

Jesus of Nazareth: A Biblical Christology

Introduction

The Good News of Jesus Christ

1. The Gospel: “good news” (Gk *euangelion*) (CCC 422)
 - a. Redemption from Sin
 - b. Adoption as Sons
 - c. Fulfillment of promise to Abraham (Gen 12:1-3)
2. The Incarnation: the eternal Son of God made Man (CCC 423)
4. Importance of the Person of Christ (CCC 426-29)
 - a. Person of Jesus: the heart of Catechesis
 - b. Importance of Understanding his “words and deeds”
 - c. Ultimate Goal: “communion” with Christ (covenantal relationship)

(All refs. to “Felder” are from Hilarin Felder, *Christ and the Critics*. 2 vols. Reprint. Eugene, Or.: Wipf & Stock Publishers, 2007; original, London: Burnes and Oates, 1924)

Modern Study of the Life of Christ

1. The Question of Christ Today (Felder 1.1)
2. Interest in Christ: credited to unbelief of Rationalism (Felder 1.2)
3. Dominated by Rationalism (Felder 1.12, 65-66)
 - a. Child of Enlightenment: late Eighteenth Century (Rousseau, English Deists, etc.)
 - b. Severed connection between Nature and Revelation
 - c. Denied the *possibility* of Divine Revelation and Supernatural
 - d. Rejection of Historical and Revealed Religion
 - e. Leads to Liberalism, Modernism, Agnosticism, Nihilism, Atheism
4. Dominated by Agnosticism (Felder 1.13)
 - a. Human Reason can only know empirical phenomena
 - b. God is thus beyond our knowledge
 - c. Rejection of supernatural in historical science
5. *All* Problems in Modern Christology: Rationalism and Agnosticism (Felder 1.13)
6. Modern Theology/Christology:
 - a. Only Interested in Jesus as Iconoclast (Felder 1.4)
 - b. Modernization of Jesus (Felder 1.4)
 - c. Skepticism: destroys faith (Felder 1.5)
 - d. Destructive: “Thoroughly Imbued with the Spirit of Negation” (Felder 1.6-7)
7. Importance of Modern Defense of Christ (Felder 1.9)
 - a. Defense of Christ: best defense of Xty (1.10)
8. The Major Questions:
 - a. Did Jesus Really Know He Was the Messiah? (Messianic Self-Consciousness)
 - b. What was the Origin of this Knowledge?
 - c. Did Jesus Know He Was Divine? (Divine Self-Consciousness)
 - d. How did Jesus understand his Divine Sonship? (Metaphysical vs. Existential)
9. These Questions Can only be answered:
 - a. Through Historical Research (cf. “Historical Jesus Research”)
 - b. Showing the Credibility of Faith (Felder 1.12)

Modern Skepticism and the Gospels

The Deception Hypothesis

1. Herman Samuel Reimarus: *Woelfenbuettel Fragments* (ca. 1750)
2. Gospels are “pious frauds”
3. Resurrection Hoax (disciples stole body)
4. Will to Power: Disciples set up supernatural system for Money
5. Criticism: No historical *evidence*; driven by “hate”

The Naturalistic Hypothesis

1. Ernest Renan: *The Life of Jesus* (ca. 1863)
2. All Miracles: Purely “Natural” Explanations
3. Evangelists adapted facts to superstitious and credulous audiences
4. Criticism: absurdity and superficiality of explanations; lack of *evidence*

The Mythical Hypothesis

1. David Friedrich Strauss (ca. 1870)
2. Christianity is just another “prehistorical mythology” (Felder 1.72)
3. Inauthenticity of Gospels: late 2nd century forgeries
4. Criticism: no time for development of myth (Felder 1.72)
5. Criticism: miracles and Gospels stand and fall together (Felder 1.72)

The Skeptical Hypothesis

1. Bruno Bauer (ca. 1880)
2. Jesus Never Existed
3. Not Only Miracles, but *everything* is Unhistorical
4. Criticism: late dating; illegitimate use of Religious Parallels

The Evolutionary Hypothesis (Felder 1.79)

1. The Liberal School: Adolf von Harnack (ca. 1900)
2. Modernism: “Historical Critical School”
3. Gospels: not historically reliable portraits
4. “Historical Jesus” vs. “Christ of Faith,” (Felder 1.81)
5. Modern New Testament Scholarship: still beholden to this viewpoint
6. Criticism: anonymity of Gospels; literary, not historical; purely internal evidence

The Historicity of the Gospels

Tradition Vs. Rationalism (Felder 1.26)

1. Traditional View
 - a. Synoptic Gospels (b/w 50-70A.D.)
 - b. Gospel of John (b/w 80-100 A.D.)
 - c. Eyewitnesses: Matthew and John
 - d. Disciples of Eyewitnesses: Mark (via Peter) and Luke (via Paul)
2. Rationalistic View:
 - a. Attacks Traditional Dates and Authors
 - b. Does not use Historical Arguments but Philosophical Presuppositions
 - c. Uses *Internal Evidence alone* (Felder 1.63)
 - d. Primary Reason for Disbelief: “Incredibility” of Gospel of John (Felder 1.63)
3. Historical Response: must address both (Felder 1.25)
 - a. Authenticity: whether they were truly authored by eyewitnesses or earwitnesses
 - b. Credibility: whether these witnesses are reliable

Three Bodies of Early Christian Writings

1. New Testament Writings (50-100 A.D.)
 - a. Matthew (1) e. Peter (2)
 - b. Mark (1) f. James (1)
 - c. Luke (2) g. Jude (1)
 - d. John (5) h. Paul (13 or 14; Hebrews?)
2. The Apostolic Fathers (80-180A.D.)
 - a. Bishops and priests of 1st-2nd Centuries A.D.
 - b. Leaders of Churches founded *by the apostles*; ordained by apostles
 - c. Apostolic Succession: could trace their ordination directly to Apostles
3. Early Christian Heretics and Sects (2nd-6th cents. A.D.)
 - a. New Testament Apocrypha (“Hidden Writings”)
 - b. New Testament Pseudepigrapha (“False Writings”)
 - c. *None of these writings is from the first-century A.D. or apostolic* (Do the math!)
 - d. These Writings were denounced by Church Fathers (see Felder 1.59)

Non-Catholic Proofs of Authenticity

1. Even Heretical Writers of Early Church accepted Authenticity of the Four Gospels (Felder 1.34)
2. Usually Selected One Gospel:
 - a. Ebionites: Matthew
 - b. Marcionites: mutilated version of Gospel of Luke alone
 - c. Cerinthians: Mark
 - d. Valentinians: John
3. Heretics contested only the *credibility*, not *authenticity* of other Gospels
 - a. Irenaeus: Everyone bases on Four Gospels (*Adv. Haer.* 3.9.8) (1.36-37)
 - b. Heretics take for granted the apostolic origin of Gospels (Felder 1.39)

