactive redemptive rotation, but it shows before, in the future world, which is now open. Thus restoration is fulfillment. But this fulfillment is not shown by Saint Irenaeus in the form described by E. Scharl: the object of the recapitulation is “obsolete image”, the object of the recapitulation as fulfillment is “His own image”⁴⁴. but in the following form: the renewal and fulfillment of man as a face takes place first in Christ, namely, the human nature assumed by Him as the Son of God through the Incarnation is deified, transfigured, renewed and fulfilled in His divine-human person and from this renewal and unique and definitive fulfillment in Christ is shared by all humanity, being also by participating in the renewed and fulfilled or sanctified life and work of salvation. In his antignosis attitude, Saint Irenaeus cites a passage from St. Justin the Martyr and the Philosopher, determined to understand the recapitulation of man and the world in Christ, from an unknown phrase, against Marcion.

“Already Justin says in his book against Marcion: «I would not have believed in the Lord Himself, if he had proclaimed another God than the Creator ... and our Supporter. But because His Only Begotten Son, Who made this world and He formed us, and encompasses and leads everything, He came to us, recapitalizing His own image in Himself, My faith is determined in Helah»”⁴⁵.

⁴¹ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 22, 4, p. 281.

⁴² E. SCHARL, *Recapitulatio mundi. Der Rekapitulationsbegriff des heiligen Irenäus und seine Anwendung auf die Körperwelt*, Freiburg im Breisgau, 1941, p. 24.

⁴³ E. SCHARL, *Recapitulatio mundi...*, p. 24, n. 119.

⁴⁴ E. SCHARL *Recapitulatio mundi...*, p. 25.

⁴⁵ Fr. LOOFS, *Theophilus von Antiochien Adv. Marcionem und die andern theologischen Quellen bei Irenäus*, Leipzig, 1930, p. 369 and 371.

The Son of God incarnate recapitulates man through his person and life, but also through His saving acts. One of these salvific acts, which also has a recapitulative character, is to replace Adam' replacing Adam's disobedience through His entire obedience culminating in death on the cross. Salvation was truly accomplished by death on the cross: "The Son, who was the Word of God, descended from the Father, took the flesh, and went down to death (Philippians 2: 8), bringing the order of our salvation to its purpose and its apogee"⁴⁶.

The humanity that Christ assumed was renewed and fulfilled on the cross. "The Lord has saved us with His blood, and He has given His soul for our soul and body for our body, and has poured out the Father's Spirit for unity and communion man with God (in adunionem et communionem Dei)"⁴⁷. "By His sufferings He destroyed death ... He discovered life, He showed the truth and gave incorruptibility"⁴⁸.

The recapitulation of Christ highlights the close connection between His Incarnation and His death: "He came into His sight and became Body and hung on the cross to recapitulate everything in Himself (In sua visibilibus venit, et caro factus est, et pependit super lignum, uti universa in semetipsum recapituletur)"⁴⁹.

VI. The renewal of man by the recapitulation accomplished in Christ: the shedding of the Spirit of the Father upon Christ, and His shedding upon them

In St. Irenaeum, we find that Christ has shed the Spirit of the Father (et effundete Spiritum Patris)⁵⁰ and that "we need communion with Him (Christ nn) and therefore Himself Himself shed (giving Himself- Itself) (benigne effudit semetipsum)"⁵¹. The Holy Spirit is the "seed of life" which Christ, the Father of the new generation, communicated to him "in sweet

⁴⁶ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 18, 2, p. 221.

⁴⁷ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 1, 1, p. 27.

⁴⁸ St. IRENAEUS OF LYON, *Adversus haeresios*, II, 20, 3, übers. von E. Klebba, München, 1912, p. 129.

⁴⁹ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 18, 3, p. 151.

⁵⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 1, 1, p. 27.

⁵¹ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 2, 1, p. 33.

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sleep” on the cross of his creation⁵² as He Himself says through David. “«I slept and fell asleep» (Psalm 3, 5). And because He did this when He fulfilled communion with us and lived with us (in nostra communicatione et vita hoc agebat), He says once again, «And my sleep was sweet to me» (Jeremiah 31,26)”⁵³.

On this point, E. Scharl observes:

“If after the process of the other Fathers we transfer the image already shown on the Incarnation, then the Savior ended His wedding with humanity at His Birth, the Bridegroom imprinted His image and impressed His image and His then placed with her at the table (the Eucharist)⁵⁴ and he fell asleep, that is, He fulfilled the marriage (humanity with Christ nn) in the warm feast on the cross, from which the living sons of the living God are born”⁵⁵.

