



The Person of Jesus

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The union of the two natures, human and divine, in the womb of the Virgin Mary during the Incarnation, is what gives rise to the Person of Jesus Christ.

When we contemplate the greatness of God's love, and we are witnesses of how He emptied Himself of His divinity, freely and out of love, and clothed Himself in our humanity during the Incarnation; we stand before the highest expression of his divinity in human history. Since God enters our time and space, joining our human nature: we can say, with all property, that has arisen in the womb of the Virgin, the Human God That Word that is in the Beginning, has descended and has united his Divine nature in our human nature.

John describes it beautifully in the prologue of his Gospel: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him, nothing came to be. What came to be through him was life, and this life was the light of the human race. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. (John 1:1-4,14)*

It is a special grace, for us, to be able to contemplate how Jesus, in his human nature, was developing little by little the knowledge of himself and the mission for which the Father had sent him. In the measure that Jesus grew in age, wisdom and grace; before God and men (cf. Lk 2:52), He was also developing the fullness of his self-knowledge. The more he grew in his life experience, the more he became aware of his mission; therefore, greater was the communication with his Father.

Let us remember that in the hypostatic union of the Incarnation, his human nature receives the grace of developing, little by little, the fullness of his self-knowledge, which is always aimed at fulfilling the will of the Father; the more we grow in the knowledge of his loving plan, the more we are united with God. Saint Irenaeus, Bishop of Lyon since 189 A.D, tells us: "The glory of God is that of the human being fully alive!" I would add to this sentence: ***the fullness of the human being consists in the development of self-knowledge, and in the faithful fulfillment of the will of the Father.***

In the Person of Jesus Christ, his two natures are fully realized and integrated. The doctrine of the Magisterium of the Church has always expressed this since the promulgation of the dogma of Chalcedon; In this dogma, the Church clearly expresses that Jesus Christ is truly human and truly divine.

During the first centuries of Christianity, some heresies arose that denied the human nature of Jesus, affirming that what arose in the Incarnation, in the Passion and Death of Jesus, was something apparent; but the Chalcedonian Council dispelled any kind of doubt.

The Emmanuel, by becoming one like us, opens a new beginning for our human nature; since, by uniting his divinity with our humanity, in the person of Jesus, he elevates us to a dignity that no creature ever imagined. At the same time, we must emphasize that the human nature of Jesus is perfectly linked to his divine nature. That is why I affirm that the divine nature, in the person of Jesus, is what allows his human nature to reach, through the experience of his life, the fullness of his self-knowledge; in this way, the divinity in Jesus Christ is glorified, through the full knowledge of himself as a human being.

The development of self-knowledge also brings with it a deeper awareness of our human nature; which also includes all our weaknesses. This constitutes a key point, since in order to redeem us from our sins, Jesus needed to know in depth his own human nature; and this could only have been achieved through the different stages of development of his life on earth. Thanks to this experimental development of his life, within our history, he was able to know and perfectly fulfill the will of his Father. Remember that the more Jesus deepened the knowledge of his human nature, through the experience of his life, the greater the glory of his divinity.

Elizabeth Johnson, in her book *Consider Jesus*, tells us: "*At the moment of incarnation, God, who is love expresses himself eternally within the divine being as an eternal Word, expresses himself externally in the history of this earth. God's own inner Word is pronounced through human flesh, giving existence to Jesus. God, who always expresses himself within the divine nature, expresses himself now outside of the divine nature, in time, in human nature, in another medium (we could say), and who is born into existence is Jesus of Nazareth, the Word made flesh.*"

We can conclude in this article that God, through the Incarnation of Jesus, not only becomes part of our history, time and space; but also becomes one with the material part of our human nature; matter that has already been glorified eternally in the Resurrection.

All this flows in the Person of Jesus, true God and true Man. Karl Rahner tells us: "Proximity to God and authentic human autonomy grow in direct proportion, not inverse."

The Catechism of the Catholic Church highlights the conclusion of the Ecumenical Council of Constantinople, in the year 553, tells us: ... "There is only one hypostasis (or person), who is our Lord Jesus Christ, one of the Trinity." Therefore, the whole humanity of Jesus Christ must be attributed to his divine person as to his own subject, not only miracles, but also sufferings and death itself: "He who has been crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory and one of the Holy Trinity." (CCC # 468).

That is why we say, with vehemence, that ***on Good Friday, not only Jesus died as a human being; but also God died; but since every human being is a human being, he did not cease to EXIST in his spiritual capacity, (COUNCIL OF TRENTO, 2324. DIVINITATIS IESU); since as a Person, it is also part of our subject, time, and space; it is part of our History.***

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