Internal Evidence for Apostolic Authorship

1. Reliability of Gospel *Manuscripts*:
 - a. Oldest Copy: Gospel of John Papyrus 52 (dated ca. 120 A.D. “What is Truth?”)
 - b. Compare Greek Classics: only go back to 8th or 9th centuries! (Felder 1.41)
 - c. Over 5000 Ancient Manuscripts of NT in Existence!
 - d. Thousands of Ancient Quotations in Church Fathers
2. *Titles* of the Gospels:
 - a. Modern Myth of “Anonymous Gospels”
 - b. Titles Present in All Ancient Manuscripts
 - c. Total Unanimity on Authorship: Matt, Mark, Luke and John
 - d. Coherence of Internal and External Evidence
3. Internal Indicators of *Historical Veracity*:
 - a. Greek and Aramaic of First Century A.D.
 - b. Familiarity with Customs and Land of Israel
 - c. Viewpoint of pre-70A.D. Judaism (Felder 1.43)
 - d. Detailed Knowledge of Historical Events (Felder 1.44)
4. Internal Indicators of *Authorial Identity* (Felder 1.45-46)
 - a. Matthew written by Jewish Christian
 - b. Mark gives Prominence to Peter; Latinisms
 - c. Luke emphasizes Pauline Universalism; technical medical language
 - d. John Identifies Himself as Author! (John 21:20, 24; cf. 19:25)

External Evidence for Apostolic Authorship

Papias: Bishop of Hierapolis, Disciple of the Apostle John (ca. 110 A.D.)

“*Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord’s discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard and not to state any falsely... “So then Matthew wrote the oracles in the Hebrew language, and every one interpreted them as he was able.”* (Eusebius, *Church History*, 3.39; NPNF)

St. Irenaeus: disciple of Polycarp, disciple of John (ca. 180 A.D.)

“After our Lord rose from the dead, [the apostles] were invested with power from on high when the Holy Spirit came down, were filled from all [His gifts], and had *perfect knowledge*; they departed to the ends of the earth, preaching the glad tidings of the good things [sent] from God to us, and proclaiming the peace of heaven to men, who indeed do all equally and individually possess the Gospel of God. *Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome, and laying the foundations of the Church* (ca. 55-60 A.D.).

Irenaeus (cont'd)

After their departure (ca. 62-66 A.D.), Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast [the “Beloved Disciple”], did himself publish a Gospel during his residence at Ephesus in Asia.” (Against Heresies 3.1.1. ANF)

Eusebius: first Church Historian (325 A.D.)

“Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. For Matthew, who had at first preached to the Hebrews, when he was about to go to the other peoples, committed his Gospel to writing in his native tongue, and thus compensated for those whom he was obliged to leave for the loss of his presence. And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. And this indeed is true... [Gives examples] They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Savior during that period; that is, of those which were done before the imprisonment of the Baptist... [Gives Examples].. One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life...” “As for Luke, in the beginning of his Gospel, he states himself the reasons which led him to write it. He states that since many others had more rashly undertaken to compose a narrative of events of which he had acquired perfect knowledge, he himself, feeling the necessity of free us from their uncertain opinions, delivered in his own Gospel an accurate account of those events in regard to which he had learned the full truth, being aided by his intimacy and his stay with Paul and by his acquaintance with the rest of the apostles.” (Church History, 3.24)

The Credibility of the Gospels

The Credibility of the Synoptic Gospels

1. Synoptic Problem: irrelevant to historicity! (Felder 1.85)
2. No Substantial Contradictions present (Felder 1.86-87)
3. Two Key Points: the Messiahship and Divinity of Jesus
4. The Messiahship of Jesus (Felder 1.88)
 - a. Present Jewish Messianic Expectations Unaltered
 - b. These were all Changed after the Resurrection
 - c. Why didn't they alter them, if they are not interested in History?
5. The Divinity of Jesus (Felder 1.88-90)
 - a. "Veiled" in the Synoptics
 - b. Emphasis on Humanity
 - c. Even Luke, disciple of Paul, is faithful to Humanity of Jesus!

The Credibility of the Gospel of John

1. Stumbling Block of "Irreconcilable Differences" (Felder 1.92)
2. Solution: understanding *Aim and Purpose* of John (Felder 1.92)
 - a. Supplement the Synoptics
 - b. Context: After Destruction of Jerusalem
 - c. Audience: Gentiles, not Jewish Christians
 - d. Aim: refutation of Ebionite Heresy
 - e. Focused on Jerusalem Ministry: more teachings on Jesus' divinity
3. Signs of *Eyewitness Testimony* (cf. Bauckham, *Jesus and the Eyewitnesses*)
 - a. Exact Details of Circumstances (Felder 1.94)
 - b. Exact Details esp. in Passion (Felder 1.95)
4. What About the Discourses?
 - a. Historical Distance from Jesus' Sayings (Felder 1.96-97)
 - b. Discourses, not Monologues (Felder 1.97)

The Purpose of the Evangelists

1. Goal: to present True History
 - a. Prologue to Luke (Luke 1:1-4)
 - b. Conclusion to John (John 19:35; 20:30-31; 21:24)
 - c. Aim Was Historical Truth (Felder 1.99)
2. Capability: Objectivity of Evangelists (Felder 1.100)
3. Familiarity With Eyewitnesses:
 - a. Matthew and John: are eyewitnesses
 - b. Mark and Luke: spent time with eyewitnesses (Felder 1.102)
4. "Achilles Heel" of Liberal Scholarship (Felder 1.105)

Creation and the Fall

Creation

1. Creation:
 - a. Foundation of salvation history and catechesis (CCC 280-281)
 - b. Relevance to Christology (Athanasius, *On the Incarnation*, 29)
2. Creation and Worldview (282-85)
 - a. Who are We?
 - b. Where do we come from?
 - c. What is our origin and end?
 - d. Competing Worldviews (CCC 285; cf. Athanasius, *On the Incarnation*, 25-30)
3. Importance of Genesis 1-3 (CCC 289)
4. Christian Message and the Problem of Evil (CCC 309)
 - a. Physical Evil and Unperfected World
 - b. Moral Evil and Human and Angelic Freedom
5. Creation is Inherently Good (CCC 339)
6. The New Creation: summit and goal of first creation (CCC 349)

The Nature of Man

1. The Unique Nature of Man: made in “the Image of God”
 - a. Ability to know and love God (CCC 356)
 - b. Dignity of a Person: not just something, but someone (CCC 357)
 - c. Called to love and serve God
2. The Unity of the Human Race (CCC 360)
3. The Unity of the Human Person: both (CCC 362-68)
 - a. Corporeal (Body)
 - b. Spiritual (Soul)