Release of corruption and death, incorruption and immortality (resurrection) are the words by which Saint Irenaeus characterizes the man recapitulated or restored by Christ. Christ Himself is “incorruptibility and immortality”, “the Eternal Word”⁵⁶. In communion with the incarnate Word man is encompassed by the work of the Holy Spirit, appointed by Saint Irenaeus, the Spirit of the Father. This work received by man leads to a new way of life:

“The body is dead without the Spirit, it has no life. But where the Spirit of the Father is, there the man is alive ... the body taken by the Spirit, so that he looks upon himself and receives the particularities of the Spirit, for it has become like the Word of God”⁵⁷. Incorruptibility and immortality (resurrection), for this Christ “rejuvenated in himself the old image of Adam”⁵⁸.

⁵² St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 31, 1, p. 249.

⁵³ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 31, 1, p. 249.

⁵⁴ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 22, 1-2, p. 189. In this place, table sitting is understood as a symbol of those who are asleep in the earth, to whom Christ brings the food of life.

⁵⁵ E. SCHARL, *Recapitulatio mundi...*, p. 37.

⁵⁶ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 19, 1, p.239.

⁵⁷ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 9, 3, p. 79.

⁵⁸ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 1, 2, p. 29.

“The Holy Spirit prepares man in the Son of God, the Son leads him to the Father, but the Father gives him incorruptibility for eternal life”⁵⁹.

Thus the transfiguration of man means the fulfillment of his destiny: “God gives in due course the inheritance of incorruptibility for the fulfillment of man”⁶⁰. In giving incorruptibility and transparency, “the end is united with the beginning; it is the man who is united to God”. St. Irenaeus speaks of the resurrection of our bodies by binding it closely to the Resurrection of Christ. The resurrection of Christ is the foundation and power of our resurrection:

“If then the mortal and corrupt body will be immortal and incorruptible, this transformation takes place not by the power of its own nature, but by the power of the Lord, which can embody what is mortal with immortality, what is corrupt with incorruptibility. That is why he says (Paul): «That what mortal is to be swallowed up by life. And he that made us toward this is God, who has given us the ark of the Spirit» (2 Corinthians 5, 4-5)”⁶¹.

St. Irenaeus speaks of a surrounding of our body with incorruptibility⁶², with eternal glory⁶³, with the Spirit “inside and outside” (*Spiritus autem circumdans intus et foris hominem*)⁶⁴. When he speaks of the future resurrection of our bodies, Saint Irenaeus puts it in close contact with Christ. If “the firstborn of the dead” rises, then he must rise with him and his mystical body.

“He Himself risen as the First of the dead, for as the head and the ordinary body of every man found in life, after the condemnation of disobedience at the appointed time, to be raised

⁵⁹ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 20, 5, p. 163.

⁶⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 11, 1, p. 81.

⁶¹ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 13, 3, p. 109.

⁶² St. IRENAEUS OF LYON, *Adversus haeresios*, V, 13, 3.

⁶³ St. IRENAEUS OF LYON, *Adversus haeresios*, I, 10, 1, in the collection “*Fontes Christiani*”, Bd. 8/1, übers. und eingele. von N. Brox, Freiburg im Breisgau, 1993, p. 201.

⁶⁴ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 12, 2, p. 97.

and strengthened by the inner union, and strengthened by deed God's"⁶⁵.

Christ the Risen is thus not only an external model of our resurrection, but Himself Who is the resurrection:

“Ressurrectio autem ipse Dominus noster est, quemadmodum ait: «Ego sum ressurectio et vita» Ioan, 11, 23)⁶⁶, «The leader of divine life» (principem vitae Dei)⁶⁷ is the active face (Wirkbild)⁶⁸ «Namely, according to the above-mentioned places, the action goes organically from the First (the Beginner) to the followers, from the head to the members connected with Him»⁶⁹.

At the future resurrection of the bodies, the current recapitulation will be definitively discovered to men. Christ has recapitulated man in all ages, from birth to death, “to be the Firstborn of the dead, having priority in everything, the Beginner of Life, before all, going before all”⁷⁰.

Christ hath sanctified all the ages of man:

“«from then on, until he is the firstborn of the dead, that he may be first in all things» (Colossians 1: 18), «the Beginning of Life» (Acts 3:15) before all, and going before all (deinde et usque ad mortem pervenit, ut sit «primogenitus ex mortuis, ipse primatum tenens in omnibus») (Colossians 1, 18), «princeps vitae» (Acts 3,15), (prior omnium et praecedens omnes)”⁷¹.

In his work “*Exposure Apostolic Prediction*” St. Irenaeus points out that Christ took the beginning and end of man upon Himself, and: “Himself becoming the Firstborn of the dead showed the resurrection and awakened in Himself the fallen man in time what He has brought up, high in heaven on the right hand of the Father”⁷². The Word of God loved to

⁶⁵ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 19, 3, p. 243.

