WE HEREBY APPROVE THE THESIS

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ENTITLED

THE HOLY SPIRIT IN IRENAEUS’S DOCTRINE OF RECAPITULATION

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

MASTER OF SCIENCE IN THEOLOGY

(CHRISTIAN FAITH AND HERITAGE)

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It is with much joy that I convey my heartfelt appreciation to the people who have made this thesis possible:

To the Triune God whose glorious mystery has captivated my heart and thoughts, whose presence and guidance turned this academic requirement into a delightful pursuit, and whose immeasurable grace affords me to commune in the divine love through the Holy Spirit, I have found that life is only good with You so I will always seek You with all of my heart, with all of my days, until you bid me home and meet me face to face.

To my beloved mother, Marilyn, who ceaselessly prays with me and understands the call of the Almighty God in my life, I will always be grateful for the legacy of faith you have given me. I will always honor you for it is pleasing to the God we serve.

To my Tatay Bart and Nanay Charlie, for loving me as though I am their own, and whose sacrifice enabled me to reach this far in my seminary education, thank you very much.

To the lovely Altura ladies, Tita Evie, Kaye, Cherrie, and Rizza, who always encourage me and who express their love in tangible ways, may the Lord continue to refresh you as you have refreshed me.

I would also like to thank my friends, Rache, Dons, Doc Boyet, and Mai, and the rest of the Troopers for helping ease the stress of thesis writing with cups of coffee and tons of laughter.

To the Church of the Triumphant Christ-Cainta and Church of Our Saviour-Laoag, the two communities of faith that I hold so dear in my heart, I always consider it a pleasure serving Christ and sharing life with you.

I would also like to express my thanks to Dr. Dick Eugenio, my thesis adviser and kuya, for selflessly sharing his expertise in theology and academic writing; to his beautiful wife, Ate
Mary Ann, for always opening their home for fellowship; and to their darling daughter, Heloise, for being a minister of happiness to me and her other seminary friends.

To my brilliant professors at APNTS, Dr. Floyd Cunningham, Dr. Mitch Modine, Dr. Darin Land, Dr. Natz Petallar, Prof. Sam Tabuena, Dr. John Bondy, Dr. Larry Wood, and Dr. Michael Lodahl, thank you for inspiring me with your excellence in academics, life, and love. I am honored to share in the rich Wesleyan educational legacy that champions holiness unto God and love for others.

Finally, to Ate Noreen, Ate Jill, Ate Dorys, Ate Ruth, Ate Judy, Ate Marnie, Kuya Carl, Ate Esther, April, Pearl, Joy G., Terence, Evan, and to the many other friends at APNTS whose words of encouragement kept me going, thank you very much.
To Mama Marilyn,

A woman whose life is a letter of Christ,

written not with ink, but with the Spirit of the Living God.
ABSTRACT

Irenaeus’s doctrine of recapitulation is typically related to his Christology, so much so that the significance of the Holy Spirit in the recapitulative work is often unmentioned or neglected. This study presents the roles the Holy Spirit in Irenaeus’s doctrine of recapitulation, particularly in the three major phases: the incarnation, the messianic mission, and the ecclesiastical age. The researcher used both historical and descriptive method. Life history sought to answer the influences and important events that shaped Irenaeus, and inter-textual analysis and interpretation were also employed to answer the questions that relate to Irenaeus’s doctrine of recapitulation and the roles and significance of the Holy Spirit in the redemptive act of God in Jesus Christ.

The result of this study justified the assumption that Irenaeus understood recapitulation not only a work of the incarnate one but also of the Holy Spirit. Irenaeus clearly identified that it is the Spirit who comingled in the womb of Mary that resulted to the incarnation of the Word of God; it is the Spirit who empowered of Jesus Christ to victoriously accomplish the messianic mission, and it is the Spirit who administers salvific grace to the Church and restores the image of God in the sanctified humanity. It is also established that Irenaeus had a clear understanding of the divinity and personality of the Spirit of God. Irenaeus gave attributes to the Holy Spirit that is used only to a person and to God. For instance, he referred to the Holy Spirit as being “accustomed to humanity,” and the Spirit as the giver of life and eternal life. From this perspective, the researcher insists that recapitulation could not have happened through Jesus Christ and would not continue to happen in the Church apart from the person and the work of the Holy Spirit.
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