The Fall of Man

1. Man in Paradise: Original Holiness (or “Original Justice”) (CCC 374-79)
 - a. Created Good
 - b. Has a share in “the divine life” (communion with God)
 - c. Perfect Mastery of Self
 - d. Perfect Harmony with Woman
 - e. Perfect Harmony with Creation
 - f. Created Immortal (cf. CCC 413; Wis 1:12-15)
2. Divine Revelation and the Origin of Evil (CCC 387)
 - a. Absolutely Necessary
 - b. Without Scripture temptation to explain Sin away
 - c. Original Sin: reverse of the Good News (CCC 389)!
 - d. Cannot “Tamper” with Divine Revelation of Fall
3. The Historicity of the Fall (CCC 390)
4. Role of the Fallen Angels (CCC 391-95)
5. The First Sin: Man chooses himself over God (CCC 398)

The Fall of Man (cont'd)

6. The Results of the Fall (CCC 399-401)
 - a. Original Holiness Lost
 - b. Distorted Image of God
 - c. Soul loses mastery over the Body
 - d. Harmony between Man and Woman broken
 - e. Harmony between Man and Creation broken (world becomes “hostile”)
 - f. “Because of Man,” Creation now subject to Death/decay (CCC 400)
 - g. Death enters into Human History (cf. Theistic Evolution)

Original Sin

1. All Misery and Suffering Comes from Original Sin (CCC 403)
2. Original Sin = A “Death of the Soul” transmitted to All
3. Human Nature: now in a fallen state (CCC 404)
4. Not a Personal Sin: but a deprivation
5. Not “Total Depravity”: human nature is not totally corrupt, just fallen (cf. Calvinism)
6. Concupiscence: inclination to evil
7. Captivity of Human Race to Satan (CCC 407; cf. 1 John 5:19)
8. Promise of Messianic Redemption (CCC 410-12)

The Messiah in the Old Testament

The New Adam

1. Man is not abandoned by God (Gen 3:15; CCC 410-412)
 - a. The Protoevangelium (“First Gospel”)
 - b. The “New Adam” and “New Eve”
 - c. *Felix Culpa*: “O Happy Fault!”
2. Spiritual Warfare: the Serpent vs. the Woman
3. War between:
 - a. The “Seed” of the Woman (Jesus)
 - b. The “Seed” of the Serpent (Demons)
4. Ultimate Outcome (cf. Revelation 12)
 - a. Heel of the Woman’s Seed is “Bruised”
 - b. Head of the Serpent is Crushed

The Son of David

1. The Future King: promised to come from tribe of Judah (Gen 49:10)
2. The Branch of David: the coming Messiah (Isaiah 11)
 - a. The “Branch” of Jesse’s Tree (David’s Father)
 - b. Spirit of God shall be on him
 - c. New Eden
 - d. Gentiles shall come to Him
 - e. New Exodus
3. The New Solomon: a universal kingdom (Psalm 72:8-11)

The Son of God

1. The Virgin’s Child:
 - a. “God With Us” (Isa 7:14)
 - b. The Divine King: Mighty “God,” Prince of Peace (Isaiah 9:1-7)
2. The Son of God: The “Anointed One” (Hb *mashiach*) (Psalm 2)
3. The Shepherd Prince: will feed the people like God himself! (Ezek 34)

The Suffering Servant

1. The Sacrifice of Isaac (Gen 22:1-18)
 - a. The “only beloved Son”
 - b. Sacrificed on a Mountaint (“Mount Moriah”; cf. 2 Chron 3:1)
 - c. Carries Wood of His Own Sacrifice
 - d. “God will provide the Lamb”
 - e. Isaac: a willing victim; self-offering
 - f. Result: Universal Blessing for all nations
2. The Man of Sorrows: is betrayed and *crucified* (Psalm 22)
3. The Suffering Servant: offers his life as an atonement for sin (Isaiah 52-53)
4. The Problem of Non-Fulfillment for Judaism (*On the Incarnation*, 67, 71, 73-74)

The Son of Man

1. Two Meanings of “Son of Man”
2. The Heavenly “Son of Man”: a divine, glorious Messiah (Daniel 7)
2. The Four Beasts:
 - a. The Babylonian Empire
 - b. The Medo-Persian Empire
 - c. The Greek Empire
 - d. The Roman Empire
3. The Coming of the “Son of Man” (cf. Matt 16:24-28)

The Kingdom of God

1. The *Davidic* Kingdom of God: Nathan’s Oracle (2 Samuel 7)
 - a. Royal Dynasty: A “Name” and a “House”
 - b. Exaltation: “Raise Up” the “Seed” of David
 - c. Divine Sonship: He will be called “Son” of God
 - d. Building of the Temple: house of God
 - e. *Everlasting* Kingdom: will not be destroyed
 - f. Universal Law: “Law for Mankind” (Heb *Torah ha Adam*)
2. The *Messianic* Kingdom of God: Nebuchadnezzar’s Dream (Daniel 2)
 - a. The Golden Head: The Babylonian Empire
 - b. The Silver Arms/Torso: The Medo-Persian Empire
 - c. The Bronze Thighs: The Greek Empire
 - d. The Iron Legs/Feet: The Roman Empire
 - e. The Little Stone: “the Kingdom of God”!
3. The New Jerusalem: a “mountain” where all peoples gather (Micah 4)

The Incarnation

The Incarnation

1. “Incarnation”: God himself came “in” (Lat *in*) human “flesh” (Lat *carnis*) (CCC 461)
 - a. The *divine* Son of God
 - b. Assumed a *human* nature
 - c. In order to accomplish our salvation in it.
2. Two Key Concepts:
 - a. Person: Who? (the divine Son of God)
 - b. Nature: What? (assumed a human nature)
3. Three Key Biblical Texts (CCC 461-62)
 - a. Christological Prologue: “The Word became Flesh” (John 1:14)
 - b. Christological Hymn: The “Self-Emptying” of God
(Gk *kenosis*; Phil 2:5-8; cf. Athanasius, *On the Incarnation*, 43-44)
 - c. The “Mystery of Our Religion”: the Incarnation (1 Tim 3:16)
4. The Criterion of All True Christianity (CCC 463)
 - a. The Criterion of Truth (1 John 4:2)
 - b. The Nicene Creed: “For us men and for our salvation...” (CCC 456)

Why Did God Become Man?

