

Briefs on Jesus Christ¹

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¹ RJMI's Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

Jesus advanced in wisdom, age, and grace, in context

“And Jesus advanced in wisdom and age and grace with God and men.” (Lk. 2:52)

Advanced in wisdom: Not that Jesus’ human nature was not wiser or more full of knowledge and grace at any future period of his human life than at the moment of the Incarnation because his human nature was divinized (deified) by the divine nature of his divine personhood at the instant of the Incarnation.²

What, then, does this verse mean when it says that Jesus advanced in wisdom and grace? It means that from man’s perspective Jesus *appeared* to advance in wisdom and grace in the eyes of God and men as he grew older.

At first, Jesus hid his divine nature from men and thus wanted to appear only as a man among men and to be treated and thought of as such. See commentary of Jn. 14:28. Hence as Jesus’ humanity increased in years, he chose to manifest increasing signs of wisdom and grace, of which he was always endowed with from the moment of the Incarnation. For he went on producing greater acts of wisdom and virtue day by day that he might teach us to do the same. By this he excited men to the praise of God from the consideration of favors God had bestowed upon him and thus he conducted to the honor of God and the salvation of men.

St. Athanasius says that Jesus “advanced in that the Godhead was manifested in him more fully as time went on.” (*Four Discourses against the Arians*, Discourse 3, Chapter 28, Sec. 41.) Jesus’ gradual manifestation of wisdom and grace to men can be compared to the sun, always equally brilliant in itself, but is said to increase in splendor till it has reached its meridian brilliancy. Hence just as the sun manifests its brightness in degrees upon the earth when it is rising but is always equally bright, so also Jesus Christ manifested his wisdom and grace in degrees to men as he grew older but always possessed the fulness of wisdom and grace in his human nature from the instant of the Incarnation. In the same way, Jesus’ outward appearance to men was that he was only a man while he hid his divinity. However, he gave Peter, James, and John a glimpse of his divinity during the Transfiguration: “And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow... And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.” (Mt. 17:1-2, 9)

Jesus condescended to his humanity and hid his divinity

When Jesus began his public ministry, he condescended to his humanity and hid his divinity. He did not at first reveal or even hint at his divinity to anyone, not even to his apostles. Therefore he pretended to be only a man so as to be treated as only a man and not also as God, which would have overwhelmed men and prevented them from treating him as they would other men. Even though St. Raphael is an Archangel, he pretended to be a man in order to be treated as a man among men. Hence he hid his angelic nature. He appeared to both the elder Tobias and his son Tobias and told them he was an Israelite:

“Tobias going forth found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an angel of God, he saluted him and said: From whence art thou, good young man? But he answered: Of the children of Israel.” (Tob. 5:4-7)

Raphael and Jesus did not lie to men, since a lie is a sinful falsehood; but they did deceive men with non-sinful falsehoods.³ When Raphael revealed to Tobias and his son that he was an angel, they were so overwhelmed that they fell to the ground:

² See Long Commentary: “Jesus’ human nature was divinized and thus is divine,” p. 13.

³ See RJMI article *A Lie Is a Sinful Falsehood*.

“For I am the angel Raphael, one of the seven, who stand before the Lord. And when they had heard these things they were troubled, and being seized with fear they fell upon the ground on their face.” (Tob. 12:15-16)

Can you imagine the reaction of men if Jesus, without sufficiently preparing them, revealed his divine nature to men and thus said that he was not only a man but also God!

Another reason that Jesus at first did not tell men that he was not only man but also God was because they were not yet prepared to accept the dogma of the Holy Trinity, that there are three divine persons in the one true God. That is why Jesus told his apostles:

“I have yet many things to say to you, but you cannot bear them now.” (Jn. 16:12)

At first, Jesus wanted only his apostles to know that he was the Messiah:

“He [Jesus] saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ. And he strictly charged them that they should not tell any man of him.” (Mk. 8:29-30)

Therefore Jesus wanted other men to believe he was only a prophet but not the Messiah:

“The multitudes...held him [Jesus] as a prophet.” (Mt. 21:46)

Jesus silenced the devils because they knew Jesus was not only a man and a prophet but also the Messiah and God:

“And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.” (Lk. 4:41)

When Jesus gave Ss. Peter, John, and James a glimpse and strong hint of his divinity during the Transfiguration, he told them not to tell anyone until after his resurrection:

“And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow... And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.” (Mt. 17:1-2, 9)

Hence even to this point, Jesus did not want men to know he was God. This explains several verses in which Jesus pretends to be only a man and not also God and thus hides his divine nature. For example,

1. Jesus hid his divinity when he pretended that he did not know who touched him: “And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.” (Lk. 8:45-46) Hence Jesus told a non-sinful falsehood.
2. When Jesus said, “But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father” (Mk. 13:32-33), he pretended to be only a man. Because the Incarnate Jesus is God, he did know the hour but did not want men to know lest they might think that he was God. Hence Jesus told a non-sinful falsehood. (See commentary on Mk. 13:32)
3. When Jesus said “Why dost thou call me good? None is good but God alone” (Lk. 18:19), he pretended to be only a man. Obviously Jesus is goodness itself because he is God. Hence Jesus told a non-sinful falsehood. Or, it is more probable that Jesus was hinting that he is God by saying that “God is good, I am good, and therefore I am God,” as he was also called the good shepherd. “I am the good shepherd; and I know mine, and mine know me.” (Jn. 10:14)

And during the Old Testament era, God pretended to be ignorant and thus told non-sinful falsehoods. For example,

God pretended to be ignorant when he addressed Cain: “And the Lord said to Cain: Where is thy brother Abel?” (Gen. 4:9)

And regarding Sodom, “The Lord said: The cry of Sodom and Gomorrha is multiplied and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me or whether it be not so that I may know.” (Gen. 18:20-21)

The main reason many men cannot correctly explain the verses in which Jesus condescended to his humanity and hides his divinity is because of the stoic belief that all intentional falsehoods are lies and thus sinful and thus can never be good and even, at times, necessary. Not only many of the anti-Church Fathers and most if not all of the scholastics were infected with this stoic belief but even some of the true Church Fathers. They deny or ignore the many examples in the Bible where holy angels and holy men told non-sinful falsehoods by the inspiration of God and were blessed for doing so. For example, Sarah, Joseph, Hebrew midwives, Rahab, Jahel, St. Raphael the Archangel, Judith, Michol, Chusai, David, the woman of Thecua, Jeremias, Eliseus, and Jesus told non-sinful falsehoods. And Jesus deceived the apostles by telling them that he was not going up to a feast in Jerusalem, but he went up anyway (See Jn. 7:8:14).⁴

There is no credible explanation for the verses in which Jesus says “of that day or hour no man knoweth, neither the angels in heaven, nor the Son” and “Why dost thou call me good? None is good but God alone” other than that Jesus is telling non-sinful falsehoods and thus deceiving men, even his apostles, for a good reason; that is, because he wanted to hide his divinity and only at times did he chose to gradually reveal his divinity. It is certain that in these instances Jesus deceived men because Jesus can do all things, knows all things, is the source of all doctrine, is all-powerful, is all good, and is equal to the Father in his divine personhood because Jesus is not only a man but is also God and even his human nature is divinized and thus is divine.⁵

Jesus created physical life and the Holy Spirit creates spiritual life

Jesus Christ created physical life, which includes angels and humans (body and soul). And the Holy Spirit creates spiritual life in the spirits of angels and the souls of men.

Hence the dogma that God the Son, Jesus Christ, created all things; that is, the physical life or existence of all creatures:

“In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made.” (Jn. 1:1-3)

St. Paul teaches that the Father made all things by his son Jesus Christ:

“God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.” (Heb. 1:1-2)

“Giving thanks to God the Father, who hath... translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist.” (Col. 1:12-17)

⁴ For the evidence, see RJMI article *A Lie Is a Sinful Falsehood*.

⁵ See Long Commentaries: “Jesus’ human nature was divinized and thus is divine,” p. [13](#).

Therefore, the more recent form of the Apostles' Creed must be taken in context or it would deny the dogma that God the Son created all things:

The More Recent Form of the *Apostles' Creed*: "I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ his only Son, our Lord."
(D. 6)

In context, it means all things were created by God the Father through God the Son, Jesus Christ. The original Apostles' Creed was more accurate. It did not say "God the Father, Creator of heaven and earth."

Original *Apostles' Creed*: "I believe in God the Father almighty; and in Jesus Christ, his only begotten Son, our Lord," (D. 2)

The Nicene Creed must also be taken in context or it would deny the dogma in one place but profess it in another:

Nicene Creed, 325: "I believe in one God, the Father almighty, maker of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ..., being of one substance with the Father, by whom all things were made..."

It is said that the Father created all things in the same way it can be said that a king won a battle even though he did not fight in the battle but oversaw it. In 2 Kings 6:38, it says that King Solomon built the first temple, but he did not do the actually building but oversaw it:

"And in the eleventh year in the month Bul (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he [King Solomon] was seven years in building it." (3 Ki. 6:38)

And Zachary 4:9 says the following:

"The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it." (Zach. 4:9)

But Zorobabel, the prince, did not literally build the second temple but oversaw it. Hence when it is said the God the Father created all things it means as an overseeing and thus he created all things through God the Son. This is what St. Augustine means in the places where he says that God the Father made all things. In his following quote he tells you the correct context. In one place he says God the Father made all things but in another that God the Father made all things through God the Son:

St. Augustine, *Lectures on the Gospel of St. John*, Tractate 1 (John 1:1-5): "5. Accordingly, brethren, of these mountains was John also, who said, 'In the beginning was the Word, and the Word was with God, and the Word was God.' This mountain had received peace; he was contemplating the divinity of the Word. Of what sort was this mountain? How lofty? He had risen above all peaks of the earth, he had risen above all plains of the sky, he had risen above all heights of the stars, he had risen above all choirs and legions of the angels. For unless he rose above all those things which were created, he would not arrive at him by whom all things were made. You cannot imagine what he rose above, unless you see at what he arrived. Dost thou inquire concerning heaven and earth? They were made. Dost thou inquire concerning the things that are in heaven and earth? Surely much more were they made. Dost thou inquire concerning spiritual beings, concerning angels, archangels, thrones, dominions, powers, principalities? These also were made. For when the Psalm enumerated all these things, it finished thus: 'He spoke, and they were made; He commanded, and they were created.' If 'He spoke and they were made,' it was by the Word that they were made; but if it was by the Word they were made, the heart of John could not reach to that which he says, 'In the beginning was the Word, and the Word was with God, and the Word was God,' unless he had risen

above all things that were made by the Word. What a mountain this! How holy!
How high among those mountains that received peace for the people of God, that
the hills might receive righteousness!”

