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## THE ADAM-CHRIST TYPOLOGY IN ST. IRENAEUS OF LYONS

Too often in our modern thought the Fathers of the Church remain shadowy and mysterious. It can be a real danger to forget the depth and insight of those who worked out the basic principles of Christian doctrine. The witness of the Fathers is much more than simply a historic feature, a voice from the past, because it intrinsically and integrally belongs to the very structure of Christian faith. Their theology is so important because it had the ultimate reference to spiritual knowledge and experience of the living Christ in His body the Church. The centrality of Christ in the context of the whole history of salvation was constantly explained by the Fathers.

There has been widely appreciated St. Irenaeus of Lyons as the most important of the second century theologians<sup>1</sup> He drew up the biblical theology in a most formative period of Christianity. We should recognize that he was not only an individual scholar, but also the bishop who was very active as a peace-maker by writing and exhorting. He embodied the spirit of ecumenism and strived to preserve the unity of the Church.

From several works written by Irenaeus in his native Greek, only two have been preserved. Even these two works, however, have not come down to us in the language in which they were written. Of these two, his chief work, usually called *Adversus Haereses*, is thought to be a very literal Latin translation and a few fragments of the original Greek preserved through later ecclesiastical writers such as Hippolytus, Eusebius, and Epiphanius<sup>2</sup> Besides this main work, we have another work, entitled *The Proof of the Apostolic Teaching* or *The*

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<sup>1</sup> See J. Quasten. *Patrology*. Vol. 1: *The Beginnings of Patristic Literature*. Westminster 1950 p. 287; B. Altaner. *Patrology*. Trans. by H.C. Graef. New York 1961 p. 150.

<sup>2</sup> All the quotation in this article come from the English translation *Against Heresies* (abbrev. A.H.) in: *The Ante-Nicene Fathers*. Vol. 1. Ed. by A. Roberts and J. Donaldson. Grand Rapids 1885.

*Demonstration of Apostolic Preaching*. It was found in December 1904 in an Armenian translation and no portion of it seems to have survived in any other language<sup>3</sup>

The doctrine of recapitulation in Irenaeus<sup>4</sup> is the key concept of his understanding of salvation. In the opinion of Adhemar d'Ales, Irenaeus did not create it but he made it the axis of his soteriology<sup>5</sup>. Irenaeus, influenced by Justin<sup>6</sup>, elaborated the doctrine of recapitulation<sup>7</sup> and manages to formulate a strong Christocentric theology. Irenaeus holds that from the very beginning of creation and all through the different ages of human history, God made Himself known to creatures through His Son. He depicts God as loving Father who wishes to bring His children to share in His goodness, and by knowing Him, achieve eternal incorruption. For this reason Irenaeus affirms that the Logos of God Jesus Christ Himself took part in the theophanies or typological events of the Old Testament<sup>8</sup>. The Word was rendering God visible to men through many economies<sup>9</sup>. Irenaeus is conscious that whenever the Son appears, the Father manifests Himself in the Son. In the Old Testament God habituates Himself to man and man adapts himself to God<sup>10</sup>. There is double movement at one and the same time a descent of God and an ascent of man. This ascent consists in his education by the Word, who familiarizes men

<sup>3</sup> *The Proof of Apostolic Teaching* [abbrev. *Proof*]. Prepared by J.N. Sparks. Brookline 1989.

<sup>4</sup> For Irenaeus the ultimate source of the term *anakefalaiosis*, recapitulation is doubtless *Eph.* 1:10. He cites this text several times when writing of recapitulation. (Cf. *A.H.* 1, 10, 1; 3, 16, 6; *Proof* 30).

<sup>5</sup> See A. d'Ales. *La Doctrine de la récapitulation en Saint Irénée*. "Recherches de Science Religieuse" 6-7:1916 p. 185.

<sup>6</sup> It is evident from Irenaeus quotation from Justin in *Adversus Haereses* 4, 6, 2.