1. To *Save Us* by Reconciling Us to God (CCC 457)
 - a. Does Mankind Need Salvation? “Saved from *What?*” (cf. Atheism)
 - b. From Spiritual Death to Eternal Life
 - c. From Ignorance to True Knowledge of God and the World
(Why does Man alone desire Truth?)
 - d. From Slavery to Sin to Freedom to Choose and Do the Good
 - e. From the Kingdom of Satan to the Kingdom of God
 - f. From the Misery to the Joy of True Beatitude (“Happiness)
 - g. From Physical Death to Bodily Resurrection
2. To *Reveal God’s Love to Us* in Jesus Christ (CCC 458)
 - a. Love: free, total self-gift (sacrifice)
 - b. The Incarnation: Manifestation of God’s Love (1 John 4:9)
 - c. Was the Incarnation Necessary? (*Summa Theologica*, III. Q. 1)
 - d. The Crucifixion: ultimate manifestation (John 3:16)
3. To Be *A Model of Holiness for Us* (CCC 459)
 - a. What Holiness is NOT.
 - b. Holiness: being “set apart” (Heb *qadosh*)
 - c. Salvation *calls* Mankind to the “Imitation of God” (Lat *Imitatio Dei*)
 - d. Christ is the Way, the Truth, and the Life (John 14:6)
 - e. The Narrow and Hard Rode of Salvation (Matt 7:13-14)
 - f. What kind of Love does God want from Us? (The Crucifix)
4. To Make Us *Partakers of the Divine Nature* (CCC 460)
 - a. Not Total *Divinization* (cf. Mormonism)
 - b. But Participation in Divine Nature (2 Pet 1:4)
 - c. Biblical Language: “You Are Gods” (cf. John 10:34; Psa 82:6)
5. Was the Incarnation Necessary? (St. Thomas, *Summa*, III Q. 1, Art. 2)

True God and True Man

The Doctrine of the Incarnation

1. Does NOT Mean (CCC 464)
 - a. “Part God and part Man”
 - b. “A Confused Mixture of Divine and Human”
 - c. Jesus *Became* God at Some Point in Time
2. Incarnation: “The divine Son became truly man while remaining truly God”
 - a. Jesus is Truly God (Full Divinity)
 - b. Jesus is Truly Man (Full Humanity)
 - c. Jesus is Both God *and* Man (Hypostatic Union: united in 1 person/Who?)
3. Christological Controversies:
 - a. Christological Councils: defend and clarify the Incarnation (1-6th cents. A.D.)
 - a. Heresies: denied/misinterpreted one of the three assertions above

Jesus is Truly (Son of) God: The Council of Nicea

1. The Heresies:
 - a. Ebionites: denied the divinity of Christ and Virgin Birth; he was *just a man*
 - b. Samosatians: denied fullness of Jesus’ divinity; he *became* God at his Baptism
 - c. Arianism: denied the eternal nature of Jesus’ divinity; he was “*created*” by God
2. The Council of Nicea (325 A.D.)
 - a. Responded to These Heresies, especially Arianism
 - b. Son of God is “begotten, *not made*”
 - c. “Of one being/nature with the Father” (Gk *homoousios*)
 - d. “By whom all things were made”
3. Three Assertions:
 - a. The Son of God is Divine: he possesses the divine nature (or “being”) of God
 - b. The Son of God is Eternal: he was not created by God the Father
 - c. The Son of God is the Creator: “by whom all things were made”

Jesus is Truly (Son of) Man: The Council of Ephesus

1. The Heresies:
 - a. Docetism: denied the humanity of Christ; he only “appeared” to be a man
 - b. Nestorians: denied that the divine Son could suffer; there were 2 “persons”:
a *divine* Person (the Son of God) and *human* person (Jesus)
2. The Council of Ephesus (431 A.D.)
 - a. Responded to Nestorians heresy
 - b. Asserted that it was God the Son who became Man
 - c. Proclaimed Mary truly “Mother of God” (Gk *Theotokos*)
3. Key Assertions:
 - a. There is only *one* person in Jesus: God the Son
 - b. The divine Son was truly made Man from the moment of His conception
 - c. This is why Mary is truly the Mother of God (Full humanity)

Jesus is *Perfectly and Inseparably God and Man*: The Council of Chalcedon

1. The Monophysite Heresy:
 - a. Denied divine and human natures existed together
 - b. Just “one nature” in Christ: the divine (Gk *mono* “one” *physis* “nature”)
2. The Council of Chalcedon (451 A.D.)
 - a. Jesus is Perfectly God and Perfectly Man
 - b. Jesus had a Human Soul and a Human Body
 - c. Like us in all things but *Sin* (cf. Heb 4:15)
 - d. The Hypostatic Union
3. The Hypostatic Union:
 - a. 1 Person: the divine Son of God
 - b. 2 Natures: divine nature and human nature
 - c. Perfect Union of Natures in One Person (Gk *prosopon* “face”)

Jesus is *One of the Trinity*: The Council of Constantinople (553 A.D.)

1. The Revival of Nestorians: human nature is a personal subject
2. The Doctrine of the Trinity:
 - a. One God: one divine nature (What?)
 - b. Three Persons: three divine persons (Who?)
3. The Council of Constantinople (553 A.D.)
 - a. Reaffirmed One Person in Christ: the divine Son of God
 - b. *Communicatio Idiomatum*: “one of the Trinity Suffered”
(Ott, *Fundamentals*, 160-61)

The Christological Councils

The Council of Nicea (325 A.D.)

We believe in one God, the Father almighty,
creator of all things visible and invisible.
And in our one Lord Jesus Christ the Son of God,
the only-begotten born of the Father, that is of the substance of the Father,
God of God, light of light, *true God of true God*,
born, not made, of one substance (Gk homoousios) with the Father,
by whom all things were made, which are in heaven and on earth,
who for our salvation came down, and *became incarnate* and was made man,
and suffered, and arose again on the third day,
and ascended into heaven,
and will come to judge the living and the dead.
And in the Holy Spirit.

But those who say: “There was [a time] when he was not,” and “Before he was born, he was not,” and “Because he was made from non-existing matter, he is either or another substance or essence,” and those who call “God the Son of God changeable and mutable,” these the Catholic Church anathematizes. (Denzinger, *Sources of Catholic Dogma*, 26)

The Council of Ephesus (431 A.D.)

For we do not say that the nature of the Word was changed and made flesh, nor yet that it was changed into the whole man (composed) of soul and body but rather (we say) that *the Word uniting with Himself according to person is a body animated by a rational soul, marvelously and incomprehensibly was made man*, and was the Son of man, not according to the will alone or by the assumption of a person alone, and that the different nature were brought together in a real union, but that out of both in one Christ and Son, not because the distinction of natures was destroyed by the union, but rather *because the divine nature and the human nature formed one Lord and Christ and Son for us*, through a marvelous and mystical concurrence in unity.... For in the first place no common man was born of the holy Virgin; then the Word thus descended upon him but being united from the womb itself he is said to have endured a generation in the flesh in order to appropriate the producing of His own body. Thus [the holy Fathers] did not hesitate to speak of the Holy Virgin as *the Mother of God*. (Denzinger, *Sources of Catholic Dogma*, 49)

The Council of Chalcedon (451 A.D.)