While God the Son, Jesus Christ, gives physical life to men by creating their bodies and souls and physical life to angels by creating their spirits, the Holy Spirit gives spiritual life to the souls of men and to the spirits of angels. Hence the Nicene Creed says, “I believe in the Holy Spirit, the Lord and giver of life...”; that is, the giver of spiritual life.

- The souls of men that are not yet holy are said to be spiritually dead even though they physically exist. It is God the Holy Spirit who gives them graces and other spiritual gifts to move them toward holiness, provided men cooperate with the graces and other gifts.
- The souls of men that are holy are said to have spiritual life. It is God the Holy Spirit who gives them spiritual life by his grace. And he gives them graces and other spiritual gifts so that they may remain holy, provided they cooperate with the graces and other gifts.

“And Moses said to the children of Israel: Behold the Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda. And hath filled him with the spirit of God, with wisdom and understanding and knowledge and all learning.” (Ex. 35:30-31)

“And hope confoundeth not because the charity of God is poured forth in our hearts by the Holy Spirit who is given to us.” (Rom. 5:5)

“But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory as by the Spirit of the Lord.” (2 Cor. 3:18)

This is what Jesus meant when he told Nicodemus that men who are already born of the flesh must be born again to be saved:

“Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.” (Jn. 3:3-6)

Jesus’ task was to make men born of the flesh by creating Adam and Eve and by creating souls. The job of the Holy Spirit is to make men born again by sanctifying souls; souls which were already created by Jesus Christ. While God the Holy Spirit is the dispenser of all grace, which thus includes sanctifying grace, God the Son, Jesus Christ, made sanctifying grace available by his sacrificial death.

The souls of the Old Testament elect were only partially justified. Part of their souls was justified, freed from sin. The other part contained forgiven sins that were covered by the grace of the Holy Spirit, which I call covering grace. But their souls were still considered dead in the sense that they could not get to heaven until their covered sins were remitted by sanctify grace, which comes from the Holy Spirit and was made available by Christ’s sacrificial death.

Therefore Jesus Christ creates physical life and the Holy Spirit creates spiritual life, and both do so by the Father. This dogma was infallibly defined by Pope St. Damasus in 382 at the Council of Rome:

Pope St. Damasus, *Council of Rome*, 382: “(19) If anyone does not say that the Father made all things through the Son and his Holy Spirit, that is, the visible and the invisible, he is a heretic.” (D. 77)

The Father, then, is the overseer of creation while the Son and Holy Spirit did and do the actual creating. Even though Caesarius of Arles was a heretic, he teaches the truth in this regard:

Heretic Caesarius of Arles, *Sermon 212*, On the Mystery of the Holy Trinity, and the Divine Nature of the Holy Spirit, 6th century: “(2) We read in the Old Testament that ‘in the beginning God created the heavens and the earth,’ and ‘a mighty wind swept over the waters.’ In God understand the Father, in the beginning accept the Son, and recognize the Holy Spirit as spread over the waters. The excellence of the one in authority swept over the waters, prefiguring even then, I believe, the gifts of baptism. In creating man, too, the threefold repetition of the divine nature shows that there is need of not one but three persons. For thus we read: ‘Then God said: Let us make man in our image, after our likeness.’ Notice that the sentence is simple in its intention but manifold in its reply. ‘Then God said: ‘Let us make man.’ What is this except the substance of unity speaking, and the power of the Trinity in operation! See how the name of God is mentioned three times in the creation of man, for we have it in Genesis: ‘Then God said: ‘Let us make man’ again: ‘God created man’; and a third time: ‘God blessed him.’ God said, God created, God blessed; the Father said [commanded and oversaw creation], the Son created [physical life], the Holy Spirit blessed [creates spiritual life].”

Jesus delivers the kingdom to the Father, in context

“And of his [Jesus’] kingdom there shall be no end.” (Lk. 1:33)

“Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.” (1 Cor. 15:24)

“And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.” (1 Cor. 15:28)

Ambrosiaster, 4th century, commentary on 1 Cor. 15:24-27:

“Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet.”

“Paul says this because when the kingdom is handed over, the end of the world will come, since the resurrection will have been brought to its conclusion. Some people are terrified by this and reject the literal meaning of the expression because, as they say, they want to think higher thoughts. They are shocked when they hear the sound of the expression ‘When he shall have handed over the kingdom to [his] God and Father,’ because they think that if you take it literally, it means that Christ will be left without anything for himself. They suppose that if he hands something over, then he will no longer have it, as if the Father had made himself destitute when he gave everything to the Son [in the first place]. For the Lord himself says: ‘All things have been handed over to me by my Father.’ (Jn. 13:3) Later he adds: ‘This is eternal life, that they should recognize that you alone are the true God and he whom you have sent, Jesus Christ.’ (Jn. 17:3) You see from this that while the Son is ruling, the Father is ruling also. How could anyone believe that when the Son hands everything back to the Father, he is thereby leaving himself with nothing, when the angel said to Mary: ‘And the Lord God shall give to him the throne of his father David, and he will reign in the house of Jacob forever and there shall be no end of his kingdom.’ (Lk. 1:32-33)

“Daniel also describes the same kingdom: ‘The God of heaven shall summon up another kingdom, which shall never be destroyed, and this kingdom will last forever.’ (Dan. 2:44) No one should doubt, therefore, that the Son will reign with his Father forever. This is the standard teaching about the kingdom, that once all things have been made subject to the Son and they have worshiped him as God, and once death has been destroyed, then Christ will make it clear to them that he is not the ultimate source of all things, but that it is only through him that all things exist. To hand over the kingdom to God the Father will be to show that the Father is the one ‘from whom all fatherhood in heaven and on earth is named.’ (Eph. 3:15) Then the end will come. Finally, the resurrection of the dead is the destruction of death.”

Ambrosiaster, 4th century, commentary on 1 Cor. 15:28:

“But when it says, ‘All things are put in subjection under him,’ it is plain that he is excepted who put all things under him. ‘When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one.’

“Paul is here expounding the same idea as before, wanting to make clear what it means for the Son to hand the kingdom over to his God and Father. It does, however, add this to the sense: the Father, in handing the kingdom over to the Son, has not thereby subjected himself to the Son in the way that the Son has subjected himself to the Father.

“The Father has subjected everything to the Son in order for the Son to be honored in a way similar to that in which the Father is honored. Therefore, when everything has confessed that Christ is God and been subjected beneath his feet, Christ the Lord will also be made subject to God the Father, so that God may be all in all. What Paul is saying is that when the pride of all rulers and powers and dominions has been put down and they have all worshiped Christ as God, then even Christ, because of the Father’s unique authority, will show that although he is God, he is also from God, so that the sublime and ineffable authority of the single originating principle may be preserved.

“The subjection of Christ to the Father means that every creature will learn that he is subject to Christ, who in turn is subject to the Father, and will thus confess that there is only one God, from whom all things derive.”

Ambrosiaster, *Questions of the Old and New Testaments*, 4th century, “Question 26 on Luke 1:33:

“We read in the gospel that the angel predicted to Mary, mother of the Lord, that the reign of Christ would ‘have no end.’ Daniel makes the same prediction: ‘Then will arise an eternal kingdom that will never be destroyed.’ On the contrary, the apostle speaking of the Lord says: ‘When he has given his kingdom to God his Father’ (1 Cor. 15:28); how will his Kingdom be eternal, since he must give it to God his Father?

“In saying, the Son does not lose the kingdom by giving it to his Father, and so the words of the Apostle are true, without the angel and Daniel being in contradiction with them. Whoever thinks it their duty to call in question their testimony would bring unbelief to an excess. But we, whose faith cannot be shaken, see how it is to be understood that the Son hands the kingdom over to his Father, which the Apostle in another place explains in these terms: ‘Then the Son Himself will be subject to him who has subjected all things to him, that God may be all in all.’ (1 Cor. 15) This submission is the very act of surrender of the kingdom, so here is the interpretation that it is necessary to admit, not to deny that the Son is subject to his Father, and yet to recognize that his kingdom is eternal, that is to say, the kingdom of the Son, ‘for in the name of Jesus every knee shall bend in heaven, on the earth, and in the underworld.’ (Phil. 2:10) The Apostle St. Peter

confirms this truth when he says: ‘No other name under heaven was given to men by which we must be saved.’ (Acts 4) And did not the Lord himself say to his disciples, ‘Until now you have not asked anything in my name, ask and I will answer you?’ (Jn. 16) The reign of the Son therefore consists in the fact that it is in his name that men are saved, and that all the prayers addressed to him until the end of the world are answered. But when all creatures have confessed Jesus Christ willingly or by force, and have been subjected to the power against which they have resisted, then the mystery of one God will be revealed to all men, and all thanksgivings will go back to God the Father, the principle of all things, that all preaching cease, one God be recognized in the mystery of the Trinity. Indeed, when all the powers, all the principalities and the dominions will have bowed their knee before Jesus Christ, then the Son will reveal that it is not the first principle from which all things come, but his Son in whom we see the Father. This is how he submits and gives the kingdom to his Father. In revealing that his Father is the first principle of all things, he submits to him by declaring that he comes from him. Indeed, the advent of the Son of God is surrounded by so much majesty and splendor that all the powers and choirs of the angels could believe that he is the only God par excellence. Now, the Savior declaring that he is not the one who is called the Father, but his Son, while continuing to reign, hands the kingdom over to his Father.”