<sup>7</sup> One can not find a single word with which to render the meaning of *anakefalaiosis* or recapitulation. Many writers on St. Irenaeus have assayed a definition of the meaning of the word as used by him indicating several themes. There has been much discussion whether recapitulation means the restoration of creation or if it means renewal, or the emerge of Christ as "Head" – *kefale, caput* – of the Church. W. Busset, in his book *Kyrios Christos. Geschichte des Christusglaubens von den Anfängen des Christentums bis Irenaeus*. Göttingen 1921, indicates that the recapitulation contains the idea of a long course of development, but not in a straight line. It leads back to the beginning and yet finished at a higher level. Recapitulation thus expresses the idea of a spiral climb (p. 356). The meaning of "restoration by repetition" is possibly not too far from the truth. The presupposition *ana-* with the word *anakefalaiosis* opens can suggest renewal or repetition. Cf. H. Turner. *The Patristic Doctrine of Redemption*. London 1952 p. 52.

<sup>8</sup> See *Proof* 12; *A.H.* 5, 17, 1; 5, 15, 4; 5, 25, 2; 4, 10, 1; 4, 36, 3; 3, 11, 8; 4, 7, 3; 4, 5, 5; 4, 20, 12.

<sup>9</sup> Cf. *A.H.* 4, 20, 1.

<sup>10</sup> See *A.H.* 4, 5, 4.

with His ways just as He Himself becomes familiar with theirs<sup>11</sup> Thus, on the one hand, the Old Covenant was preparing the divine nature to be united with that of man, and on the other hand, it was preparing human nature for union with the divine. The purpose of the educational process is first of all implanting of monotheistic belief in mankind, but it also includes a preparation for the Incarnation<sup>12</sup> Irenaeus points out that two Testaments were given by God for the benefit of men:

For all the apostles taught that there were indeed two Testaments among the two peoples; but that it was one and the same God who appointed both for the advantage of those men [...] who believe in God. The first Testament [...] exhibited a type (*typus*) of heavenly things, inasmuch as man was not yet able to see the things of God through means of immediate vision, and foreshadowed the images of those things which (now actually) exist in the Church, in order that our faith might be firmly established; and contained a prophesy of things to come, in order that man might learn that God has foreknowledge of all things<sup>13</sup>

It must be clear now that quite basic for Irenaeus was understanding the Old Testament as "salvation promised" and the New Testament as "salvation given"<sup>14</sup> All of what was foretold in the Old Testament was also described as a promise which well be accomplished in the New Testament<sup>15</sup> It is significant, however, that Irenaeus did not treat Old Testament figures as only prefigurations of Christ. He created a positive theology of history on the basis of his systematically developed exegesis<sup>16</sup>

For Irenaeus, the history of salvation has one particular goal: the appearance of the God-Man. Christ is the centre and the object of God's history of salvation. All of this what in an earlier phase of the history of salvation had the negative sign (every kind of enmity or disobedience) through the recapitulation of Christ comes under the positive sign. The first Adam, by his disobedience, introduced the principle of sin and death, but the second Adam, by His obedi-

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<sup>11</sup> See A. B e n o i t. *Saint Irénée: Introduction à l'étude de sa théologie*. Paris 1960 p. 227-233.

<sup>12</sup> Cf. A.H. 4, 14, 2 and 4, 9, 1.

<sup>13</sup> A.H. 4, 32, 3.

<sup>14</sup> See A.H. 4, 34, 1.

<sup>15</sup> Cf. G. F l o r o v s k y. *The Fathers of the Church and the Old Testament*. In: *Aspects of Church History*. (The Collected Works vol. 4). Belmont, Mass. 1975 p. 31.

<sup>16</sup> Cf. R.M. G r a n t. *The Letter and the Spirit*. London 1957 p. 83.

