

## Living the Spirit God the Son

As we continue searching an understanding of Who God is, we turn to the Second Person of the Trinity. In the Creed we confess our belief in “one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten not made, consubstantial with the Father, through him all things were made.”

While we know much about the life of Jesus in his humanity, we need to reflect in this Year of Faith on his divinity. It is an aspect that many theologians have written about. In a special way, relying on ancient Hellenic philosophy, they see the Son as a vital part in the creative work of the Father. Using this language they call the Second Person of the Trinity, the Logos. By it they reflect a knowledge of the intimate inner life of God.

St. John begins his Gospel, the Fourth, with a description of this Person using this very philosophical language. He says: “In the beginning was the Word, 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.”

Writing in his first volume of *Jesus of Nazareth*, Pope Benedict reminds us that when we study Jesus we are studying a mystery. Citing the conclusion of John’s first chapter (the Prologue) he writes: “No one has ever seen God; it is the only Son, who is nearest to the Father’s heart who has made him known’...He (the Son) lives before the face of God, not just as a friend, but as a Son; he lives in the most intimate unity with the Father.” Indeed, we accept in faith that God is One, but also a Triune God, Father, Son and Holy Spirit.

The Scriptures often sustain our faith that Jesus is truly the Son of God, the Son of the Father. At his baptism in the Jordan we read of a voice from heaven saying, “This is My beloved Son in whom I am well pleased.” John tells that “God so loved the world that he gave His only-begotten Son.” Paul writes: “Christ Jesus being in the form of God, thought it not robbery to be equal with God.” (Ph 2,6) Isaiah foretold that “His name shall be called Emmanuel” – this name meaning God is with us.

There are many more quotations that help us know this great mystery, that Jesus is the Son of God. Revelation continues to develop this over the years in the Tradition of the Church. Therein is a constant development of our understanding of Jesus. The Church speaks of him with constant certainty and with the orthodox language of faith.

Because we believe this teaching of Revelation, we may live the Spirit with confidence in the power of Jesus to fulfill the promises he made to those who follow him. Just as he cured the paralytic to show he had the power to forgive sin, which only God can do, so he cures our sinfulness. We must never doubt his power as God. Today many speak of Jesus as just a nice man, and some revile him as they do no other. We must know where we stand in this failing culture of the times. We must continue to profess sincerely the faith of our fathers and be true to it in our daily life.

As we think of our answer to the question “Who is God,” and as we learn that God is the Son of the Father, we must look to our sources for knowledge. Years ago I recall Bishop Sheen speaking of the writers for his TV show. He surprised everyone by telling us that his writers were Matthew, Mark, Luke and John. In a way no faithful Christian can expect to learn about Jesus, the Son of God apart from a deep understanding of the Gospels.

It is also worth noting that over the years many have written biographies or lives of Jesus. I know that some have been written with animosity to the Christian faith. These are certainly not worth reading. It is not possible for me to write here about the many lives of Christ. I do know that some have been very helpful in filling out for us the figure of Jesus in his earthly mission of salvation.

Now I would like to mention some of the texts that give us an idea of the names and titles of the Second Person of the Trinity. In Matthew 16 Jesus asks the disciples who do men say he is. “Simon Peter answered and said, ‘Thou art the Christ, the Son of the Living God.’” In John’s First Letter we read: “We have seen and testify that the Father has sent His Son to be Savior of this world.” Isaiah’s prophecy is worth adding here: “A Child is born to us, and a Son is given us, and the government is upon His shoulder; and His Name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.”

From our meditation on these Names given to the Son of God we fortify our faith in the divinity of Jesus. Such texts confirm our belief that Jesus is not just an ordinary man who managed to be a part of earlier history. Faith is not easy. It needs grace to grow spiritually. Surely Jesus deserves that we come in faith to know him as truly our Lord and our God, as St. Thomas the Apostle finally learned. If we know this about Jesus it means we have to give him the adoration that is his due.

Faith requires that we never compare him to those other religious figures that are found in the history of humanity. He is not a Mohammed nor a Buddha. He is not a figure from some myth or other about the dawn of time. It is from our realization of his divinity that we understand that our union with him is possible in the Eucharist. We know he is more than an ordinary friend in our troubles. He is a very real and powerful Savior, overcoming all those evils that would keep humanity from union with its God.

From him we receive life in abundance, for that is why he came to us. That is why he could tell Martha: “I am the Resurrection and the Life; he that believes in me, although he be dead, shall live.” Life with Jesus is a life that can never be spiritually lonely, devoid of hope and without love. Faith reveals him as our life, our hope, and our lasting love. That is why we should be ready to pray: **“Jesus, I trust in You!”**

*God love your always!*  
*Monsignor David Morrison*

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