[RJMI: Hence God the Father’s earthly Kingdom will be forever and will be also ruled by God the Son, who is in subjection to the Father by way of his eternal generation from the Father. Therefore, God the Son will reign as King of kings on earth forever by the authority of God the Father.⁶

Jesus’ human nature has a distinct will and power than his divine nature

While the divine nature of God the Father, God the Son, and God the Holy Spirit is one and the same and thus each person has the one same will and power, the human nature of God the Son is distinct from the his divine nature, as the incarnate Jesus has two natures, a divine nature and human nature. Hence Jesus’ human nature has its own will and power distinct from his divine nature’s will and power. This is an ordinary magisterium dogma from Pentecost Day in AD 33. And it was also infallibly defined by solemn magisterium.

Beware, then, of the monothelite heresy, which teaches that the incarnate Jesus only has one will and power, a divine will and divine power, and thus not also human will and human power:

The History of Heresies, by apostate Alphonsus de Liguori, 18th century: “4. In the year 622, according to Noel Alexander (1), or 630, according to Fleury (2), the Monothelite Heresy sprung up; and this was its origin : Some Bishops who had received the Council of Chalcedon, recognizing two Natures in Christ, still asserted that as both Natures were but one Person, we should only recognize in him one operation (3). N. Alexander (loco cit.) says that the founder of this error was Sergius, Patriarch of Constantinople; he communicated his opinions [heresy] to Theodore, Bishop of Pharan, in Arabia, and he answered him that his sentiments were the same.

“It happened also about this time that the Emperor Heraclius was in Gerapolis in Upper Syria, when he was visited by Athanasius, Patriarch of the Jacobites, a crafty and wicked man; he gained the Emperor’s confidence, who promised to make him Patriarch of Antioch, if he would receive the Council of Chalcedon. Athanasius pretended to receive it, and confessed the two Natures; he then asked the Emperor, if, having received the two Natures, it was necessary to recognize in the person of Christ two wills and two operations, or one alone. This question posed him, and he wrote to Sergius, Patriarch of Constantinople, and asked also the opinion of Cyrus,

⁶ See Long Commentaries: “Jesus, the ways he is less than the Father and was less than the angels,” p. 26.

Bishop of Phasis, and both persuaded him, that he should confess in Christ one will alone, and only one operation, as he was only one Person.”⁷

While the monothelite heretics profess belief in the dogma that Jesus has two natures, a divine nature and human nature, they, by implication, deny this dogma when they teach that he only has one will and power, the divine will and divine power. If that were true, then Jesus’ human nature is actually nothing or a lifeless robot because it has no will or power. The apostate Alphonsus de Liguori points out this contradiction:

Ibid, continued: “The Eutychian Athanasius was quite satisfied with this false doctrine, because, if we recognize in Christ only one operation, we should, according to the Eutychian system, only recognize one Nature also.”

The ordinary magisterium and the solemn magisterium condemn the monothelite heresy. In the Garden of Gethsemane Jesus’ human will petitioned his divine will, the divine will he shares with the Father and Holy Spirit:

“And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.” (Mt. 26:39)

And all the Church Fathers teach the same. To my knowledge, the first time the ordinary magisterium dogma that the incarnate Christ has two wills and thus two powers (operations) was made a solemn magisterium dogma was by Pope St. Leo the Great in the Council of Chalcedon in 451. He first taught it in 449 in his Letter 28 (*Lectis Dilectionis Tuae*), to Flavian, Patriarch of Constantinople. This letter was then made infallible in the Council of Chalcedon in 451 and has since been called a dogmatic epistle:

Pope St. Leo the Great, Dogmatic Epistle 28 (*Lectis Dilectionis Tuae*), to Flavian, Bishop of Constantinople, 449: “(4) ...For He who is true God is likewise true man, and there is no falsehood in this unity, as long as there are alternately the lowliness of man and the exaltedness of the Divinity. For just as God is not changed by his compassion, so man is not destroyed by his dignity. For each nature does what is proper to it with the mutual participation of the other; the Word clearly effecting what belongs to the Word, and the flesh performing what belongs to the flesh. One of these gleams with miracles; the other sinks under injuries. And just as the Word does not withdraw from the equality of the paternal glory, so his body does not abandon the nature of our race.” (D. 144)

Denzinger 143: “St. Leo I, The Great (440-461)... [From the dogmatic epistle (28) ‘Lectis dilectionis tuae’ to Flavian, Patriarch of Constantinople, June 13, 449]”

Denzinger’s Footnote 1: “The Fathers of the Council IV of CHALCEDON received this epistle, crying, ‘PETER has spoken through Leo’ ”

Pope Leo the Great, *Council of Chalcedon*, 451: “The Creed of the 318 Fathers: To these it has suitably added, against false believers and for the establishment of orthodox doctrines the letter of the primate of greatest and older Rome, the most blessed and most saintly Archbishop Leo, written to the sainted Archbishop Flavian to put down Eutyches’s evil-mindedness, because it is in agreement with great Peter’s confession and represents a support we have in common. ...So, following the saintly fathers, we all with one voice teach the confession...

“Second Session: ...Leo bishop of Rome to his beloved brother Flavian: 23. After the reading of the aforesaid letter the most devout bishops exclaimed: ‘This is the faith of the fathers. This is the faith of the apostles. We all believe accordingly. We orthodox believe accordingly. Anathema to him who does not believe accordingly!’

⁷ c. 7, art. 2.

Peter has uttered this through Leo. The apostles taught accordingly [ordinary magisterium].”

It was again infallibly defined in 649:

Pope St. Martin I, *The Lateran Council*, Against the Monothelites, 649:

“Canon 10. If anyone does not properly and truly confess according to 263 the holy Fathers two wills of one and the same Christ our God, united uninterruptedly, divine and human, and on this account that through each of his natures the same one of his own free will is the operator of our salvation, let him be condemned. (D. 263)

“Canon 11. If anyone does not properly and truly confess according to 264 the holy Fathers two operations of one and the same Christ our God uninterruptedly united, divine and human, from this that through each of his natures he naturally is the same operator of our salvation, let him be condemned. (D. 264)

“Canon 12. If anyone according to the wicked heretics confesses one will and one operation of Christ our God, to the destruction of the confession of the holy Fathers and to the denial of the same dispensation of our Savior, let him be condemned. (D. 265)”

A History of the Councils of the Church (aka A History of the Christian Councils), by apostate Bishop Charles Joseph Hefele, D.D., 1894: “The first great act of the new Pope was the holding of that famous Synod, in importance almost oecumenical, which was opened on the 5th of October 649, in the Basilica of Constantine (*Ecclesia Salvatoris*) in the Lateran. It lasted until October 31, fell into five sessions, here called numbered 105 bishops, chiefly from Italy, Sicily, and Sardinia, with some Africans and other foreigners... The Pope presided, and had the Acts immediately translated into Greek, that he might be able to send them to the Emperor and the Oriental bishops.”⁸

And it was again infallibly defined in the 9th century:

Pope Hadrian II, *Fourth Council of Constantinople*, 869-870: “Further, we accept the sixth, holy and universal synod (Constantinople III), which shares the same beliefs and is in harmony with the previously mentioned synods in that it wisely laid down that in the two natures of the one Christ there are, as a consequence, two principles of action and the same number of wills. So, we anathematize Theodore who was bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, the unholy prelates of the church of Constantinople, and with these, Honorius of Rome, Cyrus of Alexandria as well as Macarius of Antioch and his disciple Stephen, who followed the false teachings of the unholy heresiarchs Apollinarius, Eutyches and Severus and proclaimed that the flesh of God, while being animated by a rational and intellectual soul, was without a principle of action and without a will, they themselves being impaired in their senses and truly without reason. For if the one and same Christ and God exists as perfect God and perfect man, it is most certain that none of the natures which belong to him can exist partially without a will or without a principle of action, but that he carried out the mystery of his stewardship when willing and acting in accordance with each substance; this is how the chorus of all God’s spokesmen, having knowledge of it from the apostles down to our own time [ordinary magisterium], have constructed a colorful representation of that human form, assigning to each part of the one Christ natural properties distinct from each other, by which the meanings and conceptions of his divine nature and of his human nature are believed beyond all doubt to remain without confusion.”

⁸ Translated from the German and edited by William R. Clark, M.A. Published by T. & T. Clark, Edinburgh, 1894. Vol.5, b. 16, c. 1, sec. 307, pp. 98-99.

(See in RJMI article *Brief on the Holy Trinity*: The three divine persons have one will and operation but act separately.)

Jesus' human nature was divinized and thus is divine

Jesus' human nature was divinized (deified) by his divine nature at the instant of the Incarnation. Hence, the instant his human body was conceived in the womb of Mary, his human body was divinized. And the instant his human soul was created within his human body his human soul was divinized:

Third Council of Constantinople, 680-681: "His [Jesus'] most holy and immaculate animated flesh deified has not been destroyed but in its own status and plan remained, so also his human will deified has not been destroyed, but on the contrary it has been saved... For...that one...entire deification, which is understood in the Savior, is not contrary to God. But we glorify two natural operations...in our Lord Jesus Christ himself, our true God, that is, the divine operation and the human operation..."⁹

Pope St. Damasus, *Faith of Damasus*, 4th century: "He who was God was born a man; and he who was born a man operates as God..."¹⁰

Pope St. Gelasius, *Tome of Gelasius*, 5th century: "For although one and the same person is the Lord Jesus Christ, and the whole God man and the whole man God, and whatever there is of humanity, the God man makes his own, and whatever there is of God, the man God possesses, nevertheless, granted that this remains a mystery and cannot be explained in any degree, thus the whole man continues to be what God is, as the whole God continues to be whatever man is..."¹¹

Therefore, since the Incarnation, Jesus added to his divine nature a divine human nature in the unity of one divine person. Even though Jesus now has a human nature, he is not a human person (a human being). He is a divine person (a divine being) with a divine human nature. He is a divine person with a divine nature from all eternity and a divine human nature from the instant of the conception of his human body and creation of his human soul. As such, Jesus' human nature is divine. He has a divine human soul, a divine human body, divine human blood (as manifest in the Holy Eucharist), a divine human heart (as manifest in his Sacred Heart), a divine human will, and a divine human mind. Therefore, Jesus' human nature, as well as his divine nature, is all-knowing, all-wise, all powerful, and contains the fulness of all graces.

This does not deny the dogma that the Incarnate Christ has two wills, a divine will and a human will. His divine will operates in accordance with his divine nature. But his divine human will operates in accordance with his divine human nature. Two different operations and thus two natures in one divine person!

Beware, then, of the blasphemous heretics who teach that Jesus' human nature was not divinized and thus his human mind was ignorant from birth and had to learn things from others as he grew. This blasphemy and heresy was manifest in the movie *The Last Temptation of Christ*. Leporius held this heresy in the 5th century. But by the efforts of St. Augustine, he repented and abjured his heresy that Jesus human nature was ignorant:

The Faith of the Early Fathers, by apostate William Jurgens, 1979: "Leporius was a monk in Gaul, probably of the Diocese of Treves, when, because of his heretical doctrines, he was obliged to leave his monastery to become a homeless wanderer.

⁹ Definition of the Two Wills of Christ, D. 291-292.

¹⁰ D. 16.

¹¹ Tome of Gelasius, *Necessarium*, on the two natures in Christ; D. 168.

His jourmeyings brought him to Africa where he met Augustine; and the great doctor of Hippo cured his heretical tendencies.”¹²

Leporius, *Document of Amendment*, 426: “(3) We confess, therefore, that our Lord and God, Jesus Christ, the only Son of God, born of the Father before the ages, and in times most recent, made man of the Holy Spirit and the Ever-Virgin Mary, was born God; and confessing each substance, we accept, in the light of pious faith, that his humanity and his divinity are united inseparably. And thus, from the time when he took flesh, we say that all that was of God passed into the Man, and all that was of man came into God; and that is what we mean when we say that the Word became flesh: not that by some conversion or change he began to be what he before was not, but that by the power of the divine economy the Word of the Father, never departing from the Father, deigned to become really man; and the Only-begotten was incarnate in that secret mystery which he understood; for it is ours to believe, his to understand...

“(6) Our faith consists largely in this: that we believe that the only Son of God, not adoptive but his own, not a phantasm but real, not temporary but eternal, suffered all things for us according to the flesh... But so that I may leave no suspicion in anyone’s mind in regard to this matter, I did formerly say, or rather, I answered to objections and said that our Lord Jesus Christ, as Man, was without [certain] knowledge. But now I not only do not presume to say such, but I even anathematize my earlier opinion advanced in this matter; for it is not allowed to be said that, even as Man, the Lord was ignorant of the Prophets.”¹³

This heresy that Jesus was not all knowing in his human nature, in his human mind, and thus was ignorant of things was called the Agnoetae heresy:

Nominal *Catholic Encyclopedia*, Agnoetae: “The name given to those who denied the omniscience either of God or of Christ.

“The Theophronians, so named from their leader, Theophronius of Cappadocia (370), denied that God knew the past by memory or the future with certainty; and taught that even for a knowledge of the past He required study and reflection.

“The Arians, regarding the nature of Christ as inferior to that of His Father, claimed that He was ignorant of many things.

“The Apollinarists, denying that Christ had a human soul, or, at least, that He had an intellect, necessarily regarded Him as devoid of knowledge.

“The Nestorians generally, and the Adoptionists who renewed their error, believed that the knowledge of Christ was limited; that He grew in learning as He grew in age.”

Therefore, to believe the heresy that Jesus’ human mind is not all-knowing is also a Nestorian heresy which, at least by implication, teaches that Jesus’ human nature is separate from his divine nature and thus not united to his divine nature:

Nominal *Catholic Encyclopedia*, Nestorius and Nestorianism: “Nestorius was a disciple of the school of Antioch, ...The Antiochenes insisted upon the completeness of the humanity which the Word assumed. Unfortunately, they represented this human nature as a complete man, and represented the Incarnation as the assumption of a man by the Word... But the Antiochene writers did not mean that the ‘man assumed’ (*ho lephtheis anthropos*) was taken up into one hypostasis with the Second Person of the Holy Trinity. They preferred to speak of *synapheia*, ‘junction’, rather than *enosis*, ‘unification.’”

¹² v. 3, pp. 196-197, 2048-2048.

¹³ *PL* 31, col. 1221-1232; *Mansi*, vol. 4, pp. 518-528; *Ibid: Faith of the Early Fathers*, 2048-2049.

This heresy destroys the unity of the natures. Even though it is a dogma that Jesus' divine nature and human nature are distinct natures, it is also a dogma that they are united, which is how Jesus' human nature got divinized, by this union.

According to these heretics, Jesus human nature, in this way, is no different than the human nature of other men. Hence, they make no account of the fact that the Father of Jesus' human nature is God, while the fathers of the rest of men are mere human fathers. Jesus' human nature was conceived in the womb of Mary by God the Holy Spirit, and thus the Father of Jesus' human nature is God, and the mother of Jesus' human nature is the Blessed Virgin Mary. That means that not only did God the Son's divine nature take on a human nature in Mary and thus his divine nature and human nature are united in one divine person, but also that the human nature of Jesus contains a part of God, the part that a father gives to his offspring. A human creature gets the father part (the father's genes) from his human father and the mother part (the mother's genes) from his human mother:

Wikipedia: "Mother's genes are usually 50% of a child's DNA, and father's genes are the other 50%."

Jesus' human nature got the mother part (the mother's genes) from his human mother, Mary. And he got the Father part (the father's genes) and the Y chromosome to make his human nature male from God, not in a carnal way but in a spiritual way. Hence, the male genes and Y chromosome of Jesus' human nature is not exactly like ours but is of an infinitely higher order. If this were not true, then the following words of God would be false:

"And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Lk. 1:34-35)

"Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Spirit." (Mt. 1:18)

This is my opinion as to how Jesus' human nature was divinized at the instant of the conception of his human nature. But even if this opinion (this theology) is wrong, it is still a dogma that Jesus' human nature is divinized and thus he has a divine human nature:

Third Council of Constantinople, 680-681: "His [Jesus'] most holy and immaculate animated flesh deified has not been destroyed but in its own status and plan remained, so also his human will deified has not been destroyed, but on the contrary it has been saved... For...that one...entire deification, which is understood in the Savior, is not contrary to God. But we glorify two natural operations...in our Lord Jesus Christ himself, our true God, that is, the divine operation and the human operation..."¹⁴

Lastly, on this topic, if it were not for a miracle, Jesus' human nature could not have suffered and been weak and died as other men do: First, because Jesus' human nature is divinized and thus is a divine human nature; Second, because the Devil had no power over him and thus Jesus' human nature never had sin nor concupiscence in his flesh, just as Adam and Eve were when they were created and before they fell. When Adam and Eve were created, they were not weak, they did not suffer, and they were not meant to die. All these things detrimental things were not due to them until after they sinned against God. Hence suffering, weakness, and death was not due to Jesus, as Jesus never sinned and never had concupiscence in his flesh. But he took suffering, weakness, and death upon himself to save us, and so it took a miracle for this to happen. Those who hold the heresy that Jesus' human nature was weak in and of itself and thus did not die by a

¹⁴ Definition of the Two Wills of Christ, D. 291-292.

miracle, believe by implication that Jesus' human nature was guilty of sin and had concupiscence in his flesh.

And even worse is the heresy that teaches Jesus' human mind was ignorant and thus not all-knowing, which teaches by implication that Jesus' human nature is not united to his divine nature, which is the heresy of Nestorius.

Jesus is eternally begotten of the Father

“AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth.”
(Jn. 1:14)

Jn. 1:14. The only begotten of the Father: Jesus Christ's divine nature was begotten (born) from the substance (the essence) of God the Father from all eternity, and his human nature was begotten (born) in time in the womb and from the flesh of the Virgin Mary.

Jesus Christ's divine nature was begotten (born) of the substance of God the Father from all eternity and hence there was not one instant when Jesus (God the Son) was not born, and thus he always existed. He *is* eternally born, not eternally *being* born nor, in the strict sense, eternally *was* born. St. Augustine teaches that “He [Jesus] is always born.”¹⁵ And he also teaches the following:

St. Augustine, *On the Creed: A Sermon to Catechumens*, 425: “8. ...Imagine to yourselves fire as father, its shining as son; see, we have found the coevals. From the instant that the fire begins to be, that instant it begets the shining: neither fire before shining nor shining after fire. And if we ask, which begets which? the fire the shining, or the shining the fire? Immediately ye conceive by natural sense, by the innate wit of your minds ye all cry out, The fire the shining, not the shining the fire. Lo, here you have a father beginning; lo, a son at the same time, neither going before nor coming after. Lo, here then is a father beginning, lo, a son at the same time beginning. If I have shown you a father beginning, and a son at the same time beginning, believe the Father not beginning and with him the Son not beginning either; the one eternal, the other coeternal... He was begotten without time, coeternal with the Father, long before all things, not in age, but in eternity. He then was begotten coeternal, of which generation the Prophet said, ‘His generation who shall declare?’ begotten of the Father without time.”