ence, has reintroduced the principle of life and immortality<sup>17</sup> For Irenaeus, the recapitulation of Christ determines the whole *oikonomia* of God. That the Incarnation of the Word has taken place at the time appointed for it fixes the Incarnation at a point of history and makes it something totally different from timeless events in the divine sphere (the Pleroma) taught by the Gnostics. It is obvious in the doctrine of Irenaeus that the Incarnation took place for salvation. Consequently, a true Incarnation requires that the Supreme God assume true humanity. In opposition to the Gnostics, who claim that materiality and the Supreme God are incompatible, Irenaeus stresses the reality of the Incarnation. Jesus, the only begotten Son is truly man. In Paul's *Epistle to the Galatians* (4:4 – 5) is shown the progression of salvation history. Irenaeus in his commentary, points out the following facts: the Son is promised, He is truly born of Mary; He is designated Son of God in the resurrection. He is first born of creation. The series climaxes in the pronouncement: the Son of God was made the Son of Man, with the saving purpose of the Incarnation<sup>18</sup> For the Gnostics no true Incarnation is possible. The Gnostics constantly underlined that Christ did not really become man. In this docetic christology Christ could not be a Saviour and Guide to the higher world. In Gnosticism salvation refers exclusively to the spirit and means its deliverance from corporeality. The spirit is divine and immortal by nature, but the body is by nature perishable, so it must suffer disintegration<sup>19</sup> Contradictory to Gnosticism, Irenaeus underlines that Jesus taking on of flesh was so in reality and not just in appearance<sup>20</sup> If Jesus Christ were not truly man His saving work was not true. But He was flesh. He summed up in Himself all that man was in order to overcome sin and death and give life to men. This summary in case of Christ means also that He summed up all that existed before Him. J. Daniélou rightly indicates that what is involved in this recapitulation is no new thing but it is one and the same man who was created by the Word and whom that same Word came to recover<sup>21</sup> Irenaeus emphasizes this aspect when he writes:

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<sup>17</sup> See J.N.D. Kelly. *Early Christian Doctrines*. London 1958 p. 173.

<sup>18</sup> Cf. *A.H.* 3, 16, 3.

<sup>19</sup> See A. Nygren. *Agape and Eros*. Trans. by P.S. Watson. London 1982 p. 311-313.

<sup>20</sup> Cf. *A.H.* 4, 33, 2 and 3, 18, 7.

<sup>21</sup> Cf. J. Daniélou. *The Gospel Message and Hellenistic Culture*. Trans. by J. Baker. London 1973 p. 173.

For He would have been one truly possessing flesh and blood, by which He redeemed us, unless He had summed up in Himself the ancient formation of Adam<sup>22</sup>

In this text is presenting a very interesting concept that the Logos recapitulates (summing up) the race of Adam's descendants, assuming in Himself every aspect of humanity, which He purposes to win back to God. Thus, the Incarnation implies not a new creation but the recovery of the old<sup>23</sup>

Unlike most of the writers who put stress only on two great events such as the Incarnation and the Cross, Irenaeus shows the importance of every event of Christ's life within the plan of salvation. This aspect is underlined by Gustav Wingren who writes:

Christ alone is the subject of recapitulation, and there is nothing which He does from His birth until the End which is not an integral part of recapitulation – everything is a part of the *anakefalaiosis*<sup>24</sup>

Christ is fully a man and as God, is the Mediator. His body was the initial contact of the human and the Divine. The Incarnate Word is perfect God and perfect man<sup>25</sup> The fellowship with God gives men the opportunity to partake of incorruptibility<sup>26</sup> All the deficiencies of human nature are healed through the victory over the devil, making the Incarnation of the Logos the greatest mercy for humanity, a means of conquering sin and force of death, a means of bestowing true life upon humanity<sup>27</sup> The Incarnation of the Logos was the only way for God to descend to men, so men could ascend to be the sons of God. Christ as Head of all mankind has the capacity to give the salvation for every generation and race of men, including Adam. This recapitulating universalism of salvation in Christ is presented as follows:

Where Luke points out that pedigree which traces the generation of our Lord back to Adam contains seventy-two generation, connecting the end with the beginning, and implying that it is He who summed up in Himself all

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<sup>22</sup> A.H. 5, 1, 22.

<sup>23</sup> Cf. A.H. 5, 14, 2.

<sup>24</sup> G. W i n g r e n. *Man and the Incarnation*. Edinburgh 1959 p. 82.

<sup>25</sup> See A.H. 3, 16, 1 – 9.

<sup>26</sup> See *Proof* 39.

<sup>27</sup> *Proof* 30.

nations dispersed from Adam downwards, and all languages and generations of men together with Adam himself<sup>28</sup>

This background gives the Adam–Christ typology meaning and significance.

