

**THE MINISTRY OF NATIONAL EDUCATION
UNIVERSITY „1 DECEMBRIE 1918” OF ALBA IULIA
FACULTY OF ORTHODOX THEOLOGY**

THE DIVINE INCARNATION IN THE THEOLOGICAL VISION OF HANS-URS BALTHASAR

ABSTRACT

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2017

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INTRODUCTION

Anthropology as science has an important place in the scientific research. Thus, the human has the central role in this research and, most important, the entire research has as direct or indirect aim the human life.

Related to the human as enigma or mystery in front of the Absolute, Balthasar affirms that this is the being carrying in the heart a mystery bigger than the being. The humans are built as a tent around a sacred mystery. To create a connection between the human mystery and God, The Great Mystery, it is needed that God reveals to the human, to let Himself be known. Indeed, as one may know God only through God, the human enigma may be known only in the light of the divine mystery, the source itself.

Starting from this trinitarian and Christocentric fact, Balthasar reflects firstly on the unicity of Christ, on the singularity of His event and on the centrality of His being and mission. Balthasar develops the themes in an unprecedented manner, adding a theological connotation and an Christological meaning: these are the reflections on Christ, as *universale concretum* and *analogia entis*, that became palpable.

These two ideas will have the meeting point in another concept (typical for Balthasar) related to Jesus Christ as central figure of the definitive trinitarian revelation for the redemption of the world. Being God, He is a *universale concretum* and not a *concretum universale*.

The first chapter of the thesis is dedicated to the creation of an image of the theological method used by Balthasar, as depicted from several studies. Starting from the concept of analogy, fully assumed by the author, we will show the significance of *analogia entis et fidei* for the theologian we are referring to. As result of our analysis, we will decipher a series of other concepts that inevitably result from the fundamental aspects of *analogia caritatis*, decoding the entire phenomenology of the human behaviour through love, *analogia relationis*, as interpersonal exchange, *analogia libertatis*, as possibility of communion with God and *analogia missionis*, reflecting the sacrificial character of the human acts.

The second chapter presents aspects and arguments for the revelation of the Complete Holy Trinity through Jesus Christ. The Incarnation of Christ is the criterion of any effective truth, achieved through the specific history of the redemption. Thus, we underline the warning Balthasar puts before any biblical exegesis: the Gospel is not a quarry for the theology to extract isolated phrases for good use. It is the witnessing of a unitary process, object of the theology in his totality.

Chapter three is dedicated to aspects related to the person of the Saviour, Jesus Christ, the Word, the Truth and the Face of God. There are some essential questions: Which is the role of the flesh undertaken by the Word of God in the Hypostatic union? Which is the role of the man Jesus, of His historical humanity? Is it only an instrument conjunctive with the divinity? The

traditional theology expressed this idea, affirming that the humanity undertaken by the Word of God was somehow a paintbrush in the hands of a painter, an instrument for revelation and not for redemption through suffering and death on the cross.

The fourth chapter highlights the unicity of Jesus Christ. The historical and existential tension between essence and existence become in Christ a dynamic liberating unity, because He (Word of God turned into flesh) is the perfect achievement of the personal “synthesis” between universal and singular. He is the definitive harmonisation between abstract and concrete, between ideal and real. Thus, all the mysteries of the Christianity gravitate around the central “figure” of Christ.

The fifth chapter treats the identity of the mission and the divine identity in Jesus Christ. As observed in a unitary view of the evangelic message, Christ is not just the sent One, with a mission attributed by the Father; He is also an absolute identity between mission and the sent One. Moreover, Jesus Christ anticipates even from the beginning of His preaching the entire complexity of His message, in a unitary obvious manner. This observation made Balthasar to dedicate many studies and works to this aspect of maximum importance.

The sixth chapter analyses the Paschal Mystery, the liberating action of the Son of God. An exhaustive research on the theology of the cross in its entire vastness is not possible, so, next to the normal aspect of presenting the theology of the cross in the vision of the Swiss theologian, we intended to present a parallel between the Orthodox vision on one hand and the Protestant and Catholic vision on the other hand. The Catholic – Orthodox binomial gains a new paradigm because Balthasar manages, in his unique style, to find reconciliatory solutions. We highlight here the doctrine related to the substitution of the sin, which finds an improvement in the Orthodox theology through the Balthasarian concept of “embracing” of the sin.