St. John teaches that Jesus is God and thus was always with God the Father:

“In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God. The same was in the beginning with God.” (Jn. 1:1-2)

This is one of the deepest mysteries that cannot be understood by human reason and thus must be believed by faith alone:

“For many things are shewn to thee above the understanding of men.” (Eccus. 3:25)

After all, the eternity of God the Father who was not begotten is just as much a supernatural mystery and thus above the understanding of men as the eternal birth of God the Son. Hence these dogmas can only be believed by faith alone.

Scripture teaches that Jesus is the only-begotten of the Father:

“For God so loved the world as to give his only-begotten Son”... (Jn. 3:16)

While Jesus is eternally born of the substance of the Father and is of the same substance of the Father, the substance of the Father was neither diminished nor changed in any way. This is similar to the way that earthly parents beget the bodies of their children while their bodies are not

¹⁵ *Letter 170*, to Maximus, 415.

diminished in any way. A human's substance is given to his human offspring, just as God the Father's divine substance is given to his divine offspring, God the Son. And because humans are not eternal, their offspring is not eternal. And because God is eternal, his offspring is eternal. Hence a human being's son is human, and God's son is God. Another difference is that the children humans beget have a separate human nature while the Son that God the Father begets has the same divine nature as his own:

St. Augustine and Alypius, *Letter 170*, to Maximus, 415: "But the only-begotten Son does not come of God the Father as the whole of creation came from him, which he created from nothing. He begot the Son of his own substance, he did not make him out of nothing; he did not beget him in time, through whom he instituted all time, for, as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son... And the Father did not diminish himself in order to have a Son of himself, but he begot him as another self so as to remain whole in himself, and to be as great in the Son as he is alone... Thus, in God the Father and God the Son, if we consider the nature of both, each one is God, but one is not more God than the other; if we consider their origin, the Father is God from whom the Son is God, but there is no god previous to God the Father."

There are two births of Jesus, one from eternity as God the Son and the other in time as the Son of Man. Jesus Christ's human nature was begotten (born) in time in the womb and from the flesh of the Virgin Mary. King David and St. Paul speak of the day of the Incarnation when God the Father, through the instrumentation of the Holy Spirit and the Virgin Mary, begot Jesus' human nature and united Jesus' divine nature to his human nature:

"The Lord hath said to me: Thou art my son, this day [Incarnation Day] have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession." (Ps. 2:7-8)

"This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day [Incarnation Day] have I begotten thee." (Acts 13:33)

St. Luke records the events of the Incarnation in which Jesus Christ's human nature was born of the Virgin Mary:

"And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Lk. 1:35)

This is when "God hath sent his only-begotten Son [born from all eternity] into the world [born in time in the womb of the Virgin Mary]..." (1 Jn. 4:9)

St. Paul speaks of both natures of Jesus Christ, his divine nature from all eternity in which Jesus created all things, and his human nature born in time in which Jesus was made human, the son of Mary, the Messiah, the high priest, the redeemer, and heir to David's kingly line.

In the following quote, St. Paul speaks again of both natures of Jesus Christ. He speaks of Jesus' divine nature in which Jesus created all things and is the "image of the invisible God," "the firstborn of every creature" (meaning firstborn from the Father from all eternity and thus before the creation and birth of any creature), and in whom the fullness of the Father dwells because Jesus is of the same divine substance of the Father. And St. Paul speaks of Jesus' human nature in which Jesus is the redeemer who died for our sins and rose from the dead and thus is the firstborn from the dead; that is, the first human who came back from the dead from the Limbo of the Elect, during his resurrection when his human soul reunited with his human body. And this Jesus, in his divine and human natures, is the head of the Catholic Church:

"In whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: For in him were all

things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist. And he is the head of the body, the Church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy: Because in him it hath well pleased the Father that all fullness should dwell.” (Col. 1:14-19)

The dogmas regarding the begetting of Jesus Christ’s divine and human natures are professed in the Nicene Creed and the Athanasian Creed:

Nicene Creed, 325: “I believe...in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary and was made man.”

Athanasian Creed, 4th century: “The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but [eternally] begotten... But it is necessary for everlasting salvation [to] faithfully believe also the incarnation of our Lord Jesus Christ. Accordingly it is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. He is God [eternally] begotten of the substance of the Father, and he is man born of the substance of his mother in time: perfect God, perfect man, consisting of a rational soul and a human body, equal to the Father according to his Godhead, less than the Father according to his humanity. Although he is God and man, yet he is not two, but he is one Christ; one, however, not by the conversion of the divinity into a human body, but by the assumption of humanity into the Godhead.”

Jesus is God

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Jn. 1:1)

Jn. 1:1. The Word was God: [RJMI: Here is a proof that Jesus, the Word, is God and that he was with God and thus with the other two divine Persons of the Holy Trinity, God the Father and God the Holy Spirit. Even though each of the three divine Persons is God, there is only one God. Jesus, son of Sirach, alludes to God the Father and God the Son when he says,

“I called upon the Lord [God the Father], the father of my Lord [Jesus Christ]...”
(Eccus. 51:14)

Jesus Christ told the Jews that “I and the Father are one” (Jn. 10:30), one God even though the Father and the Son are two divine Persons. When speaking to St. Philip, Jesus said,

“Have I been so long a time with you, and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, shew us the Father? Do you not believe that I am in the Father, and the Father in me?” (Jn. 14:9-10)

St. Paul refers to the Holy Trinity as the Godhead and to Jesus as part of the Godhead:

“For in him [Christ] dwelleth all the fulness of the Godhead corporeally.” (Col. 2:9)

St. John saw in heaven God the Father on his throne, and the Lamb, Jesus Christ, next to God the Father, and both being referred to and adored as God:

“And I saw in the right hand of him that sat on the throne a book written within and without ... And I saw... a Lamb standing as it were slain... And he came and took the book out of the right hand of him that sat on the throne. And when he had opened the book, the four living creatures and the four and twenty ancients fell

down before the Lamb... saying: Thou art worthy, O Lord, to take the book and to open the seals thereof because thou wast slain... And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne [God the Father], and to the Lamb [God the Son], benediction, and honour, and glory, and power, for ever and ever.” (Apoc. 5:1, 6-9, 13)

Hence Jesus Christ (the Word) is God and thus was not made nor created and hence always existed.¹⁶

One of the traits of God, then, is that he always existed (is from the beginning) and never changes:

“From the beginning I am the same...” (Isa. 43:13)

“For I am the Lord, and I change not...” (Mala. 3:6)

“But thou art always the selfsame, and thy years shall not fail.” (Ps. 101:28)

Hence because St. Paul knew that Jesus was God, he said,

“Jesus Christ is the same, yesterday, today, and forever.” (Heb. 13:8)

If Jesus Christ were not God, then he would not be the same yesterday and forever.

Daniel’s Seventy-Weeks Prophecy foretold that the Messiah would be God (the Holy of holies) and a man and the redeemer who would be slain for the sins of men. It also prophesied the exact time of Jesus’ baptism by St. John the Baptist and that Christ would be a purifier of the world upon his second coming, all of which can only apply to Jesus Christ. (See commentary on Dan. 9:21.)

At first Jesus only said that he was a man, and thus he hid his divinity. Then Jesus began to teach that he was more than a man. He taught that he was from above, from heaven, and thus implying that he was either God or an angel. Jesus said that he existed with God the Father before the creation of this world:

“And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.” (Jn. 17:5)

And Jesus said,

“I saw Satan like lightning falling from heaven.” (Lk. 10:18)

And Jesus said that he came from heaven:

“I came down from heaven...” (Jn. 6:38)

“No man hath ascended into heaven but he that descended from heaven, the Son of man who is in heaven.” (Jn. 3:13)

St. John the Baptist also teaches that Jesus came from above, from heaven:

“He that cometh from above is above all... He that cometh from heaven is above all.” (Jn. 3:31)

Hence from these verses alone it is certain that Jesus is either God or an angel because he came from heaven and existed with God before the creation of this world.

Jesus then began to teach by hints, implications, and then explicitly that he was God. He told the Jews

“Amen, amen I say to you, before Abraham was made, I am.” (Jn. 8:58)

¹⁶ See Lone Commentaries: “Jesus is eternally begotten of the Father,” p. [15](#).

Not only did he say that he existed before Abraham but he also hinted that he is God when he said “I am,” which is one of God’s titles that God revealed to Moses:

“God said to Moses: I AM WHO AM.” (Ex. 3:14)

Jesus, by implication, told the Pharisees that he is God when he said to them:

“The Son of man is Lord also of the sabbath.” (Lk. 6:5)

The only Lord of the sabbath is God! And Jesus also implied that he is God when he told the Pharisees that he has the power to forgive sins, as they knew that only God has the power to forgive sins:

“And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only? Which Jesus presently knowing in his spirit that they so thought within themselves, saith to them: ...the Son of man hath power on earth to forgive sins...” (Mk. 2:5-10)

Jesus was telling them by implication, “Yes, only God has power to forgive sins, and I have the power to forgive sins, and thus I am God.” The Prophet Micheas spoke of the Messiah to come and says that he will be not only a man but also God:

“And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.” (Mich. 5:2)

When the Jews asked Jesus who he was, Jesus first said, “I am from above” (Jn. 8:23), and thus they knew that Jesus was either an angel or God. Then, referring to Micheas’ prophecy, Jesus said, I am “the beginning, who also speak unto you,” (Jn. 8:25) and thus was telling them that he is God because only God is “from the beginning, from the days of eternity.”¹⁷ Indeed, these Jews got the message. From all the hints, implications, and explicit testimonies of Jesus, they knew that Jesus said he is God:

“The Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.” (Jn. 5:18)

Hence when these Jews passed the death sentence on Jesus, they accused him of blasphemy, proving again that they knew that Jesus taught that he is God:

“Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: What think you? But they answering, said: He is guilty of death.” (Mt. 26:63-66)

Isaias prophesied that the Messiah would not only be a man but also almighty God:

“For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.” (Isa. 9:6)

The Prophet Aggeus, who oversaw the building of the second temple, prophesied that the Messiah will come into the Second Temple and hinted that he would be God:

¹⁷ See commentary of Apoc. 3:14.