The concept “typology” is chosen because Irenaeus describes Adam as *typus futuri* – the type of one that was to come, and because, in *Adversus Haereses* there is a certain correlation, which may be called a typology. In this context it is important to note that there is the distinction between “typology” and “allegory” The main difference is in the attitude towards the historical perspective. The Church has summarized the Word of God from Scripture in Creeds and Christian faith has developed into a system of beliefs and convictions. But the Holy Scripture is first of all history of the Covenant. Revelation was the path of God in history and therefore it is not a system of divine oracles only but primarily the system of divine deeds. And the climax was reached when our Lord became incarnate, entering history Himself, and for ever. The Church, in its very essence has been historically minded. Along with a teaching of the doctrine (i.e. system) the Holy Scripture was always read in the churches, reminding the faithful of the historical presuppositions of their faith and hope. Christianity from an early date was tempted by overlooking the importance of history in theological hermeneutics. In Philo and Pseudo-Barnabas we can find roots of allegorical interpretations of the Bible. “Allegory” was an exegetical method indeed. In this interpretation Scripture is regarded as a book of sacred parables, written in a peculiar language. An allegorist was concerned with the texts, searching out the hidden and ultimate meaning of passages, sentences or even particular words, behind and beneath “the letter” He was in search of eternal meanings by treating the Bible mostly as a book of edifying examples, of glorious symbols, which indicate the supernatural truth. The historical truth and perspective are inessential in this case. In allegorical interpretation the “images” are considered as reflections of a pre-existing prototype, or abstract truth. They are indicating to something that is outside time. The Old and the New Testaments are melted into one, super-temporal, and their distinctive marks deleted. On the contrary, “typology” has historical insight and it is oriented towards the future. The “types” are prefigurations and anticipations of their “prototype” Typological interpretation was not an exegesis of the texts themselves, but rather an interpretations of the events from a sacred history. The task for typologist was to find the inner correspondence of the events

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<sup>28</sup> A.H. 3, 22, 3.

themselves in the two Testaments. Some events of the Old Testament have their "correspondence" in the New. One can distinguish certain basic events in the old dispensation which were the "figures" or "types" of the basic events in the New. They were stages of a single process of the redemptive Providence. The whole stream of sacred history was divinely oriented towards Christ. Therefore it is only in the light of Christ, who was the fulfilment of all prophecies, that the Old Testament can be properly understood and its "mysteries" unveiled<sup>29</sup>

Now we can clarify the Adam-Christ typology within the framework of Irenaeus' theology. It should be noted that in J.T. Nielsen's opinion:

The Adam-Christ typology is one of the threads to the centre of the theology of Irenaeus in *Adversus Haereses*. The part (Adam-Christ typology) and the whole (the theology of *Adversus Haereses*) belong together<sup>30</sup>

Irenaeus quotes Paul's *Epistle to Romans* (5:14): "He [Adam] prefigured the One who was to come [...]" Adam was *typus futuri* because the Word of God, as Creator of all things, had in advance prepared in Himself the future redemptory ordering of the human race around the Son of God. The divine plan of salvation did not only begin when the first man Adam was disobedient and went his own way, but at once when he was created. God previously formed the first man *animalis* that he might be saved by the *spiritualis* man, the second Adam, Jesus Christ.

Hence also was Adam himself termed by Paul "the figure (*typus*) of Him that was to come," because the Word, the Maker of all things had formed beforehand for Himself the future dispensation of the human race, connected with the Son of God; so having predestined that the first man should be of an animal nature, with this view that he might be saved by the spiritual one<sup>31</sup>

Thus, Christ takes upon Himself the humanity which has fallen into the power of the Evil One. It was necessary for Christ to become like Adam, in order to restore what Adam lost. This "restoration" by Christ of whatever the primal man lost by his disobedience is one of the prominent ideas in Irenaeus' soteriology. In order to make man fully man who was created in the image and

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<sup>29</sup> Cf. G. F l o r o v s k y. *Revelation and Interpretation*. In: *Bible, Church, Tradition: An Eastern Orthodox View*. (The Collected Works vol. 1). Belmont, Mass. 1972 p. 20-32.

<sup>30</sup> J. T. N i e l s e n. *Adam and Christ in the Theology of Irenaeus of Lyons*. Assen 1968 p. 6.

<sup>31</sup> *A.H.* 3, 22, 3.

likeness of God, it was necessary for Christ to become man. In this sense, the Incarnation can be understood as a very concrete expression of Christ's recapitulating work. Irenaeus underlines that recapitulation begins with the birth of Jesus, i.e., when the Lord is incarnated, although He has been working in the old covenant. J.L. Neve points out that Irenaeus' thinking was Christocentric, not Logos-centric. It means that his interest was centered in Christ, the God-Man as the Mediator between God and the world<sup>32</sup> It is only as the Incarnate One that Christ is active as recapitulator.

