

Theology of the Body II – Genesis 1

Genesis 2: 1-3: Thus, the heavens and the earth and all their array were completed. On the seventh day God completed the work he had been doing; **he rested on the seventh day from all the work he had undertaken.** God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.

John 5:17: Jesus went up to Jerusalem for the Feast of Passover. At the Pool called Bethesda (House of Mercy.) Jesus cures a man who had been ill, blind and crippled for 38 years. **“But Jesus answered them, “My Father is at work until now, so I am at work.”**

Hebrews 4:1-11: Therefore, **let us be on our guard while the promise of entering into his rest remains,** that none of you seem to have failed. For in fact, we have received the good news just as they did. But the word that they heard did not profit them, for they were not united in faith with those who listened. For we who believed enter into [that] rest, just as he has said: “As I swore in my wrath, ‘They shall not enter into my rest,’” **and yet his works were accomplished at the foundation of the world.** For he has spoken somewhere about the seventh day in this manner, “And God rested on the seventh day from all his works”; and again, in the previously mentioned place, “They shall not enter into my rest.” Therefore, since it remains that some will enter into it, and those who formerly received the good news did not enter because of disobedience, he once more set a day, “today,” when long afterwards he spoke through David, as already quoted: “Oh, that today you would hear his voice: ‘Harden not your hearts.’” Now if Joshua had given them rest, he would not have spoken afterwards of another day. **Therefore, a sabbath rest still remains for the people of God. And whoever enters into God’s rest, rests from his own works as God did from his.** Therefore, let us strive to enter into that rest, so that no one may fall after the same example of disobedience.

Deuteronomy 5:15: “Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.”

Luke 9:30-31: “And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.”

Mark: 2:27-28: “Then he said to them, ‘The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.’”

Psalms 40: “See; I come with an inscribed scroll written upon me. I delight to do your will, my God.”

Revelation 5:1: “I saw a scroll in the right hand of the one who sat on the throne.”

Saint John Paul’s Theology of the Body is organized around the Tryptich of Original Man, Historical Man and Eschatological Man.

The Triduum is the period from Holy Thursday the evening of Easter Sunday.

In preparing for our class on the Theology of the Body, my research led me to Saint John Paul’s 1998 Encyclical “Dies Domini.”

These three kinds of Man live in what I will call our Theology of the Body Triduum:

1. Creation Sabbath. Saturday
2. Resurrection Sabbath. Sunday

3. Revelation 21, 22 Sabbath. Eternity.

Colossians 1:15-17: “He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together.”

1. Genesis 3:8: “When they heard the sound of the LORD God walking about in the garden at the breezy time of the day.”
2. Genesis 2:19: “He [God] brought them to the man to see what he would call them.”
3. Revelation: 5:6: “Then I saw standing in the midst of the throne and the four living creatures and the elders a Lamb that seemed to have been slain.”
4. Hebrews 10:5-7: “For this reason, when he came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the scroll, Behold, I come to do your will, O God.’”
4. Old Testament Theophany. Genesis 18:1-2. “The LORD appeared to Abraham by the oak of Mamre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, he saw three men standing near him. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground.”

Of course, we are not saying that Jesus was incarnate from before the creation in the sense that he is incarnate in the New Testament. That would only come with the fullness of time when Jesus was conceived by the Holy Spirit and born of the Virgin Mary.

But we are suggesting that Adam was created in the image and likeness of God. God (Second Person) was the template). From the beginning, God planned to become incarnate and redeem man. That was Plan A. There was no Plan B. Was Christ's appearance in the beginning a theophany? The promise of the incarnation of the Second Person, as Christ, was mystically foreshadowed in the Old Testament and fully formed in the mind of God?

Our Eucharist: anamnésis

Protoevangelion. Protoincarnation.

In one of his homilies (Sermo Suppositus), Saint Augustine tells us:

"Like a bridegroom Christ went forth from his nuptial chamber. He came even to the marriage bed of the Cross, and there ascending it, he consummated a marriage. And when he sensed the creature sighing in her breath, he surrendered himself to torment for his bride in a communication of love."

What is his nuptial chamber? What could be a fitting nuptial chamber for the infinite, all love, all mercy, all sacrificing Son of God? Is it not the Heart of the Trinity Itself?

Jesus Himself gives us the answer and this answer is a fitting conclusion to the Theology of the Body in His High Priestly Prayer in John Chapter 17:

"I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the

world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world.”

So we, who are many, are one body in Christ, and individually members, one of another (Rom 12:5). St. Augustine had in mind this eternal life at the heart of the Trinity, of this deep communion with God and with one another in Christ when he described Heaven as **Unus Christus amans seipsum** (One Christ loving Himself). This is not some selfish Christ turned in on Himself. This is Christ, the Head, in deep communion with all the members of His Body, and all the members in Christ experiencing deep mystical communion with Him and with one another—together swept up into the life of the Trinity. As St. Paul says, you are Christ’s, and Christ is God’s (1 Cor 3:23).

From the very beginning, the eternal plan of God is this: Christ is for the body and the body is for Christ.