“For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth, and the sea, and the dry land. And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory: saith the Lord of hosts.” (Agge. 2:7-8)

The desired of all nations is the Messiah. And the moving of heaven and earth means that God will come down from heaven and dwell upon earth and thus in the second temple. The High Priest who oversaw the building of the second temple was Jesus, son of Josedec. Hence it was a Jesus who built the second temple and it was a Jesus, the Christ, who will come into it and eventually destroy it.

The Prophet Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion, the overseeing of the building of the second temple. He prophesied that God himself will come into the second temple:

“Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem. (Zach. 1:16) ... And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof... Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee. And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem. Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.” (Zach. 2:5, 10-13)

This applies to the first and second coming of Jesus Christ. Jesus needed to come the first time into the second temple in order to redeem men and thus open heaven to them. The second time he comes he will destroy this earth and create a new earth, an everlasting earthly paradise, and will rule it from the New Jerusalem.

The Prophet Malachias prophesied when the second temple was already built and was contemporary with Nehemias, who oversaw the building of the walls of Jerusalem. Malachias prophesied that the Messiah will come into the second temple and will be God:

“Behold I send my messenger [John the Baptist], and he shall prepare the way before my face. And presently the Lord [Jesus Christ], whom you seek, and the messenger of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts.” (Mala. 3:1)

The first time that Jesus Christ (God, man, and Messiah) entered the second temple was during his presentation in the second temple forty days after he was born as man from the Virgin Mary. (See Lk. 2:22-34.)

The Prophet Baruch prophesied that God will come down to earth and live and converse among men:

“This is our God, and there shall no other be accounted of in comparison of him... Afterwards he was seen upon earth, and conversed with men.” (Bar. 3:36, 38)

This was fulfilled during the Incarnation when Jesus (the Word) came down from heaven and became man in the womb of the Blessed Virgin Mary. This is when “The Word was made flesh and dwelt among us.” (Jn. 1:14) From that point forward, Jesus was not only God, as he always was, but is now also a man. This answers the riddle that Jesus gave to the Jews:

“What think you of Christ? Whose son is he? They say to him: David’s. He saith to them: How then doth David in spirit call him Lord (Ps. 109:1), saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? ” (Mt. 22:42-45)

The answer is that Jesus (the Messiah) is both God and man. He was David's Lord (David's God) from all eternity, and David's son when he became man in the womb of the Virgin Mary, who was from the line of David as was St. Joseph, Jesus' foster father. Hence Jesus' natural line from David is from the Blessed Virgin Mary and his legal line from David is from St. Joseph. Hence Jesus' manhood is naturally and legally from the line of David.¹⁸ St. Elizabeth knew the answer to this riddle when Jesus was yet in the womb of the Blessed Virgin Mary, when she said to Mary:

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" (Lk. 1:42-43)

Hence St. Elizabeth testified that what was in Mary's womb was not only a human from the line of David but also the Lord God. What was in Mary's womb was both her infant and God. Therefore Mary is rightfully the mother of God. Even though she did not create God or come before him, she is called the mother of God because the incarnate Jesus Christ is a divine Person even though he has a human nature. His divine nature dominated and thus took up his human nature into his divine personhood:

The *Athanasian Creed*: "Who although he be God and man, yet he is not two but one Christ; one, however, not by conversion of the divinity into flesh but by taking of the manhood into God..."

Who would dare say that the "God [in whom] all things are possible" (Mt. 19:26) could not have created for himself a mother if he wanted to! Indeed, he wanted to, and he did. And this shows how much God loves humans, to live among us as one of us, to have a mother who loves and cares for him and whom he loves and cares for in the most intimate way.

From his birth, one of Jesus' many titles was Emmanuel, as prophesied by Isaias, which means "God with us":

"Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Isa. 7:14)

St. Matthew recorded the fulfillment of this prophecy:

"Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Mt. 1:22-23)

Here, then, we have another proof that Jesus is God and thus Mary is the mother of God. The Prophet Isaias teaches again that the Savior who will come and heal men will be God himself:

"They shall see the glory of the Lord, and the beauty of our God... Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped." (Isa. 35:2, 4-5)

Referring to the fulfillment of this prophecy, Jesus said,

"Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise, to the poor the gospel is preached." (Lk. 7:22)

On another occasion, Jesus hinted to the apostles that he is God when he calmed the wind and sea:

"And when he entered into the boat, his disciples followed him: And behold a great tempest arose in the sea so that the boat was covered with waves, but he was asleep.

¹⁸ See RJMI's *Jesus' Lineage Chart* in the article menu.

And they came to him and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?" (Mt. 8:23-27)

If the apostles had been mindful of David's following prophecy regarding this very event, they would have known that Jesus was not just a man and the Messiah but also God:

"These have seen the works of the Lord, and his wonders in the deep. He said the word, and there arose a storm of wind: and the waves thereof were lifted up. They mount up to the heavens, and they go down to the depths: their soul pined away with evils. They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up. And they cried to the Lord in their affliction: and he brought them out of their distresses. And he [God] turned the storm into a breeze: and its waves were still." (Ps. 106:24-29)

And Jesus, son of Sirach, teaches the same:

"At his [God's] word the wind is still..." (Eccus. 43:25)

God, speaking through the Prophet Zacharias, says that he, God himself, would be pierced; thus Jesus Christ, who would be pierced on the holy cross, is God:

"And I [God] will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me [God], whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn." (Zach. 12:10)

Jesus as God is the only natural Son of God, and as man is the only natural son of Mary; hence "they shall mourn for him [Jesus] as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn." It was Jesus human nature that died not his divine nature, as his divine nature can never die. After Christ died, St. John referred to Jesus' fulfillment of this prophecy:

"And again another scripture saith: They shall look on him whom they pierced."
(Jn. 19:37)

And St. John says that during Jesus' second coming those who pierced him will look upon him and that he, whom they pierced, is the Alpha and Omega, the Almighty God, the First and the Last, only this time there will be no more time to repent and thus will bewail instead of morn and repent:

"Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen. I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty." (Apoc. 1:7-8)

"Fear not. I am the First and the Last, and alive, and was dead, and behold I am living forever and ever, and have the keys of death and of hell." (Apoc. 1:8, 12-18)

"Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come." (Apoc. 4:8)

"We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned." (Apoc. 11:17)

The Prophet Isaias also teaches that the redeemer (Jesus Christ) is God, the First and the Last:

“Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first and I am the last, and besides me there is no God.” (Isa. 44:6)

It was not until after Jesus’ resurrection that men needed to believe that Jesus is God, man, and Messiah to be saved. Hence after Jesus rose from the dead, the apostles and other followers of Jesus believed that Jesus was God, man, and Messiah.

St. Peter says that Jesus Christ is God and Savior:

“Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Savior Jesus Christ.” (2 Pt. 1:1)

St. John teaches that Jesus knows all things and thus is God:

“Jesus therefore, knowing all things that should come upon him...” (Jn. 18:4)

And St. John says,

“The Word (Jesus Christ) was God.” (Jn. 1:1)

St. Paul also says that Jesus Christ is God and Savior:

“Adorn the doctrine of God our Saviour in all things: For the grace of God our Saviour hath appeared to all men... Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ.” (Titus 2:10-13)

And St. Paul refers to Jesus Christ not only as the redeemer but also as God:

“Take heed to yourselves, and to the whole flock, wherein the Holy Spirit hath placed you bishops, to rule the Church of God, which he [Jesus] hath purchased with his own blood.” (Acts 20:28)

Hence Jesus, who shed his blood to redeem men and create the Catholic Church, is not just a man but also God. And St. Paul teaches that Jesus is not only a man but also God, equal to God the Father:

“For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.” (Phili. 2:5-7)

St. Jude teaches that Jesus Christ is God:

“For certain men are secretly entered in who were written of long ago unto this judgment, ungodly men, who turn the grace of our Lord God into riotousness and deny him who is the only Lord God and our Lord Jesus Christ.” (Jude 1:4)

And all the Church Fathers and many infallible papal decrees teach that since his incarnation, Jesus Christ is God, man, and Messiah. For example,

Nicene Creed, 325: I believe...in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary: and was made man.”

Jesus is made, in context

In the following verses, St. Paul teaches that Jesus is God and man and that his manhood, his human nature, was made, created:

“Jesus, who is faithful to him [God the Father] that made him [in his human nature],¹⁹ as was also Moses in all his house. For this man [Jesus Christ] was counted worthy of greater glory than Moses, by so much as he [Jesus Christ] that hath built the house hath greater honour than the house. For every house is built by some man, but he [Jesus Christ] that created all things is God. ...But Christ as the Son [is] in his own house...” (Heb. 3:1-6)

Hence St. Paul teaches that Jesus created all things (created the house) and that only God created all things and thus Jesus is God. But he also teaches that Jesus was made man and thus his human nature was created. “For this man...is faithful to him who made him,” in his human nature. And when St. Paul says Christ is in his own house, he means that the divine person of Jesus dwells in his human nature that he himself created for himself.