⁶⁶ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 5, 2, p. 41.

⁶⁷ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 24, 1, p. 197.

⁶⁸ E. SCHKARL, *Recapitulatio mundi...*, p. 64.

⁶⁹ E. SCHKARL, *Recapitulatio mundi...*, pp. 64-65.

⁷⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, II, 22, 4, p. 129.

⁷¹ St. IRENAEUS OF LYON, *Adversus haeresios*, II, 22, 4, p. 129.

⁷² Der hl. IRENAEUS VON LYON, *Darlegung der apostolischen Lehre*, 38, coll. *Fontes*

receive the birth “to become flesh, that ... to draw all into heaven ... He was the Firstborn of the dead, Head and Leader in the Divine Life”⁷³.

The whole of our future transfiguration and the whole configuration is grounded on Christ’s saving and recapitulative person and action. The Incarnation of Christ is the foundation on which future transfiguration can grow. Our real connection with God The eternal is the basic condition of our immortality. This was accomplished by hypostatic union in Christ:

“For else we could not receive incorruptibility and immortality unless we are united with incorruptibility and immortality. But how could we have been united with incorruptibility and immortality, if incorruptibility and immortality had not been before, what we are, for what was corruptible to be swallowed up by incorruptibility and what was mortal to be swallowed up by immortality?”⁷⁴. “If man had not been united with God, he could not have gained any participation in incorruptibility”⁷⁵.

We would not have been able to participate in incorruptibility if He did not incarnate at the fullness of time, if He did not recapitulate everything in heaven and earth, and if He would not once again unite man with God⁷⁶. This aspect is shown by Saint Irenaeus in his work “*Epideixis*”: “By this communion we can participate in incorruptibility”⁷⁷.

In the communion of man with God fulfilled through the Incarnation of Christ, the already incorruptible is given: “because by His Incarnation He has put man in God, because truly and truly in His coming He has given incorruptibility through the communion He founded it”⁷⁸.

Man has already been transfigured into Christ, Who with His flesh has previously transfigured through death: “The holy humanity of the Lord and the head of Christ is the organ (the environment) through which we come to immortality and divine glory”⁷⁹. For He who transfigured us, that

Christiani, Bd. 8/1, übers. und eingel. von N. Brox, Freiburg im Breisgau, 1993, p.59.

⁷³ Der hl. IRENAEUS VON LYON, *Darlegung der apostolischen Lehre*, 38, coll. *Fontes Christiani*, Bd. 8/1, übers. und eingel. von N. Brox, p. 60.

⁷⁴ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 19, 1, p. 239.

⁷⁵ St. IRENAEUS OF LYON, *Adversus haeresios*, III, 18,7, p. 233.

⁷⁶ Der hl. IRENAEUS VON LYON, *Darlegung der apostolischen Lehre*, 31, p. 54.

⁷⁷ Der hl. IRENAEUS VON LYON, *Darlegung der apostolischen Lehre*, 31, p. 60.

⁷⁸ St. IRENAEUS OF LYON, *Adversus haeresios*, V, 1, 1, p. 27.

⁷⁹ E. SCHKARL, *Recapitulatio mundi...*, p. 67.

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is, He has made us alive, He has renewed us, He is the head of the Church, Who as a man was anointed with the oil of joy, that is, with the Holy Spirit, that is why His flesh comes from His very holy body eternal. That is why at the end of the world will be fully revealed the beauty and power of His kingdom, His ascension which shines and overwhelms all who are in His kingdom⁸⁰. that is, in uninterrupted communion with Him and through Him with the entire Holy Trinity.

The renewal of man through Christ is also the basis of Christian education because the divine-human person of Christ is the source and perfect model of man's renewal, and this renewal brought by him and in him goes beyond the classical ideal of education, which is the formation of man. Only through close communion with Christ, accomplished through the work of the Holy Spirit, the Christian reaches the renewing of the mind, to his transformation, which is spoken of by the Apostle Paul (II Corinthians 3:18). Thus, Christian education, even if it shares some points with the Greek one, still differs greatly from it, as W. Jaeger points out:

“What had been in the Greek goddess *mórfosi* «or the formation of the human personality, is now becoming for the *metamórfosi*» of the Christian «(the renewal of the mind, transformation) that Paul spoke in his epistle to the Romans when he called them to assume complete conversion through the renewal of their spirit (Romans 12, 2, II Corinthians 3,18)»⁸¹.

⁸⁰ St. IRENAEUS OF LYON, *Adversus haeresios*, IV, 33,11, p. 269.

⁸¹ W. JAEGER, *Das frühe Christntum und die griechische Bildung*, übers. Von W. Eltester, Berlin, 1963, p. 73.