Therefore, following the holy Fathers, we all teach that with one accord we confess one and the same Son, our Lord Jesus Christ, the same perfect in human nature, truly God and the same *with a rational soul and a body truly man, consubstantial with the Father according to divinity, and consubstantial with us according to human nature, like unto us in all things except sin* [cf. Heb 4:15], indeed born of the Father before the ages according to divine nature, but in these last days the same born of the virgin Mary, Mother of God according to human nature; for us and for our deliverance, one and the same Christ only begotten Son, our Lord, *acknowledged in two natures, without mingling, without change, indivisibly, undividedly, the distinction of the natures nowhere removed on account of the union but rather the peculiarity of each nature being kept,* and *uniting in one person* and substance, not divided or separated into two persons, but one and the same Son only begotten God Word, Lord Jesus Christ, just as from the beginning the prophets taught about Him and the Lord Jesus Himself taught us, and the creed of our fathers has handed down to us.

Therefore, since these have been arranged by us with all possible care and diligence, the holy and ecumenical synod has declared that no one is allowed to profess or in any case to write up or to compose or to devise or to teach others a different faith. (Denziger, *The Sources of Catholic Dogma*, 60-61).

The Humanity of the Son of God

The Humanity of the Son

1. “Christ’s Human Nature was Assumed, not Absorbed” (CCC 470)
2. Full Reality of Christ’s Human Nature:
 - a. Human Soul
 - b. Human Intellect
 - c. Human Will (Heart)
 - c. Human Body
3. Human Nature: belongs to a *divine Person*, God the Son
 - a. Everything Christ is
 - b. Everything Christ does
 - c. Derives from “one of the Trinity”

Christ’s Soul and His Human Knowledge

1. The Divine Son assumed a rational, human soul (CCC 471)
2. The Knowledge of Christ’s Human Soul (CCC 472)
 - a. True Human Knowledge
 - b. Not In Itself Unlimited (cf. Luke 2:52)
 - c. Result of God’s “Self-Emptying” (Gk *kenosis*)
3. The Divine Knowledge of Christ’s Person (CCC 473)
 - a. Union of Human Soul with Divine Word
 - b. Infinite Knowledge
 - c. The Son’s Unique Knowledge of the Father (Matt 11:27; John 1:18)
 - d. Knowledge of Human Hearts (Mark 2:8; John 2:25, etc.)
4. Christ’s Limited Knowledge? (CCC 474; Matt 24:36)
5. How do we explain this? (Ott, *Fundamentals* 165-68)
 - a. Beatific Knowledge
 - b. Infused Knowledge
 - c. Acquired Knowledge

Christ’s Human Will

1. Human Will:
2. Two Wills (CCC 475)
 - a. Divine Will
 - b. Human Will (cf. Matt 26:36-46)
3. In Perfect Union with One Another

Christ’s True Body

1. The True Body and Face of Jesus (CCC 476)
2. Christ: the Visible Image of the Invisible God (CCC 477)
3. The Sacred Heart of Christ (CCC 478)

The Mysteries of Jesus' Life

The Threefold Mystery of Jesus' Life

1. Jesus' Whole Life is a Mystery (CCC 515-518).
2. Every Mystery a Threefold Mystery of:
 - a. Revelation: reveals who God is (Gk *apokalypsis*)
 - b. Redemption: how God came to save us (Gk *apolutrosis*)
 - c. Recapitulation: "recaps" history and creation in himself (Gk *anakephaleosis*)
(cf. CCC 430, 668, 2854)
3. Jesus Christ: "the perfect man" (Lat *perfectus homo*) (CCC 520).
4. Our Participation in His Mysteries: through the Incarnation (CCC 521)

The Mystery of the Virginal Conception

1. Christology and Mariology (CCC 488).
2. The Virginal Conception in Scripture
 - a. The Angel appears to Joseph (Matt 1)
 - b. The Annunciation to Mary (Luke 1)
3. The Historicity of the Virginal Conception (CCC 498)
4. Reasons for the Virginal Conception (CCC 502-507)
 - a. Jesus' *Divine* Sonship: "Jesus has only God as Father"
 - b. The New Adam and the New Eve (cf. CCC 488)
 - c. Virginal Nuptial Union: New Birth in the Spirit (not sexual, but virginal)
 - d. Perfect Integrity of Mary (Body and Soul)
 - e. Ecclesiology: Mary is both Virgin and Mother (like the Church)

The Mystery of Christmas

1. Christmas in Scripture (Luke 2:1-20)
2. The Threefold Mystery:
 - a. Revelation: Mystery of God's Humility (CCC 526)
 - b. Redemption: "To you is born this day a Savior" (Angels)
 - c. Recapitulation: a New Solomon (Wis 7:3-6)
3. Why was Jesus born in Bethlehem and laid in a "manger"? (Heb "House of Bread")

The Mysteries of Jesus' Hidden Life

1. The Finding of Jesus in the Temple (Luke 2:41-52; CCC 534)
 - a. Feast of Passover (When was Jesus crucified?)
 - b. Jesus Lost: for *3 Days* (How long was Jesus in the tomb?)
 - c. "My Father's House" (The Temple; Jesus' divine sonship)
2. The Hidden Life of Jesus:
 - a. Life of Manual Labor (CCC 531)
 - b. Life of Everyday Obedience (CCC 532)
3. Revelation of God's Love for the Ordinary (CCC 533)
 - a. Silence
 - b. Family Life
 - c. Work

The Mysteries of Jesus' Public Ministry

The Mystery of Jesus' Baptism

1. Why does Jesus submit to John's Baptism?
 - a. He is Sinless (Heb 4:15; 1 Pet 2:2)
 - b. "To fulfill all righteousness" Recapitulation: "gathering/summing up" of all history and all creation in Christ
(see CCC 518, 430; cf. CCC 668, 2854; Matt 3:15)
2. Revelation: God the Holy Trinity
3. Redemption:
 - a. Anticipates the "Baptism" of the Crucifixion (Mark 10:38; Luke 12:50)
 - b. Anticipates the "opening" of "Heaven"
4. Recapitulation:
 - a. The Spirit: Why like a "Dove"? New Creation (see Gen 1:2; Gen 8:10-12)
 - b. The Voice from Heaven: Jesus is the New Israel

<u>Israel</u>	<u>Jesus</u>
"Israel is my first-born son"	"This is my beloved Son"
(Exod 4:22)	(Matt 3:17)
5. The Catechism on the Baptism (CCC 536-537)

The Mystery of Jesus' Temptation

1. The Temptation of Jesus in Scripture (Matt 4:1-11; Luke 4:1-13)
2. The New Israel: Jesus is *recapitulating* the history of Israel in his own person