Pope St. Leo the Great teaches that Jesus’ human nature was made:

Pope St. Leo the Great, Letter 28, to Flavian, 5th century: “For it must again and again be repeated that one and the same is truly Son of GOD and truly son of man. GOD in that ‘in the beginning was the Word, and the Word was with GOD, and the Word was GOD;’ man in that ‘the Word became flesh and dwelt in us.’ GOD in that ‘all things were made by Him, and without Him was nothing made:’ man in that ‘He was made of a woman, made under law.’

Some hold the opinion that the word “made” in Acts 2:36 means ordained, manifested, exalted, or glorified and thus God the Father ordained or manifested or exalted or glorified Jesus as Lord and Christ, as Jesus several times called upon the Father to glorify him: “Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.” (Jn. 12:28) And St. John says, “If God be glorified in him, [Jesus Christ] God also will glorify him in himself; and immediately will he glorify him.” (Jn. 13:32)

St. Athanasius gives both opinions:

[Opinion 1] “For Peter, after saying ‘He hath made Lord and Christ,’ straightway added ‘this Jesus whom ye crucified,’ which makes it plain to anyone, ... provided they attend to the context, that not the Essence of the Word but he according to his manhood is said to have been made. For what was crucified but the body? And how could be signified what was bodily in the Word except by saying ‘He made?’”

[Opinion 2] “Especially has that phrase, ‘He made,’ a meaning consistent with orthodoxy, ...as much as to say ‘He manifested him.’ And this Peter himself, when he began this primary teaching, carefully expressed when he said to them: ‘Ye men of Israel, hear these words: Jesus of Nazareth, a man manifested of God towards you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves know.’ Consequently the term which he uses, ‘made,’ this he has explained in the beginning by ‘manifested,’ for by the signs and wonders which the Lord did, he was manifested to be not merely man but God in a body and Lord also, the Christ. Such also is the passage in the Gospel according to John: ‘Therefore the more did the Jews persecute him because he not only broke the Sabbath but said also that God was his own Father, making himself God.’” (*Four Discourses against the Arians*, c. 15, Acts 2:36, n. 12)

Hence Acts 2:26 could be worded: “I have ordained or manifested or exalted or glorified him Lord and Christ...”

¹⁹ When it is said that God the Father created things, in context it means through God the Son. Hence God the Son created his human nature, his human soul. But he got his human body from the Blessed Virgin Mary. (See Long Commentaries: “Jesus created physical life and the Holy Spirit creates spiritual life,” p. 5.)

Jesus is Mary's only natural child

“Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude?” (Mt. 13:55)

These were the children of Mary the wife of Cleophas, aunt to our Blessed Lady, and therefore according to the usual style of Scripture they were called brethren, that is, near relations to our Savior. For example,

In Genesis 13:8 Lot is called the brother of Abraham: “Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.” (Gen. 13:8) But Lot was Abraham's nephew: “And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.” (Gen. 11:27) Hence in this case the word brother means nephew.

In 1 Par. 23:21-22 it says the daughters of Eleazar married their brothers. But in reality they married their cousins. “The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis. And Eleazar died, and had no sons but daughters: and the sons of Cis their brethren took them.” (1 Par. 23:21-22) Hence in this case the word brethren means cousin.

In Ruth 4:3 Booz calls Elimelech his brother: “He [Booz] spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.” (Ruth 4:3) But Elimelech was Booz's uncle: “He was named Elimelech, and his wife, Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.” (Ruth 1:2) Hence in this case the word brother means uncle.

If James, son of Alpheus, were Jesus' direct brother instead of his cousin, he would be called James, son of Joseph instead: “And the names of the twelve apostles are these: ...James the son of Zebedee, ...and James the son of Alpheus...” (Mt. 10:2-3) Hence James' brothers mentioned in Mt. 13:55, Joseph, Simon, and Jude are also Jesus' cousins. Hence in this case the word brother means cousins. Other Bible verses prove that this Joseph was a brother in the strict sense to James the Less and hence their mother was Mary of Alpheus: “And there were also women looking on afar off: among whom was Mary Magdalen and Mary the mother of James the Less and of Joseph and Salome.” (Mk. 15:40-41) It does not say “Mary, the mother of Jesus, of James the Less, and of Salome.” In another place this Mary is mentioned as the Mother of James but not of Jesus: “And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles.” (Lk. 24:10)

If Mary had other sons, Jesus, before he died, would not have given St. John, son of Zebedee, to her to be her son: “When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.” (Jn. 19:26-27)

“And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her firstborn son: and he called his name JESUS.” (Mt. 1:24-25)

From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ; but this expression of the Evangelist was a manner of speaking usual among the Hebrews to denote by the word “until” only what is done, without any regard to the future. Thus it is said (Gen. 8:6-7) that Noe sent forth a raven which went forth and did not return till the waters were dried up on the earth; that is, it did not return anymore. Also (Isa. 46:4) God says: “I am till you grow old.” Who dare infer that God should then cease to be. Also (1 Mac. 5:54): “And they went up to mount Sion with joy and gladness and offered holocausts because not one of them was slain till they had returned in peace.” That is, not one was slain before or after they had returned. God saith to his divine Son: “Sit on my right hand till I make thy enemies thy footstool.” Shall he sit no longer after his enemies are subdued? He shall

rule, yea, and for all eternity! Hence just as the ever-virgin Mary was virgin until she gave birth to Jesus, so also she remained a virgin afterward and forever.

Jesus is the Messiah

(See RJMI article *Brief of Jesus Is the Messiah.*)

Jesus, the ways he is less than the Father and was less than the angels

The Son's divine nature is less than the Father in causation but not in nature

Jesus said, "The Father is greater than I." (Jn. 14:28)

This applies not only to the Incarnate Jesus' human nature, as you will read in the following section, but also his divine nature from all eternity, as you will read in this section.

God the Son and God the Holy Spirit are equal to the Father in nature (that is, in eternal existence, majesty, power, and virtue) but less than the Father in one way: Causation, by the manner of their eternal existence, by the manner of their eternal origin. The Father is not begotten nor proceeding and thus his eternal existence depends on no one. The Son's eternal existence depends on the Father because the Son is eternally born of the Father. And the Holy Spirit's eternal existence depends on the Father and the Son because the Holy Spirit eternally proceeds from the Father and the Son. That is why God the Father is called the Anchor of the Holy Trinity, as the eternal existence of God the Son and God the Holy Spirit finds their origin in God the Father.

Because the Son is eternally born of the Father, the Son's eternal existence depends on the Father, while the Father's eternal existence depends on no one:

"For God so loved the world as to give his only-begotten Son"... (Jn. 3:16)

The Athanasian Creed, 4th century: "Accordingly it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. He is God eternally begotten of the substance of the Father, and he is man born of the substance of his mother in time... The Father is made of none neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding."

Even though the Council of Florence was invalid and heretical, it teaches the truth in this regard:

Invalid and heretical *Council of Florence*, Cantate Domino, 1442: "...Whatever the Father is or has, he does not have from another but from himself; ... Whatever the Son is or has, he has from the Father, ... Whatever the Holy Spirit is or has, he has simultaneously from the Father and the Son." (D. 704)

While God the Father is God from no one, God the Son (Jesus Christ) is God from God (the Father) and light from light (of the Father):

Amended Nicene Constantinople Creed: "I believe...in one Lord Jesus Christ, the Only-begotten Son of God, eternally born of the Father. God of God; Light of Light; true God of true God; begotten, not made; being of one substance with the Father..."

Because the Father begot the Son with the exact same substance as he himself has, the nature of the Father and Son are equal and thus equal in eternal existence, power, majesty, and virtue. Hence the Son is an exact image, an exact copy of the Father. St. Paul says,

“[Jesus Christ] is the image of the invisible God.” (Col. 1:15)

“Christ...is the image of God.” (2 Cor. 4:4)

However, because the Father begot the Son and not the Son the Father, the Son is less than the Father in dependence or causation, as the Father is the cause of the Son and not the Son of the Father:

St. Alexander of Alexandria, *Epistles on the Arian Heresy*, 4th century: “That he [God the Son] is equally with the Father unchangeable and immutable, wanting in nothing, and the perfect Son, and like to the Father, we have learnt; in this alone is he inferior to the Father, that he is not unbegotten. For he is the very exact image of the Father, and in nothing differing from him. For it is clear that he is the image fully containing all things by which the greatest similitude is declared, as the Lord himself hath taught us, when He says, ‘My Father is greater than I.’...Father, indeed, we ought to preserve his proper dignity in confessing that no one is the cause of his being; but to the Son must be allotted his fitting honour, in assigning to him, as we have said, a generation from the Father without beginning, and allotting adoration to him, so as only piously and properly to use the words, ‘He was,’ and ‘always,’ and ‘before all worlds,’ with respect to him; by no means rejecting his Godhead, but ascribing to him a similitude which exactly answers in every respect to the Image and Exemplar of the Father. But we must say that to the Father alone belongs the property of being unbegotten, for the Saviour himself said, My Father is greater than I.’ ”

St. Hilary of Poitiers, *On the Trinity*, 4th century: “[b. 4] 9. ...The very fact that he bears the name of Father reveals him as the cause of his Son’s existence... [b. 9] 54. ...If, then, the Father is greater through his authority to give, is the Son less through the confession of receiving? The Giver is greater [RJMI: in independence or causation]; but the Receiver is not less [RJMI: in divine nature], for to him it is given to be one with the Giver... If it is given him to be in that glory in which the Father is, we see in the prerogative of giving that the Giver is greater and in the confession of the gift that the Two are One. The Father is, therefore, greater than the Son, for manifestly he is greater who makes another to be all that he himself is, who imparts to the Son by the mystery of the birth the image of his own unbegotten nature, who begets him from himself into his own form... 57. The birth, therefore, does not constitute his nature inferior, for he is in the form of God, as being born of God. And though... he does not indeed share in the supreme majesty of being unbegotten, he has received from the unbegotten God the nature of divinity.