I. THE THEOLOGICAL METHOD OF HANS URS VON BALTHASAR

In spite the fact that many theologians saw in Balthasar’s thinking a lack of methodology and argumentation, we have to remark that his thinking is exploited and assumed by many

theologians. The critical interest given to the thinking of the well-known Swiss theologian is concentrated on the unprecedented aspect of the *Theological aesthetics* and of the *Theo-drama*.

The theology of Von Balthasar may be classified as “theological mission” because it aims not only the concepts, but rather the completeness of the Christian aim, as it often happens, the power of intuition is not always followed by a rigorous argumentation, still this do not imply a methodological depreciation of a thinking.

It is true, as G. Meiattini affirmed, that Balthasar “rarely brings explanations to his theological method, (also Nae Ionescu’s case). Most of the times, his methodological vision comes uncovered in its concrete exercise of his thinking and writings”.

In philosophy, he “is not a specialist, rather a generalist”; his thinking is developed, as J. Roten affirmed, “more as an irradiation than precise forms, as an art of representation against an art reflecting precise forms”, using more a discernment of the spirit than a doctrinarian argumentation.

There is in Balthasar’s thinking, as Antonio Sabetta explained, “a Christian pre-science that, far from being reductive for the process of thinking, is the expression of the epistemological – critical neutrality characterising in general the human thinking”.

Klaus Hemmerle appreciates in Balthasar’s theology a happy opening of an alternative manner of thinking the cosmologic and anthropologic systems. Only an ontology interpreted in the fervent union between *pulchrum* and *bonum* may reconcile the subjectivity and the objectivity and institute a real figure of the truth: “We have found in Balthasar’s works the alternative of a pure anthropological approach of the theology, where God is circumscribed to the cognitive needs of the humans, and, in the same time, the alternative of a static and deductive thinking of the theology, revealing the events of the redemption through examples of metaphysical self-correlation (...)”.

The first corner stone in Balthasar’s thinking, methodological and gnoseological in the same time, traversing and determining all that follows, is the conceptual development of *analogy*, with the meaning of “correspondence”. What is a given for the Swiss theologian is that the exercise of thinking always manifests in a theological ready-made space, so the thinking finds its own object expropriating the action and the object of the faith. The radical impression practised by thinking, instead of determining, is mediating, as *servitio*.

Thus, Balthasar always believed in the connection between theology and sanctity involving a close relation between the proportion of the theology and those of the revelation and tradition. It is not possible to create theological concepts without roots in revelation and without the confessions of the tradition. For Balthasar, the analogy is the general law of his thinking because it responds to the absolute logics of love.

Through the fusion between *analogia entis* and *analogia fidei*, Balthasar tries to create a new concept based on a composition of meanings and on an imagination that is more than ideological, called *analogia caritatis*. This, in a nuptial and filial meaning, describing the exchange of love as *concordantia libertatis*, highlights an extreme paradox where the categories “giving” and “receiving”, “living for the Self” and “living for the other”, “subsistence” and “appurtenance” do not come into contradiction and, in exchange, are reciprocal conditions and complete each other to perfection. The trinitarian mystery, where the ideal of the communion is absolute, teaches us the mystery of the union in diversity.

Questioning the duty and the aim of the theology, Balthasar clearly expressed that they are and will be the Incarnation of the divine Word. It results that “all the problems from the Gospel must be met starting from the Christology, from the event of *Verbum Caro*. “the primary source” of the Christian theology is the Incarnation of the Word that is the divine “image”, “expression” and “exegesis”.

II. THE REVELATION OF THE HOLY TRINITY THROUGH JESUS CHRIST

The Incarnation as “Word of God” is seen as present and operational in the entire history of the redemption, therefore the divine revelation is transcendent to the history. The place of

the Incarnation is not the life of Jesus, but His death. Jesus is the Son of God not only at His Resurrection. The Incarnation is not understood as “an event”, risking in this way to volatilize in the assumption of the human nature by Logos.

The revelation actualized in Jesus Christ is a trinitarian one. Jesus does not speak of God, in general, but represents the Father and gives the Holy Ghost. This means firstly that Christ is the personal identity between the One revealing (*is quo Deus revelatur*) and the revelation itself (*id quod revelatur*). Therefore, between Jesus the man revealing the Father in the power of the Holy Ghost and the Father revealed by Jesus the Son, there is no *medium* or *tertium* revelation. Jesus Christ is Himself the divine revelation (*ipsa revelatio*).

The revelation of God is not an object for contemplation, but the divine action into the world and for the world, with an answer from the world possible only on action, because auctioning means understanding. The faith, the contemplation and the *kerygma* are dutiful of action.

The perfect gift from God the Father, greater than any possible and imaginable gifts, is Jesus Christ, sent by the Father, coming into the world “from above”, because “came down from the heaven” As Jesus showed to the Samaritan woman that He is *donum Dei* and that he brought to the world the gift of the Holy Ghost through His death and Resurrection, in the same way, “*the humans are created to praise, to worship and to serve our Lord, saving this way their souls*”. Thus, we observe that the Incarnation of the eternal Logos, as event, has no other origin than Him and the Trinitarian decision. The Incarnation of Jesus and His humanity are the results of His mission from the Father above.

Even from the beginnings of his work, Balthasar highlights the perspective of the descendant movement in the divine action: incarnation, revelation and redemption.

By highlighting the movement from above in the incarnation until the obedience on the cross and the descending to hades of the Son of God, Balthasar, as earlier observed, do not intend to obey the so-called Christology “from above” to a Christology “from below”; the two movements of a unique Christology are complementary and integrated in their continuity.

III. JESUS CHRIST: THE WORD, THE TRUTH AND THE FACE OF GOD

The eternal word, through the assumption of the flesh took the form of a body formed in the same time from reading, writing, concept, image, voice and preaching, so the humans can

understand that the Word truly became flesh. Putting accent on the “flesh”, as shown in its nature, the Word becomes visible expression of the invisible Father. Through the fact that the Son of God as man is the visibility of the invisibility and, as consequence, the “*summum of revelation*”, Balthasar intends to show that Jesus is not a mechanical reproduction of the Father, but the Son chosen and loved by the Father.

We also remark a very important aspect in Balthasar’s theology: the connection between the two paths (kata-logical and ana-logical) for a more adequate understanding of the miraculous Word turned into flesh, Who, as human, is a private interpreter of the Father.

The discussed author, as we will observe, borrows, especially from Bonaventura, the term of “expression” and its Christological and trinitarian role. *Expressio* and *impressio* (image) are the fundamental concepts of his theory on beauty. The son is the unique and perfect image of the Father, expressing it with a supreme precision. Bonaventura insists on the fact that “image” means, in a divine meaning, not only the expression of a person, but the maximal possibility of expression, too.

The entire work of Balthasar is traversed by and founded on the dialectics of the expression. In abstract terms, the dialectics of the expression resides in the possibility of the human being to open to the others, for participating to the personal intimacy, in a mysterious exchange or in communion with the other in the one’s own being. While the being opens to alterity, in the same time affirms and maintains, without suffering any alienation or dissolution of the being in the self.

We must clearly understand the fact that the dialectics of the expression in a theological meaning must not be confounded with the dialectic philosophy, especially Hegelian, or with the theology of Karl Barth and the ontological agnosticism from Heidegger’s vision on the being. It is, in exchange, related to a strictly theological dialectics, where God, remaining God, let Him be known through Jesus Christ and faith. The human side, in Christ, is path or principle (*quo*) for what the divine reveals (*quid*).

The fundament in the dialectics of the expression (visibility – invisibility) remains the event of the incarnation of the Word, which in Balthasar’s thinking represents the unconscionable paradox that is the biggest visibility in the most profound invisibility. Thus, the revelation of God in Jesus Christ is fulfilled in invisibility. The incarnation is revelation because God is explained or manifested to the humans by a human in concrete life. Through incarnation, God expresses Himself as expressive body.

In conclusion, the unicity of the Figure of Christ is determined by the fact that He appears in all the Grace (*doxa*) of God. In the concreteness of Christ, Word turned into flesh, dead and resurrected, there is not manifested only a part of the divinity, but the Trinitarian God, appearing

in His most profound mystery, in His divine non-cognoscibility. Jesus Christ is a mysterious abstract: two natures free of any interference in a single hypostasis.

IV. THE UNICITY OF JESUS CHRIST

Hans Urs Balthasar does not limit his work to describing the unicity of Jesus as phenomenology, at the level of His mission (expressed through an extraordinary manifestation in words and actions, he also searches first the ontological, trinitarian fundament in the non-

repeatability of Jesus Christ. In this context, Balthasar affirms that; we go toward the One not for resignation, but for regaining orientation and the common “unity” between the Christian thinking and the Christian life, between theology and spirituality. This unity is guided and brightened by the Christological unity: it develops from it and focuses on it. Thus, for Balthasar, any theological distinction or dispute must necessarily turn toward the Unity.