For the Lord, taking dust from earth, molded man [Adam]; and it was upon his behalf that all the dispensation of the Lord's advent took place. He [Christ] had Himself, therefore, flesh and blood, recapitulating in Himself not a certain other but that original handiwork of the Father, decking out that thing which had perished<sup>33</sup>

The Incarnate Lord is He who has been flesh and blood after the way of the original formation of man, finally saving in His own person that which had in the beginning perished in Adam.

For I have shown that the Son of God did not to begin to exist, being with the Father from the beginning; but when He become incarnate and was man, He commenced afresh the long line of human being, and furnished us with salvation; so that we lost in Adam – namely to be according to the image and likeness of God – That we might recover in Christ<sup>34</sup>

Perhaps the clearest expression of the interdependence between incarnation and redemption can be found in Daniélou's opinion that redemption is the cause of incarnation<sup>35</sup>

The basic difference between Adam and Christ is that Christ overcame conflict whereas Adam was defeated. Precisely because of this difference Christ was able to restore life that lost in Adam's defeat. The devil's destruction of man was accomplished in Adam because he was tempted and defeated by his disobedience, but in Christ that destruction restored because of His obedience.

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<sup>32</sup> J.L. Neve. *A History of Christian Thought*. Vol. 1. Philadelphia 1946 p. 80.

<sup>33</sup> *A.H.* 5, 14, 2.

<sup>34</sup> *A.H.* 3, 18, 1.

<sup>35</sup> See Daniélou, *op. cit.* p. 179.



It was necessary, therefore, that the Lord coming to the lost sheep, and making recapitulation of so comprehensive a dispensation, and seeking after His own handiwork, should save that very man who had been created after His image and likeness, that is, Adam, filling up the times of His condemnation, which had been incurred through disobedience [...] in order that God might not be conquered, nor His wisdom lessened. For man, who had been created by God that he might live, after losing his life, through being injured by the serpent, that had corrupted him, should not any more return to life, but should be utterly (and forever) abandoned to death, God would (in that case) have been conjured, and the wickedness of the serpent would have prevailed over the will of God<sup>36</sup>

Irenaeus describes extensively how the Lord became the counterpart of Adam in chapter 21 of the fifth book of *Adversus Haereses*. The recurring idea is that both Adam and Christ underwent the temptation of Satan but with different results. Christ as able to carry of a glorious and perfect victory because He did not surrender to the devil's tempting.

He has, therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam, and trampled upon his head, as thou canst perceive in *Genesis* that God said to the serpent, "And I will enmity between thee and the woman, and between thy seed and her seed; He shall be on the watch for (*observabit*) thy head, and thou on the watch for His heel (*Gen. 3:15*)"<sup>37</sup>

Irenaeus presents the first Adam as someone who became the devil's prisoner and Christ as the second Adam as someone who succeeds where the first Adam had failed.

The Lord summed up in Himself this enmity (between the serpent and the woman's offspring), when He was made man from a woman and trod upon his (the serpent's) head<sup>38</sup>

Christ is the second Adam who recapitulated the first Adam in the manner of His birth, being generated from the Blessed Virgin as the first Adam was from the virgin earth. This thought is well expressed when Irenaeus writes:

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<sup>36</sup> A.H. 3, 23, 1.

<sup>37</sup> A.H. 5, 21, 1.

<sup>38</sup> A.H. 4, 40, 3.

And as the protoplast himself, Adam, had his substance from untilled and yet virgin soil [...] and was formed by the hand of God, that is, by the Word of God, for all things were made by Him and the Lord took dust from the earth and formed man; so did He who is the Word, recapitulating Adam in Himself, rightly receive a birth enabling Him to gather up Adam (into Himself), from Mary who was as yet a virgin<sup>39</sup>

