

DID JESUS KNOW THAT HE WAS GOD

- The Bible does not clearly state that there was a point at which He knew that He was the second Person of the Trinity.
- At some point, Jesus fully realized His pre-existence as Son of the Eternal father, expressing it the following ways:
 1. "Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." ([John 8:58](#)).
 2. "And now, O Father, glorify Me with the glory which I had with You before the world was." ([John 17:5](#)).
- He, the second person of the Blessed Trinity was present when God created the world:
- "(God) has in these last days spoken to us by His Son..... through whom the world was made. ([Hebrews 1:2](#)).
- Jesus was preparing even as a boy to finish the work

His Father sent Him to do. When His parents were concerned about His being missing on a trip to Jerusalem, He told His parents: "Why did you seek me"? Did you not know that I must be about My Father's affairs?' ([Luke 2:49-50](#)).

- Jesus understood at the age of twelve that He was the Son of God and that the Father had fore-ordained the work He was to do.
- After the incident in the temple, we are told "And Jesus increased in wisdom and stature, and in favour with God and men" ([Luke 2:52](#)).
- If at this point in Jesus' experience He knew everything, it would not follow logically that He would need to "increase in wisdom." We know He had to grow physically (in stature), but we must also believe that He needed to assimilate knowledge as a human being.
- Prince William knew when he reached the age of reason (7yrs) that he was heir to the throne but as he grew up he had to learn by experience the full implications of what being King would entail. Even now he's still learning.

- We can conclude that although the pre-incarnate Jesus as Son of God knew from eternity past who He was and what His work in the world was to be, the human Jesus came to that realization at some point in His earthly life.
- Just what that point was, we cannot know for sure. Having said that we can also state with certainty that from the moment of His conception, Jesus was Divine. Jesus was divine and human. He had two natures but one person. He is the incarnate Son of God.

THE INCARNATION

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John 1:14)

- The Son of God truly became man—an historical person.
- Born of the Virgin of Nazareth in the little town of Bethlehem during the reign of King Herod while Caesar Augustus ruled all of the Roman world (see Mt. 2:1; Lk. 2:1-7), he lived at Nazareth (see Lk. 2:39), learned to be a carpenter like his earthly father Joseph (see Mt

13:55; Mk 6:3).

- At around 30 He embarked on a public ministry (see Mt. 4:17, 23; Lk. 3:23); and was harried by unbelieving leaders and made to suffer and die during the time of Pontius Pilate, the Roman official in charge of Judea (see Mt. 26:59-68; 27:1-2, 11-50).
- He is fully human in all things, except sin (see Heb. 4:15). Scripture says that Christ, “though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil. 2:6-8).
- Belief in the doctrine that God became Man in Jesus is the distinctive sign of Christian faith.

TO MODEL HOLINESS AND THE CHRISTIAN LIFE FOR ALL WHO WOULD FOLLOW HIM

- The Son of God, through the Incarnation, showed us how to become “like God” without sinning in the process. At his Last Supper, on the night before he died, Jesus told his disciples: “I am the way, and the

truth, and the life; no one comes to the Father, but by me” (Jn. 14:6).

- Finally, the most sublime gift of God made possible by the Incarnation: we may “become partakers of the divine nature” (2 Pet. 1:4).
- “The Son of God became man so that we might become God,” St. Athanasius astonishingly affirmed (St. Athanasius, *De inc.*, 54, 3; CCC 460).
- St. Thomas Aquinas saw the Incarnation of the Son of God in a similar light: “The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods” (St. Thomas Aquinas, *Opusc.* 57:1-4; CCC 460).

ARIANISM

- One of the earliest church heresies was called Arianism. It was condemned as a heresy at the Council of Nicea in the early 4th century. It is a Christian heresy first proposed early in the 4th century by the Alexandrian Arius which, based on a study of the Bible, stated the belief that Jesus was more than man, but less than God. In other words Arians do not believe in the identification of God, Jesus Christ, and the Holy

Spirit, so they do not believe in the doctrine of the Trinity. Arianism believes that Jesus was created by the Father and not 'of one substance' with the father. Arianism is a denial of the divinity of Christ. Arius was declared a heretic at the Council of Nicea. Out of this Council came the 'Nicean Creed' which we say every Sunday at Mass which states that Jesus, the Son of God, is 'consubstantial with the father'.