Contemplating and configuring the figure of Christ, Balthasar often refers to the aesthetic meaning. Jesus is the divine masterpiece, perfectly achieved and designed in accordance to the divine will. Still, the “theological aesthetics” must not be confounded to the “aesthetic theology”. Firstly, God do not reveals as “the true one”, meaning a “teacher for us”, nor as Saviour, but God comes first to show Himself, to spread the splendour of His eternal trinitarian love, contemporized for free, a real love in communion with the real beauty.

Why does Balthasar see in “beauty” the most valid starting point for creating a thematic fruitful discourse on the divine revelation and the understanding of the divine mystery? The answer is: beauty has a “mystery”, manifesting as synthetic “image”, as “splendour” of the being; “the hidden profoundness” is perceived in its visible surface.

Balthasar finds in the doctrine of Thomas the metaphysical fundament of a close connection between beauty and love. The fact that God unites being that are different from Him cannot be understood as divine necessity, but through the love of His beauty, because anyone possessing beauty wants to increase it as much as possible.

Jesus Christ, says Balthasar, is “the archetype of beauty”; it is “the divine face and the aesthetic model of any kind of beauty”. Christ represents the highest degree of “supreme and archetypal beauty in the world”, meaning the divine revelation, the incarnation of the Word and the aim of the world. In other words, He is the “Glory”, the “divine beauty”, the “Lord of Glory” (I Corinthians 2:8), “the glorious riches” (Ephesians 3:16), opening the “profundity and the beauty of God”. Because “this beauty (Who is Christ) is the revelation of the divine glory”, of His eternal love, He is in the same time the divine beauty in the humans and the human beauty in God and only in God; it is a beauty that does not connect the infinite and the perfection, the effusion and the constraints after a general plan (as the myth does), but in a world specific to the incarnation.

Thus, we observe that the theological aesthetics is, for Balthasar, the most adequate theological method for the appropriation of the divine mystery, in all the originality and novelty discovered through revelation. The receptivity can be manifested only through faith, a faith that responds to the manifestation of the divine love.

We remarked that Balthasar often reiterates the unicity of Christ. This unicity is not the result of a later deification, through the faith of the disciples and of the Christianity. His unicity,

authenticity and credibility are born from His intimate divine nature. His intelligibility comes only from the inside of the Person, because Christ carries inside Him and irradiates the “objective obviousness”.

V. THE IDENTITY OF THE MISSION AND THE DIVINE IDENTITY IN JESUS CHRIST

The first element identified in the bright figure of Christ is the agreement between mission and Missionary. The understanding of this element, around which Balthasar built his theology related to the Christological mission, is the same thing Christ affirms about Himself: “For I have come down from heaven not to do my will but to do the will of him who sent me” (John 6:38).

The will is not just a consonance of feelings and will between the Father and the Son. The agreement expresses more than an obedient execution of the Father's will. It shows strongly that the being of the Father wants to send the Son. This characteristic of "sent by the Father" is in the constitution of the Son, in the Holy Trinity. When Balthasar speaks of "agreement" between mission and life in Christ, he does not want to show "a case of impressive harmony" between "idea" and "existence", between "ideal" and "reality". He wants to highlight the fact that the living God take in His care the entire existence of His Son, with His "ideal" and "reality".

Insisting on the primary aspect of the word, at a first glance, it might seem that the author lowers the work of Christ and empties the meaning of the miracle. This suspicion seems to come from the interpretation he gives to the verses from John 10:36-38: "*the work is help for those incapable of understanding*" and "*they are surrogate for the death ones*". Still, even if Balthasar interprets the miracles in a special way, he does not want to separate the discourse of Jesus from His actions, he only wants to affirm clearly that is impossible to separate the words of Jesus from His existence, operating an identity between them. Only when living in Christ, His words acts as full truth and have a revelatory Trinitarian function. The signs of this identity are in the obedience to the Father, in His gentleness and in the desire to serve Him, in other words, they are in the perfect concordance between prophecy and fulfilment.

Beyond the parallel Confessed Word – Certifying Word, Jesus Christ is the Central Word, pronounced by God and containing in Him all the divine words, uniting them. Living, preaching and working under the sign of a doubtless obedience to the Father, the Word-Flesh operates so that His earthly existence to be modelled in the forms of the divine Word contained by the Laws and the Prophecy.