Thus, for Irenaeus recapitulation consists in Christ's reproducing the story of Adam, but on a higher plane. There exists an evident correspondence between the birth and the death of Adam, and the birth and death of Christ. The idea of St. Irenaeus is that recapitulation should be complete; it embraces everything including even death. Christ endured death on the same day when once Adam died for heavenly life and recapitulating that day in Himself. Our Lord died on the fifth day of creation preceding the day of creation of a man giving him by His own death the second birth for life everlasting. So we have the following correspondence: Adam has sinned and died on the same day – Friday, with an interval of 930 years. And the recapitulation of a human nature, bestowing a new life upon it, took place on Friday too<sup>40</sup>

In Adam–Christ typology, Irenaeus maintains that if Adam represents the entire mankind as the first created man of God and put his descendants into the captivity of the enemy, naturally Christ, the second Adam, liberates the entire mankind, including Adam himself<sup>41</sup> Irenaeus specifically stresses that it is only logical for Adam to be included in God's work of salvation, as opposed to Tatian who denied the salvation of Adam<sup>42</sup> We should notice that for Adam's sin and the grace of Christ can be measured the same. Like Paul, Irenaeus sees a formal identity between Adam's sin and Christ's grace, but at the same time he renders great power to the grace of Christ.

Closely related to the parallelism between Adam and Christ is the parallelism between Eve and the Virgin. Irenaeus compares the disobedient and sinning Eve with the Virgin Mary.

Mary, the Virgin is fond obedient, saying, "Behold the Handmaid of the Lord; be it unto me according to thy word" (*Luke 1:38*). But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin (for

<sup>39</sup> *A.H.* 3, 21, 10.

<sup>40</sup> Cf. *A.H.* 5, 23, 2.

<sup>41</sup> See *A.H.* 3, 23, 1.

<sup>42</sup> As above and *A.H.* 3, 23, 2.

Paradise "they were both naked, and were not ashamed" (*Gen. 2:25*), inasmuch as they, having been created a short time previously, had not understanding of the procreation of children [...] having become disobedient, was made the cause of death, both to herself and the entire human race. So also did Mary, having a man betrothed (to her) and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race. And on this account does the law term a woman betrothed to a man, the wife of him who had betrothed her, although she was as yet a virgin; thus indicating the back-reference from Mary to Eve (*a Maria in Evam recirculationem*), because what is joined together could not otherwise be put asunder than by inversion of the process by which these bonds of union had arisen; so that the former has been cancelled by the latter, that the latter may set the former again at liberty<sup>43</sup>

John Lawson, in his book on the biblical theology of St. Irenaeus, describes the Virgin Mary as a subsidiary champion and notes that his doctrine receives later developments which would have been foreign to the mind of Irenaeus himself. There is a significant distinction of terms between the role of Jesus Christ and of the Blessed Virgin Mary. The first one is described as recapitulation, the other merely as recirculation<sup>44</sup> It is evident in the Latin text of *Adversus Haereses*: "*a Maria in Evam recirculationem*" The wheel has come full circle and the path which Eve trod in one way retraced in the opposite direction. Jean Daniélou commenting above-quoted passage, observes that typology is a mean in which theology finds expression. The typological sense of the story in *Genesis* is the base for the doctrines of Christ as the new Adam, and of the mediation of the Virgin Mary<sup>45</sup>

According to Irenaeus for every faulty step which man took, having been seduced by the devil, God exacts from him a compensation in order to make his victory over the seducer complete. In place of the first Adam is given a new progenitor. The first woman Eve was disobedient and implicated in the Fall. The Virgin Mary by her obedience allowed God to start the healing process. Giving life to the new Adam, she became the true Eve, the true mother of the living, and the *causa salutis*. In this way The Virgin Mary became the *advocata Evae*<sup>46</sup> The whole doctrine is very interestingly depicted by Irenaeus in the *Proof* in the following words:

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<sup>43</sup> A.H. 3, 22, 4.

<sup>44</sup> Lawson, op. cit. p. 151.

<sup>45</sup> Daniélou, op. cit. p. 182.

<sup>46</sup> Quasten, op. cit. p. 298.