<u>First Exodus</u>	<u>New Exodus</u>
Pass through Waters of Red Sea	Pass through Waters of Jordan
Led by Glory Cloud through the Desert	Led by the Spirit into the Desert
Forty Years in the Desert	Forty Days and Forty Nights in Desert
3. The New Adam: Jesus is undoing the effects of the Fall
 - a. The Threefold Fall of Adam and Even (Gen 2)
 - b. The Threefold Lust of Man (1 John 2:16)
 - c. The Threefold Temptation of Christ
 - d. The Threefold Call to Man: the Sermon on the Mount (Matthew 6)
 - e. The Three Evangelical Counsels
4. The Catechism on the Temptations (CCC 538-39)
5. The Temptation of Jesus and Lent (CCC 540)

The Mystery of the Kingdom

The Mystery of the Kingdom of God

1. The Kingdom is *Mysterious* (Mark 4)
2. The *Davidic* Kingdom of God:
 - a. Everlasting Kingdom promised to David (2 Samuel 7)
 - b. Solomon's "Kingdom of the LORD" (1 Chron 28:5; 2 Chron 13:8)
 - c. Universal Kingdom: 12 Tribes and Gentiles
 - d. Liturgical Kingdom: centered on Temple worship in Jerusalem
 - e. Kingdom of Wisdom: writings of David and Solomon
3. The *Messianic* Kingdom of God (Daniel 2, 7)
 - a. Dream of Nebuchadnezzar, King of Babylon
 - b. The Babylonian Empire; Gold Head (7th-6th Cents. B.C.)
 - c. The Medo-Persian Empire: Silver Chest (6th Cent-4th Cent. B.C.)
 - d. The Greek Empire: Bronze stomach/thighs (4th-2nd Cent. B.C.)
 - e. The Roman Empire: Iron and Clay legs/feet (1^s-Cent. B.C. — 1st cent. A.D.)
 - f. Everlasting KOG: "stone" not made with hands; "Mountain" fills the earth
3. Jesus and the Parables of Kingdom of God (CCC 546)
 - a. Inaugural Message: "Repent, for the KOH is at hand" (Matt 4:17)
 - b. Parable of the Sower: a *mysterious* Kingdom (Matt 13:1-23)
 - c. Parable of Weeds and Wheat: a *mixed* Kingdom (Matt 13:24-30)
 - d. Parable of Mustard Seed: a *worldwide* Kingdom (Matt 13:31-33)
4. Felder on Jesus' Conception of the Kingdom
 - a. Jesus vs. Rabbis and Apocalyptists (Felder, 1:177-78)
 - b. Importance of Eschatology and Anagogy (Felder, 1:180)
 - c. The Kingdom on Earth: the Church (Felder 1:180)

The Signs of the Kingdom

1. Jesus accompanied his words with Miracles (CCC 547-49)
2. Mighty works or Signs (Gk *semeion*): symbolic and efficacious action
 - a. Manifest the presence of the kingdom in him
 - b. Attest that he was the promised Messiah
 - c. Function as "Stumbling blocks" (Gk *skandaloi*)
3. Signs of the Messianic Age (CCC 549)
 - a. Redemption from earthly evils
 - b. Redemption from sin
4. Miracles of Jesus and His Divinity (Felder 1:257-58)
 - a. Omnipotence as an attribute of God
 - b. Answer to John's Question (Luke 7)
 - c. Miracles are from Jesus' own *inherent* power
 - d. Disciples perform miracles *in his name*
5. The Exorcisms of Jesus (Matthew 12)
 - a. Casting out Demons by "the Spirit/finger of God": Aaron! (Exod 8:19)
 - b. The Parable of the Strong Man: Who is the Strong Man?
 - c. The Fall of Satan's Kingdom (CCC 550)

The Mystery of Jesus' Messiahship

Peter's Confession and the Suffering Messiah

1. Peter's Confession: "The Keys of the Kingdom" (Matthew 16; CCC 551-53)
2. Followed by the Passion Predictions (Matt 16:21-28 17:22-23; 20:17-19)
 - a. The Son of Man must go to Jerusalem to suffer and die (cf. Luke 13:31-35)
 - b. He will be raised from the dead on "the third day" (cf. Hosea 5-6)
 - c. Peter and Satan; Discipleship and the Cross
3. Suffering Messiah: "a ransom for many" (Matt 20:28; Isaiah 52-53)

The Transfiguration of Jesus

1. Revelation:
 - a. The Trinity (CCC 2584)
 - b. Jesus' Divinity ("glory")
 - c. Jesus' Divine Sonship ("This is my Son, my Chosen One")
2. Redemption:
 - a. Crucifixion: Jesus' "departure" (Gk *exodos*) in Jerusalem (New Exodus)
 - b. Resurrection: foreshadowing of glorified body
 - c. Ascension: the "glory cloud" descends on the Mountain (Heb *shekinah*)
3. Recapitulation:

Moses on the Mountain

"Show me your glory"
"You cannot see my face"

Hides His Face
The Lord Passes by
and shows Moses his "back"
Moses' face shone with glory
(Exodus 33-34)

Elijah on the Mountain

Same Mt: Sinai/Horeb
Theophany: wind, quake,
fire, still-small voice

Hides in a cave
Covers his face
(1 Kings 19)

Jesus on the Mountain

Face of God Unveiled
Moses and Elijah see
God's face
The Apostles see God's
face

(Luke 19; Matthew 17)

The Triumphal Entry into Jerusalem

1. Recapitulation: the New Solomon (Matthew 21)
 - a. Solomon Rides a Donkey to his Ordination/Baptism (1 Kings 1:32-37)
 - b. The Messiah will come on a Donkey (Zechariah 9)
2. Revelation: Jesus is Messiah ("son of David"!)
3. Redemption:
 - a. "Hosanna": Aramaic for "Save!" or "Give Salvation"!
 - b. Sign of the Ascension: Messiah comes to his Temple (Psalm 118)
4. Palm Sunday: the coming of the King-Messiah (CCC 559-60)

The Mystery of Jesus' Divinity

Jesus' Seven *Implicit* Claims to Divinity

1. Jesus *exalts himself* above all created beings (Felder 1:251-52)
 - a. Greater than Jonah, Solomon, Moses, Elijah (Matt 12:41)
 - b. Greater than the Angels in Heaven (Matt 13:41; 26:45)
2. Jesus uses *Old Testament images for God* to refer to himself (Felder 1:252-53)
 - a. The Bridegroom (Isaiah 54; Mark 2)
 - b. The Lord of the Sabbath (Exodus 20; Matt 12:1-8)
3. Jesus makes *demands* that only God can make (Felder 1:254)
 - a. Demand of Faith: (John 14:1; Mark 8:38)
 - b. Demand of Love: transcends all other relationships (Matt 10:37; Luke 14:25)
4. Jesus allows *religious worship* to be offered to him (Felder 1:255-56)
 - a. "Worship": homage, can be secular or religious (Gk *Proskynesis*)
 - b. Religious "worship" is *latreutic adoration* (see Acts 10:25; Rev 19:10; 1:255)
 - c. The Man Born Blind; the Disciples (John 9:35-39; Matt 14:33)
 - d. Jesus could not have allowed this if he knew himself just a man (Felder 1:257)
5. Jesus' *miracles* reveal his *omnipotence* (Felder 1:257-58)
 - a. Miracles and the Omnipotence of Jesus (Felder 1:257)
 - b. Messianic Signs; at least believe in Miracles (Matt 11:4; John 10:37)
 - c. More tolerable for Sodom on the Day of Judgment (Matt 11:20-24)
 - d. Signs of the Kingdom (CCC 547-50)
6. Jesus' claims the power to *forgive sins* and *redeem mankind*:
 - a. The Son of Man has divine authority to forgive sins (Mark 2; cf. John 20:23)
 - b. The Son of Man gives his life as a "ransom for many" (Matt 20:28)
 - c. Only *God* can step into the "Breach" (Felder 1:259)
7. Jesus declared himself *Judge of the world*:
 - a. Universal judgment presupposes omniscience
 - b. Old Testament: God alone is "judge" (Ps 49:1-6)
 - c. All judgment has been given to the Son (John 5:22-25)
 - d. Jesus will judge the secret thoughts of men (Luke 12:1-9; Matt 7:21-23)

Jesus' *Explicit* Claims to Divinity

1. Jesus' claimed *Pre-existence*: "I AM" (John 8:48-58; cf. Exod 3:14)
2. Jesus' claimed to be *one in being* with the Father (John 10:30)
3. Jesus claimed to be David's "*Lord*" (Gk *kyrios*) (Mark 12:35-37)
4. Jesus identified himself as the *heavenly* Son of Man (Mark 14:53-65)
5. The Risen Christ: "My Lord and *my God!*" (John 20:28)

The Mystery of Jesus' Passion and Death

Why Was Jesus Rejected and Crucified?

1. Jesus was a Jew:
 - a. Descendant of the tribe of Judah (Gen 49; Matthew 1)
 - b. Practiced the Religion of Judaism (CCC 575)
2. Jesus' Conflict with Jewish Leaders: three key issues (CCC 575-76)
 - a. Divine authority over *the Law* (healing on the Sabbath; Mark 2)
 - b. Divine authority over *the Temple* (Cleansing of Temple; John 2; Mark 11)
 - c. Jesus' claims to *Divinity* (Blasphemy)
3. The Catechism on these Conflicts:
 - a. Jesus' Authority over the Law (CCC 581-82)
 - b. Jesus' and the Temple (CCC 583, 585)
 - c. Jesus' Claims to *Divinity*: the true stumbling block (CCC 587-590)

The Mystery of the Last Supper

1. Covered in Detail in Other Courses (see Eucharistic Theology)
2. Revelation: Jesus as Suffering Servant (Isaiah 52-53)
3. Redemption:
 - a. Death: blood poured out "for the forgiveness of sins" (Matt 26)
 - b. Resurrection: drinking wine new in the Kingdom (Luke 22; John 6)
4. Recapitulation: a New Passover (Exod 12)
 - a. New Passover Lamb
 - b. Innocent "First-born Son"

The Mystery of the Passion

1. Revelation:
 - a. Jesus is the Son of God (High Priest, Barabbas)
 - b. Jesus is King of Israel (Pontius Pilate, Crowning with Thorns)
 - c. Jesus is not of this world (Son of Man, Pontius Pilate)
 - d. Jesus is the Suffering Servant (Silence, Scourging; Isa 53)
2. Redemption:
 - a. Innocent Righteous One: dies in place of the guilty (Matt 27)
 - b. Cry of the Multitude: "His Blood be on Us and on our Children" (Matt 27)
3. Recapitulation: the New Day of Atonement
 - a. Yom Kippur: once a year; sins of the people forgiven (Lev 16)
 - b. Scapegoat: bears the sins of the people (Lev 16:20-22)
4. The *Catechism* on the Trial of Jesus:
 - a. Jesus not unanimously rejected by "the Jews" (CCC 595)
 - b. Jews are not collectively responsible for the death of Jesus (CCC 596-97)

The Mystery of the Crucifixion

1. The Brutality of Crucifixion
 - a. Martin Hengel, *Crucifixion* (Philadelphia: Fortress, 1977)
 - b. St. Thomas Aquinas (*S.Th.* III Q.46, Art. 6)
2. Revelation:
 - a. True High Priest: the seamless linen ephod of Jesus (John 19)
 - b. King of the Jews: Mockery and the *Titulus* (Matt 27; John 19)
(INRI: Latin *Jesus Nazarenius Rex Iudaeorum*)
 - c. Son of God: Centurion's confession (Matt 27)
 - d. The Innocent Righteous One: "He trusts God" (Matt 27; cf. Wisdom 2)
3. Recapitulation:
 - a. The New Isaac: sacrificed on Mt. Moriah (cf. 2 Chron 3:1)
 - b. The New Passover Lamb: the LS; the scourging; stakes; "I thirst"
 - c. The New Adam: "Behold the Man"; pierced in his side
 - e. The New Temple: destroy this Temple; the torn Veil (Matt 27; John 2)
3. Redemption:
 - a. Lamb's Blood: protected Israel from Angel of Death
 - b. Passover: set the people free from Egypt and Pharaoh
 - c. The Opening of Heaven: "You will be with me in Paradise" (Luke 23)
 - d. Temple: place of sacrifice; rivers of blood and water (Zech 13; Ezek 47)

The Mystery of Redemption

Mystery of Redemption: Introduction

1. How does Jesus Redeem Mankind?
 - a. Prophet/Teaching Office: “truth shall make you free” (Ott, 179)
 - b. King/Pastoral Office: divine Lawgiver; spirit of obedience (Ott, 180-81)
 - c. Priestly Office: offers sacrifice; Cross is “apogee” of redemption (Ott, 185)
2. Two Intrinsic Reasons Redemption is Necessary (Ott, *Fundamentals*, 178)
 - a. The Infinity of Man’s Guilt
 - b. The Absolutely Supernatural Nature of Divine Life
3. The Problem of Sin:
 - a. Demands an atonement of *infinite* value
 - b. But *finite* man cannot supply such an atonement
 - c. We are unable to attain supernatural life by our own limited power
 - d. St. Augustine: “They can sell themselves but they cannot redeem themselves”
4. Four Key Dimensions of Redemption (cf. Ott, *Fundamentals*, 177)
 - a. Redemption: freedom from sin, the Devil, and death
 - b. Atonement: restores man’s supernatural union with God
 - c. Sanctification: God not only unites us to himself but makes us holy
 - d. Glorification/Divinization: Resurrection and entry into divine life