As observed, the entire Theological aesthetics of Balthasar is centred on the idea of "perfect agreement", in Christ, between the divine mission and His human existence. The Theodrama resumes the same idea, deepening and proving that Jesus Christ is the personal identity between the Mission and the Sent One, His Person being only the "role" He interprets on the world stage, in obedience to the Father for our redemption.

We need to highlight again that this means that He was not in a primary moment a "private autonomous Self", opening or suddenly awakening in another moment toward the perception of a divine, superior mission with a universal value. There is identity between Jesus and the supra-natural mission and not just a simple adequacy or conformity in time, "*because Jesus is this man determined for mission*".

The word "identity", meaning the equality between the two concepts (person and mission), in Christ remains a strong word in the Christology of Balthasar. This "identity" shows

that the mission of Christ is not an element added to His person, but equals the person; so the intimate nature of Christ the Son is of permanently being the Sent One.

Balthasar strongly proved that there is a perfect harmony between the mission of Jesus and His existence. Moreover, the mission is divine and its fulfilment in Christ is human; the consequence is that a perfect ratio, a divine-human agreement operates between these two aspects.

In other words, while we receive our mission through faith, “*Jesus has and is always His mission and is in His mission, absolute servant and faithful to the Father that sends Him*”. Thus, the consciousness of His mission shows not only a special divine mission (as the disciples or the founders of religions have), but, based on the original given, He is identical with the mission, in the most intimate given of Him. This is for Balthasar the source of the real theological concept of the person in Christology: “*Because Jesus together with His mission containing His divine lineage is the primary person*”.

We already affirmed that Jesus is conscious that He has the mission of the unique eternal Son of God, unseparated by the Father. In the mission of Jesus, the Father is always present, either “retrospective” in relation with the one sending Him, or prospective, “ahead”, to the execution of the mission. Even auctioning with the freedom of the Son, as responsible human, Jesus always look up to the Father Who sent Him and always search to fulfil His will, until He overcomes the three big temptations, until He drinks the cup of death. The mission of Jesus cannot be isolated even for one moment from the One sending Him, the Father.

In conclusion, we affirm that the consciousness of Christ, aware of receiving His mission from the Father and being its image into the world, is intangible, meaning that it cannot be thought in advance, existing in eternity and not later discovered.

VI. THE PASCHAL MYSTERY, THE LIBERATING ACTION OF THE SON OF GOD

What does the Cross preserve in its authenticity and how should we behave in front of its power? The Intra-Trinitarian kenosis is the interpretation of the eternal obedience of the Son, of His love and availability; “*the kenosis of the Incarnation and of the Cross is the expressive obedience form of the creature: it is the distinctive act of love of the Son, due to his existence as God and human*”.

Balthasar approaches the Trinitarian relations and difference in a kenotic sense. The kenosis expresses the richness and the poverty of God, the power and the lack of power, the unicity and the difference in God, the possibility of giving and not giving and, in the same time,

the act of emptying the self in order to admit the being and the liberty of the other.

God as Trinity is not offered or completed in a Hegelian meaning, at the end of the Cross Event, but in its beginning, as this modality of love already were contemplated in the immanent relation, including the obliteration and the extreme solidarity with the sin. No human words may express the mystery of pain and love around “The Crucified”, placed between heavens and earth, on the Golgotha of Jerusalem, thrown away by His people, betrayed and driven away by His friends, abandoned by His disciples, mocked by the passengers and, of all things, abandoned by God, in Whom He put all his faith and hopes.

The novelty of the Christian announcement, the redemption in death and not life outside death, is based mainly on the fact that the entire event of the Incarnation of Christ stays under the sign of the Trinitarian God, always present and working in His concrete exigence. Thus, the death and the Resurrection of Christ are not only taken from the simple, human and mundane destiny, they are instead elevated in the revealed supreme love of God.

We highlight the most important idea in the vision of Balthasar, related to the mystery of the cross: the complete power of God manifested in the lack of power of the crucified One, the eternal Word of God was heard in the silence of the Cross, the glorious form of God appeared in the humility and the slave form of Christ. More concrete: the unique and non-repeatable sacrifice of Christ is the adequate, definite expression of the divine love, because God reveals hidden in the cross and manifests His infinite Love. This is the absolute paradox in the mystery of the cross, “from where the scandal may not be eliminated”; the cross of Christ may not be emptied. As paradox and scandal, the cross of Christ is not lacking relating theories that contain abstract hypotheses trying to explain the real characteristic of the redemption: a simple decree of God, a simple Incarnation, and a single drop of blood.