While the earth was still a virgin, God took dust and formed the man who was the beginning of humanity. Therefore, our Lord, recapitulating this man, used in a sense the same means of taking on flesh when He was Born of a virgin by the will and wisdom of God [...] Further, just as man fell and died through a virgin who was disobedient, he was revived to new life through the Virgin who was obedient to the Word of God. The Lord did not therefore take on some other shape, but from her who was descended from Adam, He took Adam's form and likeness. Adam had to be recapitulated in Christ so that mortality might be swallowed up in immortality. Eve had to be recirculated in Mary so that a virgin would be the intercessor for a virgin, and by the obedience of a virgin undo and overcome the disobedience of a virgin<sup>47</sup>

To conclude, we can say that Irenaeus makes the "economy of the Son" the very centre of the anthropological truth. The pivot of the theological language of Irenaeus is the doctrine of the Incarnation; the Incarnation fulfilled all of God's dispensations, because it was God's coming to man and it was God's becoming man that man could be the son of God. The doctrine of the Incarnation is inseparably connected with the doctrine of recapitulation. Parallelism between Adam and the second Adam, Christ clearly shows that the idea of "restoration" by Christ of whatever the primal man lost by his disobedience. The newness which Christ brought, reversing the process whereby sin infected the earth, was universal and all inclusive. There is a formal identity between Adam's sin and Christ's grace, but the latter is greater from the former. The kerygmatic message of Irenaeus is single and passing time did not change it. We are to love God whose grace is infinite.

TYPOLOGIA ADAM-CHRYSSTUS  
W DZIEŁACH ŚW. IRENEUSZA Z LYONU

S t r e s z c z e n i e

Główne dogmaty z dziedziny chrystologii i soteriologii zostały zdefiniowane w pierwszych wiekach chrześcijaństwa. Ojcowie Kościoła ustawicznie podkreślali centralne znaczenie Chrystusa w kontekście całej historii zbawienia. W drugim wieku wielką rolę odegrał św. Ireneusz z Lyonu, wybitny teolog i biskup. Jego biblijna teologia pozostaje ciągle aktualna, zdumiewając świeżością argumentacji i duchowego doświadczenia.

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<sup>47</sup> *Proof* 31-32.

Autor artykułu koncentruje się na problemach związanych z typologią Adam-Christus, przedstawionych w dziełach św. Ireneusza. Powyższa typologia jest rozwinięciem paralelizmu Adam-Christus z Listów św. Pawła. Ireneusz upatruje jej podstawę w wydarzeniu Wcielenia Słowa Bożego. Polemizując z gnostyckimi poglądami, które przeciwstawiły materię i ducha, a tym samym wprowadzały nieprzezwycięzalny dualizm między Bogiem i człowiekiem, broni realności Wcielenia. Przez fakt, że Bóg stał się człowiekiem, możliwe było odkupienie rodzaju ludzkiego. Dopiero bowiem we wcielonym Bogu – Jezusie Chrystusie dokonać się może odnowienie i dopełnienie wszystkiego, czyli rekapitulacja. Świadczy o tym cała ekonomia Starego Testamentu, który św. Ireneusz pojmował jako „zbawienie obiecane”, urzeczywistniające się w wydarzeniach zbawczych Nowego Testamentu. Perspektywa historyczna ma wielkie znaczenie w teologii biskupa z Lyonu. Adam i Christus nie są dla niego tylko wzorcami czy pouczającymi przykładami. Stosując interpretację typologiczną Ireneusz doszukuje się zależności i wewnętrznych związków pomiędzy wydarzeniami ze Starego i Nowego Testamentu. Dopiero bowiem w świetle Chrystusa, będącego spełnieniem wszystkich prorocत्व, można właściwie interpretować Stary Testament. Głównym celem typologii Adam-Christus jest ukazanie centralnej roli Chrystusa w dziejach zbawienia. Adam reprezentuje w niej całą ludzkość, będącą w niewoli grzechu i śmierci. Christus natomiast, jako Nowy Adam, przez swe Wcielenie, Śmierć i Zmartwychwstanie przywraca życie i nieśmiertelność całemu rodzajowi ludzkiemu.

W teologii św. Ireneusza znaleźć można porównanie Ewy i Dziewicy Maryi – Nowej Ewy. Pierwsza kobieta – Ewa przez swe nieposłuszeństwo była przyczyną upadku i grzechu. Dziewica Maryja zaś przez swoje posłuszeństwo pomogła Bogu w rozpoczęciu procesu uzdrowienia ludzkości. Dając życie Nowemu Adamowi, stała się prawdziwą Matką Żyjących i *causa salutis*.

*Streścił Krzysztof Leśniewski*