“[b. 10] 6. ...We have taught that God the Son is God of the same [divine] nature with God the Father, not co-equal with the Unbegotten [RJMI: in independence or causation], for he was not himself unbegotten, but, as the only-begotten, not unequal [RJMI: in nature] because begotten; whose name and whose nature are in him [the Father], while the Father as his name implies abides in the Son, since a son cannot be spoken of or exist except as born of a father. Further, we say that he [the Son] is the living copy of the living nature, the impression of the divine seal upon the divine nature, undistinguished from God in power and kind...since the image by nature possesses the nature of its author... [b. 12] 24. And so God only-begotten, containing in himself the form and image of the invisible God, in all things which are properties of God the Father is equal to him by virtue of the fulness of true Godhead in himself. For, as we have shewn in the former books, in respect of power and veneration he is as mighty and as worthy of honour as the Father.”

Ambrosiaster, see Long Commentaries: “Jesus delivers the kingdom to the Father, in context,” p. [8](#).

St. Augustine and Alypius, *Letter 170*, to Maximus, 415: “But the only-begotten Son does not come of God the Father as the whole of creation came from him, which he created from nothing.²⁰ He begot the Son of his own substance. He did not make him out of nothing. He did not beget him in time, through whom he instituted all time, for, as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son... And the Father did not diminish himself in order to have a Son of himself, but he begot him as another self so as to remain whole in himself, and to be as great in the Son as he is alone... Thus, in God the Father and God the Son, if we consider the nature of both, each one is God, but one is not more God than the other; if we consider their origin, the Father is God from whom the Son is God, but there is no god previous to God the Father... All he [God the Son] has and can do he attributes to his Father not to himself, because he is not of himself but of the Father. For, he is equal to the Father and this also he received from the Father, but he did not so receive his being equal as if he had previously been unequal and was born equal, but, as he is always born, so he is always equal.”

Even though John Damascene was an apostate, he teaches the truth in this regard:

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, 8th century: “[b. 1, c. 1] The Father and the Son and the Holy Spirit are one in all respects, except in that of not being begotten, that of being begotten, and that of procession...”

“[b. 1, c. 8] But if we say that the Father is the origin of the Son and greater than the Son, we do not suggest any precedence in time or superiority in nature of the Father over the Son or superiority in any other respect save causation. And we mean by this, that the Son is begotten of the Father and not the Father of the Son, and that the Father naturally is the cause of the Son... All then that the Son and the Spirit have is from the Father, even their very being: and unless the Father is, neither the Son nor the Spirit is. And unless the Father possesses a certain attribute, neither the Son nor the Spirit possesses it...”

“[b. 3, c. 5] In the case, therefore, of the Godhead we confess that there is but one nature, but hold that there are three really existing persons... and recognise the difference of the persons only in the three properties of independence of cause and Fatherhood, of dependence on cause and Sonship, of dependence on cause and procession.”

Hence the Son owes the Father an eternal debt of gratitude and the honor a son gives to his father because the Son’s eternal existence and power depends on the Father who eternally begot him. Hence God the Father is truly the Father of God the Son, even before the incarnation of the son. And the Holy Spirit owes the Father and the Son an eternal debt of gratitude and the honor one gives to those responsible for his origin (in this case eternal origin) because the Holy Spirit’s eternal existence and power depends on the Father and the Son.

Therefore Jesus’ following words not only apply to the time of his incarnation but also before that and forever:

“Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner.” (Jn. 5:19)

Truly, if there were no Father then there would be no Son. And the only reason the Son has almighty power is because he eternally obtained it from the Father. Hence the Son refers all

²⁰ In context, St. Augustine means that God the Father created all things out of nothing through God the Son, as St. Augustine professed this in creeds and in some other of his works. (See Long Commentaries: “Jesus created physical life and the Holy Spirit creates spiritual life,” p. [5](#).)

things he does back to the Father from whom he got his eternal existence and eternal power. Jesus says,

“The works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.” (Jn. 5:36)

Yes, the Son is equal in power to the Father because the all-powerful God could only beget an all-powerful Son, and thus the Son can do whatever the Father does. But the Son’s equal power is nevertheless from the Father from whom the Son’s eternal existence and power came.

Therefore, just as the Son is eternally born of the Father so also he is eternally taught by the Father. The Son also got his all-knowing knowledge and wisdom from the Father from all eternity and thus there was not one instant in which the Son was not all-knowing. Yet the Son nevertheless got his all-knowing knowledge and wisdom from the Father and thus Jesus says the Father taught him:

“Jesus therefore said to them...I do nothing of myself, but as the Father hath taught me, these things I speak...” (Jn. 8:28-29)

The Son’s human nature was less than the Father in six ways, and then in three ways

Jesus said, “The Father is greater than I.” (Jn. 14:28)

Because Jesus’ human nature was divinized the instant it was created, his human nature is equal in power, knowledge, and virtue to the divine nature of the Father and thus to his own divine nature which he shares with the Father. However, after the incarnation and before his death and resurrection, Jesus’ human nature was inferior to the Father’s and thus to his own divine nature in six ways: genesis, time, mortality, obedience, confinement, and majesty. However, after his resurrection, Jesus’ human nature is inferior to the Father in only three ways: genesis, time, and confinement:

- **Genesis:** Jesus’ human nature was created. Whereas the Father’s and Jesus’ divine nature was not created nor made.
- **Time:** Jesus’ human nature is not eternal because it did not always exist and hence his human nature had a beginning in time. Whereas the Father’s and Jesus’ divine nature is eternal and thus had no beginning and hence always existed.
- **Mortality:** Before his death, Jesus’ human nature was capable of mortality and thus was able to die²¹ but the Father’s and Jesus’ divine nature cannot die. However, after Jesus resurrection his human nature is immortal thus can never die.
- **Obedience:** Before his death, Jesus’ human nature was submissive and thus obedient to the God the Father, St. Joseph, the Blessed Virgin Mary, and to other humans. However, after his resurrection, Jesus human nature is submissive to no one.
- **Confinement:** Jesus’ human nature is confined to his human body and soul but the Father’s and Jesus’ divine nature is not confined to a body and soul. Hence Jesus’ divine nature extends outside of his human nature while his human nature does not extend outside of his divine nature. When Jesus’ human nature was on earth it was not in heaven while his divine nature was in heaven with the Father and on earth united to his human nature. Pope St. Damasus says, “If anyone says that because he

²¹ The Incarnate Jesus was not subject to death by way of nature or justice because he had no sin, but he did die out of mercy for our sins. Hence Jesus’ death was a miracle. Jesus divine nature had to give permission to his human nature to die.

[Jesus] was established in the flesh when he was on earth, he was not in heaven with the Father, he is a heretic.” (*Council of Rome*, 382, Anathema 13; D. 71.)

- **Majesty:** Before his death, Jesus’ human nature was not glorified in the eyes of others, and he was submissive and obedient to others; and thus he was less than the Father in majesty in his human nature. And Jesus hid his divine nature (which is equal to the Father’s divine majesty) and thus was not glorified on earth. After his resurrection, Jesus’ divine nature was glorified (made manifest to his followers) and his human nature was made equal to the Father in majesty and thus glorified and sits at the right hand of the Father in heaven, where he sat before his incarnation in only his divine nature. Hence Jesus following prayer, which he prayed before his death, was fulfilled: “These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee... I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee... Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.” (Jn. 17:1, 4-5, 24) That is when the divine person of Jesus Christ returned to heaven and his human nature entered heaven for the first time.

After his resurrection, Jesus’ human nature is less than the Father in three ways: Genesis, Time, and Confinement.

The Son’s human nature was less than the angels in two ways

St. Paul says that “Jesus...was made a little lower than the angels” in order that he may suffer death:

“But one in a certain place hath testified, saying: What is man, that thou art mindful of him or the son of man that thou visitest him? Thou hast made him a little lower than the angels; thou hast crowned him with glory and honour and hast set him over the works of thy hands. Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all.” (Heb. 2:6-9)

Even though Jesus' human nature was divinized at the instant of his Incarnation and thus is a divine human nature and therefore greater than the angels in power, wisdom, and knowledge, his human nature was nevertheless lower than the angels in two ways: in mortality and obedience.

Mortality: Jesus’ human nature was able to die. Angels cannot die. Indeed, Jesus in his human nature needed to die in order to redeem men. Hence St. Paul says, Jesus “was made lower than the angels for the suffering of death.”

Obedience: Jesus’ human nature was obedient and submissive to mere humans, to his human parents and human rulers. Whereas, the angels, at that time, were not obedient and submissive to any mere human. From the time Mary entered heaven, the angels were then obedient and submission to her, a mere human; the greatest, holiest and most blessed of all creatures. The queen of heaven and earth and of angels and saints.

Only in these two ways was the Incarnate Jesus lower than the angels, in mortality and obedience. Hence in every other way Jesus was greater than not only the angels but every

creature. That is why St. Paul also says that when Jesus was on earth, he was better than the angels and adored by the angels in his human nature even though his human nature was lower than the angels in mortality and obedience. He says,

“[Jesus] being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my Son, today [Incarnation Day] have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten [from all eternity] into the world [as a human], he saith: And let all the angels of God adore him.” (Heb. 1:4-6).

But after Jesus’ resurrection, his human nature is no longer less than the angels in any way—not in mortality because his human nature will never die again; nor in obedience because he will never again be obedient and submissive to any creature.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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