From all these considerations, we understand how profound is at Balthasar the Christology related to Trinity and how the Trinity is essentially Christological. Moreover, we observe the meaning given to humanity by Christ: in His completeness and integrity, humanity is a revelation, an expression of God and always the manifestation of the divine love. It is a visible synthesis gathering plastically the entire mystery of the kenosis, of the unicity and of the death of the crucified One as appearance of the divine invisible splendour, with Christ as image. Balthasar uses the formula *Ecce Homo – Ecce Deus*.

The cross contains the justice of God abandoning the innocent Son on the cross so the sinful humans receive justice and reintegration in their truth as humans. It remains the question: because God worked in a different manner, remaining God was he able to do justice to the sinful humans? The answer Balthasar is giving is focuses very much on the identity of the one that was crucified and resurrected: when God wanted to experience the human being from inside,

to elevate it and heal it from inside, He had to put a decisive accent on the place where the sinful dying human is in the end. Thus, He lost Himself in death without finding God, sank in the abyss of sadness, poverty and obscurity without finding the door out with His solely powers, to link again the condition of the fallen man in the final experience. All these were achieved through the identity of the crucified and resurrected One.

The orientation of the entire life of Jesus toward the death on the cross represents the premise, the scriptural horizon for the soteriological approach of the vicarial function, of the suffering of Jesus. This triad (the claiming of the authority and of the complete power, the obvious poverty and later the abandonment) is the fundamental structure of the Word turned into flesh and determines the existence of Christ as living for “the absolute hour of death”. The theme of “vicarial substitution” is part of the general doctrine of the redemption. Even if the term is not scriptural in a direct manner, it can be found in the New Testament in the syntagma *pro nobis* (for us and in our place) and became an important category of the Latin theology of redemption.

In the conditions of an ethic fall of the situation of the contemporary humans, Balthasar tries to prove that passing through the service and the protection of the fellows is one of the master paths that inevitably lead to God. If, as previously said, the image of God in contemporaneity is in decline, the image of the fellow, of the human brother, of the suffering abandoned brother may be the path to discovering an authentic relation with God. The nowadays narcissist must learn again to recognise in his fellow the authentic alterity to further lead him to a different moment and to another alterity, that of God.

Balthasar affirms that the dying body of Christ is in a mysterious way the same with the body resurrected at Easter and, inside this glorified body, it is openly revealed the reality that remains hidden in the body of the historical Jesus. The Eucharist is a powerful moment of connection between the glorified Jesus and the historical Jesus, to affirm the identity of His person passing through two stages: ardour and Resurrection. The physical body of the historical Christ is already the body of the Lamb, carrying the sins of the world.

CONCLUSIONS

The Incarnation is strongly connected to the Cross. The Incarnation wouldn't be possible without the Cross. This is one of the most profound thoughts I have met in the Christological reflection of Balthasar. These words show he felt all the weight and the authority of the great patristic traditions from East and West.

If the Resurrection cannot be perceived rationally, in order not to fall in „knowledge through flesh”, the danger Bultmann warned of, the Resurrection cannot either be perceived only spiritually, as Balthasar shows. Trying to demystify the Resurrection, he completely spiritualizes it, because gives to the Easter a symbolic value. From a soteriological point of view, Christ the Resurrected, Who is the complete Revelation of the divine love for the humans, is the Word of God fulfilled in a total historical way, it is the promise authentically fulfilled by

God for the humans as a perfect justice of the Father. As conclusion, only just the “Resurrected Crucified” is the promise become person, because His Resurrection is not a “happy end”, which “*was not deserved by a human in front of a difficult challenge, but the ultimate and complete sunray projected by the complete revelation of God through the existence of the Son*”.

In our research, we observed many times that the starting point of each Christian theology is the event of *Verbum caro factum*. This is the most important axis in the Christology of Balthasar, the principle and the foundation for a real theology (a thinking on the mystery of God), and in the same time the aim of establishing in Christian terms all the other important issues from anthropology, ecclesiology, pneumatology and spirituality. The truth of the Incarnation as historical liberating event is the main subject in the thinking on the non-repeatable unicity in the Figure of Jesus Christ.

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