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*The Humanity of Jesus*  
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Presentation to 4:28

Matthew 16:13ff

- 13 When Jesus went into the region of Cæsarea Philippi he asked his disciples, "Who do people say that the **Son of Man** is?"
- 14 They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets."
- 15 He said to them, "But who do you say that I am?"
- 16 Simon Peter said in reply, "You are the **Messiah**, the **Son of the living God**."
- 17 Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.
- 18 And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.
- 19 I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."
- 20 Then he strictly ordered his disciples to tell no one that he was the **Messiah**.

*Who do you say that I am* is the foundational question of both Christian theology and Christian discipleship.

The OT uses several terms for *man* and for *son of man*:

- ben-adam (son of a human being)
- enosh (mortal)
- ish (man)
- gabar (a manly man, pl. *giborim* = warriors or mighty men)
- anash (man in Aramaic)

What is the **Son of Man** in the OT?

cf Numbers 23:19 – *ish & ben-adam*  
cf Isaiah 51:11-13 – *enosh & ben-adam*  
cf Jeremiah 50:40 – *adam & ben-adam*  
cf Job 16:18-21 – *gabar & ben-adam*  
cf Job 25:6 – *enosh & ben-adam*

Who is the **Son of Man** in the OT?

cf Ezekiel 2:1-10 – *ish & ben-adam*  
cf Psalm 8:4-5 – *enosh & ben-adam*  
cf Psalm 80:17 – *ish & ben-adam*  
cf Daniel 7:13-14 – *kibar anash*

What is a **messiah** in the OT?

- A priest, especially in the Aaronic-Zadokite line
- A prophet or a judge
- A king, especially in the Davidic line, throughout the OT
- The *kibar anash* in Daniel
- The Persian emperor Cyrus in Deutero-Isaiah
- The Suffering Servant in Deutero-Isaiah

*Here are three questions for you relating to the humanity of Christ:*

1. We know that the Eternal God doesn't change. Nonetheless, when the Son of God became incarnate in the person of the historical Jesus of Nazareth, He took upon himself a human nature. Did that not change Him?
2. Recently, Pope Benedict XVI affirmed that the historical context of the Gospels is a vital dimension of the faith of the Church. Nonetheless, historical-critical judgments often contradict essential dogmas of the faith (the Virgin Birth, the Divinity of Christ, the doctrine of the Trinity and the sacramental economy). These questions have precisely to do with the limits of humanity. How much are we meant to interpret the Scriptures in light of the phenomenology of being human?
3. Did Jesus always know that He was the Second Person of Trinity (God from God, Light from Light, True God from True God, consubstantial with the Father)? If He did, in what sense can we affirm that He is like us in all things but sin?