The Death of Jesus as Part of the Father’s Plan

1. *Jesus’ Death was caused by the Sin of All People* (CCC 597-98)
 - a. Jews are not collectively responsible for Jesus’ Death
 - b. *All Sinners* are guilty of Christ’s suffering and death
2. *Jesus’ Death was part of God’s plan of Salvation* (CCC 599-600)
 - a. The Crucifixion: not a result of chance
 - b. Mystery of predestination: Jesus is *predestined* to be crucified
 - c. Suffering Servant: Jesus’ death is a fulfillment of Scripture (Isaiah 53)
3. *Jesus took the Punishment of Fallen Humanity upon Himself* (CCC 602-603)
 - a. New Passover: an “unblemished” male lamb (Exodus 12)
 - b. Jesus “became sin”: he took the curse of sin on himself (Psalm 22)
 - c. Atonement: we are reconciled with God (Mid. Eng. “at-one-ment)
4. *Jesus’ Death Showed Eternal, Relentless, Universal Love of God* (CCC 604-605)
 - a. Cross: shows God loved us first
 - b. Parable of the Lost Sheep: God’s love is relentless
 - c. God desires the salvation of all: “a ransom for many” (Matt 20:28)

The Death of Jesus as His Voluntary Act of Sacrifice

1. *Jesus’ Whole Life is an Offering of Love to the Father* (CCC 606-608)
 - a. Redemption begins with the Incarnation
 - b. The Cross: a Trinitarian event; act of self-emptying love (cf. CCC 470)
2. *Jesus Willingly laid down His Life for Us* (CCC 609-612)
 - a. Self-Sacrifice: the greatest expression of love
 - b. Jesus freely accepted his Passion and death; the Last Supper and Gethsemane

3. *Jesus' Death is the Unique and Definitive Sacrifice* (CCC 612-15)
 - a. Fulfills all other sacrifices (New Passover, New Covenant)
 - b. A Sacrifice of the Trinity: Father, Son, and Spirit
 - c. **Substitutionary Atonement**: substitutes his obedience for our disobedience
4. *Jesus' Infinite Divine Love makes His Sacrifice Infinitely Valuable* (CCC 616-17)
 - a. No mere man could atone for the sin of all people
 - b. Only the Divine Son's sacrifice could have infinite merit (cf. Ott, 188)
5. *Jesus Calls Us to Participate in His Sacrifice* (CCC 618)
 - a. "Take up your cross and follow me"
 - b. Christ leaves us an Example of Divine Love (as in Mary)

St. Thomas Aquinas on the Passion

1. Was it Necessary for Christ to Suffer the Passion? (Q. 46, Art. 1)
 - a. Divine Mercy and Divine Justice (Obj 3 and Reply)
2. Was there any other possible way of Redemption? (Q. 46, Art. 2)
 - a. Impossible for God to deliver any other way? (Obj 3.)
 - b. Not absolutely necessary (Contrary, Reply Obj. 3)
3. Was there any more suitable way than the Cross? (Q. 46, Art. 3)
 - a. A Sign of God's Love
 - b. An Example of obedience, humility, constancy, and justice
 - c. An act that merited the glory of heaven
 - d. A motive to avoid sin
 - e. A fitting overthrow of the Devil by man
 - f. A public sign of victory over death (St. Chrysostom; Rep. Obj. 2)
4. Should Christ have suffered on a Cross? (Q. 46, Art. 4)
 - a. A Sign of the Ascension (St. Chrysostom, Contrary)
 - b. The Cross: "the chair of the Master Teacher" (St. Augustine)
5. Did Christ endure all Sufferings? (Q. 46, Art. 5)
 - a. No, not all particular kinds sufferings
 - b. But speaking generically, he did endure all sufferings
6. Was Christ's Suffering Greater than All Other Suffering? (Q. 46, Art. 6)
 - a. The Brutality of the Cross (Contrary)
 - b. The Infinite Nature of Christ's grief over sin (Rep. Obj. 4)

The Descent, Resurrection, Ascension, and Final Glorious Advent of the Messiah

The Messiah's Descent into Hades

1. Jesus truly experienced death (separation of soul and body) like all men (CCC 632)
2. He descended into "Hell": the realm of the dead (Heb *Sheol*; Gk *Hades*)
3. Recapitulation: redemption of men of "all times and all places"
(CCC 634; 1 Peter 3-4; Ephesians 4; Psalm 68)

The Resurrection of the Messiah

1. Jesus' prophecy of his Resurrection: the "sign of Jonah" (Matt 12:38-42)
2. The Resurrection: a "real event" that can be "historically verified" (CCC 639)
3. The Empty Tomb: an "essential sign" of the Resurrection (CCC 640; John 20)
4. The Resurrection: a "historical fact"; not generated by "the faith of the community"
(CCC 643-44; cf. Matthew 28; Luke 24; John 20)
5. The Nature of Jesus' Risen body (Luke 24; John 2)
 - a. Physical: the *same* body, "flesh and bones"; the wounds (Luke 24; John 20)
 - b. Impassible: not subject to suffering
 - c. Immortal: not subject to death
 - d. Transcendent: not subject to space and time
 - e. Integral: body totally subject to Christ's will (he can veil himself; John 20)
 - f. Glorious: splendor/brightness of divine beatitude unveiled (cf. Transfiguration)
6. Difference between Resurrection and "resuscitation" (CCC 646)
7. Christ's Resurrection: source of our future resurrection (CCC 655; 1 Cor 15)

The Ascension of the Messiah

1. Recapitulation: entry into the New Temple (CCC 662; John 12:32)
2. Jesus is "bodily" in heaven in his "incarnate" and "glorified flesh" (CCC 663)
3. The Ascension: the "inauguration of the Messiah's kingdom" (CCC 664;
Psalm 110; Daniel 7)

The Final Coming of the Messiah in Glory

1. Recapitulation: Christ is "Lord of the cosmos and of history" (CCC 668)
2. Church is "the kingdom present in mystery" (CCC 669)
3. The "Second Coming": the *advent* of Christ in Glory (CCC 671; L&S 156)
4. The Present: "watching and waiting" for glorious messianic kingdom (CCC 672)
5. When Messiah Comes (CCC 675-77; Matthew 24; Mark 13; Luke 17, 21)
 - a. Destruction of the Temple (CCC 585; Matthew 24; Josephus, *War* 6.288-300)
 - b. Conversion of all Israel: "restoration of all things" (CCC 674; Acts 3:21)
 - c. Coming of Anti-Christ (Matthew 24)
 - d. Great Tribulation (final "Passover" of the Church) (Matthew 24)
 - e. The Final Judgment (Matthew 25)
 - f. The New Creation: (CCC 1042-50)
(see also Revelation 21; Rom 8; 1 Cor 15; 2 Pet 3)