

2. Based on the course notes, explain what makes Jesus divine and human?

As I've perused the course notes, it says that we realize that Christ progressed toward becoming man for our salvation and not for some selfish ends. Therefore, the way that He is the picture of the undetectable God is as of now guaranteed and it adds nothing to His enormity, since the majority of that, as we have constantly known, is for our sake.

Furthermore, Schillebeeckx explains, Christ is God in a human way and man in a divine way. As man, He acts out his divine love in and according to His human existence. Everything He does is an act of the Son of God, a divine act in human form; His human love is the human embodiment of the redeeming love of God. The humanity of Jesus is concretely intended by God as fulfilment of his promise of salvation; it is a messianic reality.

3. Based on the course notes, what does it mean to be created according to God's image?

Based on the course notes, it explains that the essential consequence of this noble dignity of being created in the image and likeness of God is the uniqueness of every individual that on account of which, "Every human being is an irreplaceable and non-substitutable person, a kind of good that cannot be treated as an object of use or as a means to an end." Being mindful of our dignity as an image and likeness of God, we are impelled to treat our fellow human being as equals in as much as our dignity as an image and likeness of God is concerned. This is obviously implied in the golden rule: "Do not do unto others what you do not want others do unto you," or in a more affirmative phrase, "Do to others what you want others do unto you."

3. If we are humans created according to God's image, how are we expected to act as humans? If we say, Jesus is my Savior and redeemer, what is my corresponding response to His love?

Based on the course notes, it explains that God placed us in this world to know, love and serve Him, and so come to paradise; thus, the human person is destined since his conception to the eternal happiness or beatitude. God is the origin, as well as man's destiny. As creatures on their way toward their destiny, we are highly encouraged to throw more concern with things of higher value; things that really matter more than the things this world offer. We are all pilgrims on the way and must not settle for the things of this world for they are temporary, unreliable and misleading. Being aware of our destiny, we know well what we are heading for, to be in communion with our Creator, which render all other things worthless.

Being created in the image and likeness of God is both a gift and a task. The challenge to be true to who and what we are is an endless task. We should never forget that we are constantly called by God to be His adopted sons and daughters. We are all called by our names, meaning, we are urged to be the best of ourselves. We are not expected to be somebody else but to just be ourselves. Perhaps only in and with God can we utterly be who we really are without pretensions and inhibitions; for we are certain that He will never reject or forsake us because it was He who calls us by name.

Also, when we say Jesus is my savior and redeemer, my corresponding response to his love is by doing things of a higher value in as much as we are empowered by the Spirit of the Lord. Based on the course notes, Christ imbues us with the consequent task of living a new life in Him, the responsibility to preserve and keep this lofty dignity we are graced with. Being a witness of Christ, as in leading a life worthy of the Gospel of Christ is made capable of doing so by the gift of his Spirit which we can obtain through prayer, though the impulse to pray is still permeated with the promptings of the Holy Spirit. To the praise of his glorious grace, which He has freely given us in the One He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace.