



“College Life Class”

Christology: The Incarnation

Spring 2022

First Baptist Church, Golden


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*"The Son of God became a man
to enable men
to become sons of God."*

- C.S. Lewis, Mere Christianity





Component parts of the Incarnation:

- the humanity of Christ;
- the deity of Christ; and
- how Jesus' deity and humanity are united in the one person of Jesus Christ.


The NT affirms both the humanity and deity of Jesus Christ.

As a human being Jesus was born (Lk. 2: 7,11), experienced physical and mental limitations (Lk. 2:52; cf. Mt. 4:2; Mk. 4:38; 13:32; Jn. 4:6), was tempted (Mt. 4:1-11), increased in moral perfection through suffering (Heb. 5:7-10), and was tortured and executed (Mk. 15:15).

Nevertheless, the NT authors affirm that Jesus was God (Jn. 1:1-3, 14, 18; 20: 26-29; Rm. 9:5; Titus 2:13; Heb. 1:8; 2 Pet. 1:1) and describe Him as the fullness of deity in bodily form (Col. 1:15-20; 2:9; Phil. 2:5-11).


The NT church called Him *kyrios* (Lord), the same word used in the Greek translation of the OT [LXX] in place of *Yahweh*, and applied to Jesus OT passages concerning *Yahweh* (1 Cor. 16:22; Rom. 10:8, 13).

Philosophical Foundations for a Christian Worldview by J.P. Moreland & W.L. Craig, 2nd ed., p.595



Why was Jesus' full humanity necessary?

- a. for representative obedience
- b. to be a substitute sacrifice
- c. to be the one mediator between God and human beings
- d. to fulfill God's original purpose for man to rule over creation
- e. to be our example and pattern in life
- f. to be the pattern for our redeemed bodies
- g. to sympathize as high priest



Why was Jesus' deity necessary?

1. Only someone who is the infinite God could bear the full penalty of all the sins of all those who would believe in Him. Any finite creature would have been incapable of bearing that penalty.
2. "Salvation is from the Lord" (Jonah 2:9), and the whole message of Scripture is designed to show that no human being, no creature, could ever save man--only God Himself could.
3. Only someone who was truly and fully God could be the one mediator between God and man (1 Tim. 2:5), both to bring us back to God and also to reveal God most fully to us (John 14:9).



Evidence that Jesus possessed attributes of Deity

- a. Omnipotence: Mt. 8:26-27; Mt. 14:19; Jn 2:1-11
- b. Eternity: Jn 8:58; Rev. 22:13
- c. Omniscience: Mk 2:8; Jn 1:48; Jn 6:64; Jn 2:25; Jn 16:30
- d. Omnipresence: Mt. 18:20; Mt. 28:20
- e. Sovereignty: Mk 2:5-7; “But I say to you” Mt. 5:22, 28, 32, 34, 39, 44;
Mt. 11:25-27
- f. Immortality: Jn 2:19; Jn 10:17-18; Heb. 7:16 “an indestructible life”
- g. Worthy to be worshipped: Phil. 2:9-11; Heb. 1:6; Rev. 5:12-13

Incarnational Passages

Genesis 3:15

¹⁵“And I will put enmity between you and the woman, and between your seed and *her seed*; He shall bruise you on the head, and you shall bruise Him on the heel.”

Isa. 9:6

⁹For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty *God*, Eternal Father, Prince of Peace.

John 1:14

¹⁴And the *Word became flesh*, and dwelt [tabernachled] among us, and we beheld His glory as of the only begotten from the Father, full of grace and truth

Incarnational Passages (cont.)

Phil 2:5-11

⁵Have this attitude in yourselves which was also in Christ Jesus,

⁶who, although He existed [huparchon] in the form of God [morphe theou], did not regard equality with God a thing to be grasped,

> **existed** [huparchon] = continuous action verb. He never stopped existing in the form of God.

> **form of God** [morphe theou] = 'form' has to do with the essential nature of

⁷but emptied [ekenosen] Himself, taking the form of a bond-servant [morphe doulou], and being made in the likeness of men [homoiomati anthropon].

> emptied [ekenosen]

⁸And being found in appearance as a man [schemati anthropos], He humbled Himself by becoming obedient to the point of death, even death on a cross.

The Paradoxes of Jesus

Trinitarians believe that it is not unreasonable or self-contradictory to say that Jesus was and is both God and man. It would be contradictory if we were asserting that Jesus' flesh was itself divine, or that His divine nature was mortal. But such assertions do not represent classic trinitarianism.

What we do assert is that God, without ceasing to be God, took to Himself human nature, not by mixing the two together, but by uniting them in the one person of Jesus. This is difficult to comprehend or understand fully, just as is the doctrine of the Trinity itself, but it is not self-contradictory.

For example, Jesus was tempted. But Trinitarians do not believe that His temptation derived in any sense from His divine nature, but rather was a result of His living as a human being in a corrupt world where temptations abound.

Thus God, *as* God, cannot be tempted; but Jesus, who is both God and man, as man and living in a fallen earth, was tempted.

The Paradoxes of Jesus

Moreover, the JW booklet [*Should You Believe in the Trinity*] overlooks certain relevant teachings about Jesus that put these paradoxes in a different light.

Yes, God is not a man (Num.23:19), while Jesus is (1 Tim. 2:5); yet, Jesus is also God (John 20:28).

Yes, God cannot be tempted (James 1:13), while Jesus was tempted (Heb. 4:15); yet Jesus could not sin (John 5:19).

Yes, God knows all things (Isa. 41:22-23), while Jesus did not know the day of His return (Mark 13:32); yet Jesus did know all things (John 16:30).

Yes, God cannot be seen (John 1:18), while men did see Jesus (1 John 1:1-2); yet no man has seen or can see Jesus (1 Tim. 6:16).



The Paradoxes of Jesus

Yes, God cannot die (1 Tim. 1:17), while Jesus did die (Phil. 2:8); yet no one could take Jesus' life from Him (John 10:18), it was impossible for Him to remain dead (Acts 2:24), and He raised Himself (John 2:19-22).

Yet, God never changes (Ps. 102:26-27), while Jesus grew (Luke 2:52) and learned (Heb. 5:8); yet Jesus also never changes (Heb. 1:10-12; 13:8).


Yes, God is eternal (Ps. 90:2), while Jesus was born (Matt. 1:18); yet Jesus has always existed (John 8:58).

The Paradoxes of Jesus (cont.)

These biblical facts rule out the possibility of resolving the paradox by simply denying that Jesus was God. Nor is it possible to resolve the paradox by denying His humanity, as some Gnostics did. Nor is it legitimate to resolve it by saying that Jesus was a mere man in whom God dwelled, as God might also be said to dwell in other men, even if to a lesser extent.

These theories were all put forward in the early centuries of the church and were all rejected by the orthodox, and for good reason: they simply don't fit what the Bible says about Jesus. They are less mysterious, less paradoxical, but they flatly contradict the Bible.

Why You Should Believe in the Trinity by Rob Bowman, 1989, p74-76



The Kenosis Theory: Did Jesus give up some of His divine attributes while on earth?

The Kenosis theory holds that Christ gave up some of His divine attributes while He was on earth as a man.

Kenosis (κενοω) generally means “to empty” and is translated “emptied himself” in Phil. 2:7.

According to the theory, Christ “emptied Himself” of some of His divine attributes, such as omniscience, omnipresence, and omnipotence, while He was on earth as a man.

This was viewed as a voluntary self-limitation on Christ’s part, which He carried out in order to fulfill His work of redemption.

Therefore, He would not be fully God.



The Kenosis Theory: Did Jesus give up some of His divine attributes?

Response:

1. No recognized teachers in the first 1800 years of church history taught this!
2. The text does not say “emptied himself of some powers/divine attributes”.
3. The text **does** describe what Jesus did in this “emptying”: He did it by “taking the form of a servant,” that is, by coming to live as a man, and “being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.”
4. The context is about “putting others first”! Phil. 2:3-5.
5. Thus, the best understanding of this passage is that it talks about Jesus giving up the status and privilege that was His in heaven. This understanding is supported by John 17:5 which reveals that He shared glory with the Father before the world existed and in 2 Cor. 8:9 where He was rich and became poor for our sake.

Attempts to understand how the Incarnation could take place:

Apollinarianism.

- Apollinaris, bishop in Laodicea about AD361
- Taught that the one person of Christ had a human body but not a human mind or spirit
- His mind and spirit were from the divine nature of the Son of God.
- But our human minds and spirits (or souls) needed salvation as well.
- Christ had to be fully and truly man if He was to save us (Heb. 2:17).
- Rejected by several church councils, from the Council of Alexandria in AD362 to the Council of Constantinople in AD381.
- Rejected because it results in a Christ who is truly God but is not truly and fully man.

Attempts to understand how the Incarnation could take place: ***(cont.)***

Nestorianism

- Nestorius - a popular preacher at Antioch & bishop of Constantinople in AD 428
- Taught that there were two separate persons in Christ, a human person and a divine person.
- Rejected because nowhere in Scripture do we have an indication that the human nature of Christ, for example, is an independent person, deciding to do something contrary to the divine nature of Christ.
- Rather, we have a consistent picture of a single person acting in wholeness and unity. Jesus always speaks as “I”, not as “we.”
- The Bible itself does not say “Jesus’ human nature did this” or “Jesus’ divine nature did that,” as though they were separate persons, but always talks about what the person of Christ did.

Attempts to understand how the Incarnation could take place: ***(cont.)***

Monophysitism (Eutychianism)

- Monophysitism (one nature (*physis*)) was taught by Eutyches (c. AD 378-454).
- He denied that the human nature and the divine nature in Christ remained fully human and fully divine.
- He held that the human nature of Christ was taken up and absorbed into the divine nature, so that both natures were changed somewhat and ***a third kind of nature*** resulted.
- Rejected because this made Christ neither truly God nor truly man. If that was so, He could not truly represent us as a man nor could He be true God and able to earn our salvation.
- [Witness Lee and the Local Church, late 1970s, Anaheim, CA]

Solution to the Controversy: *The Chalcedonian Definition of AD451*

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in Manhood; truly God and truly man, of a reasonable [rational] soul and body; ***consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood***; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in ***two natures, without confusion, without change, without division, without separation***, the distinction of natures being by no means taken away by the union, but ***rather the property of each nature being preserved***, and concurring in ***one Person*** and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has been handed down to us.



Against Apollinarianism:

-that Christ did not have a human mind or soul, we have the statement that he was “*truly man, of a reasonable soul and body... consubstantial with us according to the Manhood; and all things like unto us.*”

consubstantial = “having the same nature or substance”

Against Nestorianism:

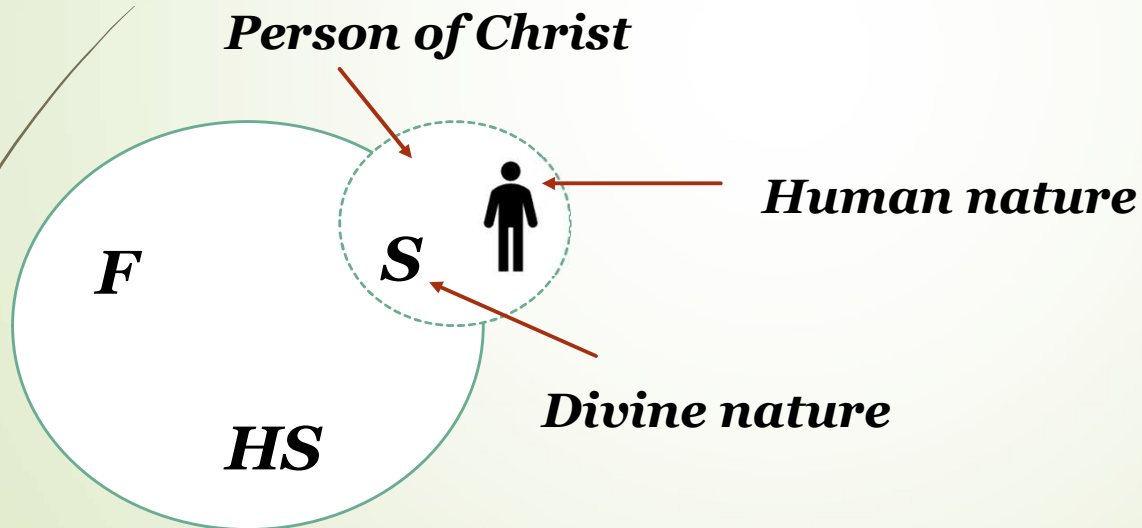
-that Christ was two persons united in one body, we have the words “*without division, without separation....concurring in one Person and one subsistence, not parted or divided into two persons.*”


Against Monophysitism:

-that Christ had only one nature, and that his human nature was lost in the union with the divine nature, we have the words “to be acknowledged in *two natures, without confusion, without change....the distinctions of natures being by no means taken away by the union, but rather the property of each nature being preserved.*”

When the Chalcedonian definition says that the two natures of Christ occur together “in one Person and one **Subsistence**,” the Greek word translated as “Subsistence” is the word **hypostasis**, “being.”

Hence, the union of Christ’s human and divine natures in one person is sometimes called the **hypostatic union**. This phrase simply means the union of Christ’s human and divine natures in one being.





The Kenosis Theory: Did Jesus give up some of His divine attributes while on earth?

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Kenoticism represents a distinctively non-Chalcedonian approach to Christology, since it holds that the Logos in becoming incarnate changed in His nature.

W.L. Criag, *Philosophical Foundations for a Christian Worldview*, 2nd.ed., p.602

Kenoticism:

In the incarnation, God actually changed, divesting Himself of certain attributes, (possibly taking them back up again after the resurrection)

Chalcedonian orthodoxy:

In the incarnation, God restricted/laid aside His privileges/emptied Himself through humility

Phil 2:3-11

³Do nothing from selfishness or empty conceit [vainglory **κενοδοξιαν**] , but with humility of mind let each of you regard one another as more important than himself;

⁴do not merely look out for your own personal interests, but also for the interests of others.

⁵Have this attitude in yourselves which was also in Christ Jesus,

⁶who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

⁷but emptied [**εκενω**σεν] Himself, taking the form of a bond-servant, and being made in the likeness of men.


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Distinction between nature and person.

What makes us **human**? We as humans all share the same **nature** or **essence**. A thing's nature is what makes it what it is--whether this thing is an atom or molecule, human, animal, angel, or God. Certain capacities and characteristics, or properties, make you human and separate us from nonhuman entities.

If we lacked these properties, we would not exist. Because we possess certain essential characteristics that make us what we are, we belong within a particular class. Similarly, God is all-knowing, all-powerful, all-good. These characteristics make Him what He is.

Some of the characteristics and capacities that make us human are the fact that we possess a soul or spirit or mind. We have the capacity to communicate in multiple languages, to act, to be conscious, to know that $8+8 = 16$. Such things are all properties that are essential to being human.

Distinction between nature and person. (cont.)

What do we mean by **person**? A person can be understood as a center of self-consciousness, activity, and responsibility. [Self-conscious means 'aware that one is aware'.]

Persons also have an intrinsic dignity; their personhood confers dignity upon them. They are not to be treated, therefore, as mere objects or as means to our own ends.

What is the **relationship** between person and nature?

A person has a nature. I, as a person, possess something that makes me what I am. You as a human person have a human nature, the very same nature I have. We are two human persons sharing the same human nature.

Jesus of Nazareth is one Person who has two natures. One of these natures is identical to our human nature; Jesus shared our very humanity and identified with us. The other nature is divine. Jesus was and is fully God and fully human.

Paul Copan, *"That's Just Your Interpretation"*, p130-131



Combining specific biblical texts on Christ's deity and humanity

How could Jesus be omnipotent and yet weak?

How could He leave the world and yet be present everywhere ?

How could He learn things and yet be omniscient?

Observations:

- One nature does some things that the other nature does not do
- Anything either nature does, the Person of Christ does
- Titles that remind us of one nature can be used of the Person even when the action is done by the other nature
- Brief summary sentence.

“Remaining what He was, He became what He was not.”

Combining specific biblical texts on Christ's deity and humanity

- ***One nature does some things that the other nature does not do***

Evangelical theologians in previous generations have not hesitated to distinguish between things done by Christ's human nature but not by His divine nature, or by His divine nature but not by His human nature.

Remember the Chalcedonian statement:

"the property of each nature being preserved."

Jesus' human nature (JHN): He ascended to heaven and is no longer in the world (John 16:28; 17:11; Acts 1:9-11).

Jesus' divine nature (JDN): He is everywhere present (Matt. 18:20; John 14:23)

So we can say that both things are true about the **person** of Christ--He has returned to heaven, and He is also present with us.

Combining specific biblical texts on Christ's deity and humanity

- ***One nature does some things that the other nature does not do*** (cont.)

JHN: Jesus was about 30 years old (Luke 3:23)

JDN: Christ eternally existed (John 1:1-2; 8:58)

JHN: Jesus was weak and tired (Matt. 4:2; 8:24; Mark 15:21; John 4:6)

JDN: He was omnipotent (Matt. 8:26-27; Col. 1:17; Heb. 1:3)

Combined: Who was running the universe when Jesus was asleep in the boat? God never sleeps or slumbers. Jesus was a baby in a manger. God holds the universe together “by the word of His power” (Heb. 1:3; Col. 1:17).

Yes, these activities have always been and will always be the particular responsibility of the eternal Son of God.

To say that we cannot understand this is *appropriate humility*.

But to say that it is not possible seems more like *intellectual arrogance*.

Combining specific biblical texts on Christ's deity and humanity

- ***One nature does some things that the other nature does not do*** (cont.)

JHN: Jesus died (Luke 23:46; 1 Cor. 15:3).

JDN: He did not die but was able to raise Himself from the dead (John 2:19; 10:17-18; Heb. 7:16).

It is true that when Jesus died His physical body died and His human soul/spirit separated from His body and passed into the presence of God the Father in heaven (Luke 23:43, 46). In this way He experienced a death that is like the one we as believers experience if we die before Christ returns.

It is not correct to say that Jesus' divine nature died, or could die, if "die" means a cessation of activity, a cessation of consciousness, or a decrease of power. Even though Jesus' divine nature did not actually die, the *Person* of Christ experienced death as a whole person, both human and divine natures somehow shared that experience.

Combining specific biblical texts on Christ's deity and humanity

- ***One nature does some things that the other nature does not do***
(cont.)

JHN: Jesus was tempted in every way as we are, yet without sin (Heb. 4:15).

JDN: He was not tempted because God cannot be tempted with evil (James 1:13).

Charles Hodge notes: “As there are two distinct natures, human and divine, there are of necessity two intelligences and two wills, the one fallible and finite, the other immutable and infinite.”

The distinction of two wills and two centers of consciousness helps us understand how Jesus could learn things and yet know all things.

JHN: Jesus had limited knowledge (Mark 13:32; Luke 2:52).

JDN: He clearly knew all things (John 2:25; 16:30; 21:17).

Combining specific biblical texts on Christ's deity and humanity

- ***Anything either nature does, the Person of Christ does***

Anything that is true of the human or the divine nature is true of the *Person* of Christ. Thus, Jesus can say, “Before Abraham was, I am” (John 8:58). He does not say, “Before Abraham was, My divine nature existed,” because He is free to talk about anything done by His divine nature alone or His human nature alone as something that ***He*** did.

Thus, the statement “Christ died for our sins” (1 Cor. 15:3) implies that Christ as a Person died for our sins. This is simply a means of affirming that whatever can be said of one nature or the other can be said of the *Person* of Christ.

Therefore, it is correct for Jesus to say, “I am leaving the world” (John 16:28), or “I am no longer in the world” (John 17:11), but at the same time to say, “I am with you always” (Matt. 28:20).

Anything that is done by one nature or the other is done by the *Person* of Christ.

Combining specific biblical texts on Christ's deity and humanity

- *Titles that remind us of one nature can be used of the Person even when the action is done by the other nature*

The NT authors sometimes use titles that remind us of either the human nature or the divine nature in order to speak of the Person of Christ, even though the action mentioned may be done only by the other nature than the one we might think of from the title.

“They would not have crucified the Lord of glory” (1 Cor. 2:8)

“The mother of my Lord” (Luke 1:43)

“For to you is born this day in the city of David a Savior, who is Christ the Lord.” (Luke 2:11).

“Not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32) (John 3:13, Acts 20:28). It is really used here **not** to speak specifically of His divine nature, but to speak generally of Him as a Person, and to affirm something that is in fact true of His human nature only.

Combining specific biblical texts on Christ's deity and humanity

“Communication” of Attributes

Though Jesus' human nature remained *fully* human and His divine nature remained *fully* divine, we can still ask whether there were some qualities or abilities that were given/communicated from one nature to the other.

1. From the divine nature to the human nature (Jesus' human nature gained):
 - a worthiness to be worshipped [not deification of the body]
 - an inability to sin, both of which did not belong to human beings otherwise
2. From the human nature to the divine nature:
 - an ability to experience suffering and death
 - an ability to understand by experience what we, as humans, are experiencing
 - an ability to be our substitute sacrifice, which Jesus as God alone could not have done.

The Paradoxical Person of Jesus Christ

God...	But Christ...	And Yet He...
Is eternal (Ps. 90:2; Isa. 43:10)	Was born (Matt.1:18)	Always existed (John 8:58; Col. 1:17)
Is immutable (Ps. 102:26-27)	Grew (Luke 2:40, 52)	Is also immutable (Heb. 1:10-12)
Is omnipresent (Ps. 139:7-10)	Was one place at a time (John 11:21, 23)	Could act from afar (John 4:46-54)
Knows all things (Isa. 41:22-23)	Did not know the day or hour (Mark 13:32)	Knew all things (John 16:30; 21:17)
Is incorporeal (John 4:24)	Has a body (John 2:21; Col. 2:9)	Cannot be seen (1 Tim. 6:16)

The Paradoxical Person of Jesus Christ

God...	But Christ...	And Yet He...
Is not a man (Num. 23:19)	Is a man (1 Tim. 2:5)	Is also God (John 20:28)
Cannot be tempted (James 1:13)	Was tempted (Heb. 4:15)	Could not sin (John 5:19)
Does not get tired (Isa. 40:28)	Got tired (John 4:6)	Did all God's will (John 17:4)
Cannot die (1 Tim. 1:17)	Died (Phil. 2:8)	Could not have His life taken (John 10:18)
<i>Putting Jesus in His Place: The Case for the Deity of Christ</i>	Robert M. Bowman, Jr. J. Ed Komoszewski	Kregel Publications, 2007, p. 122-123



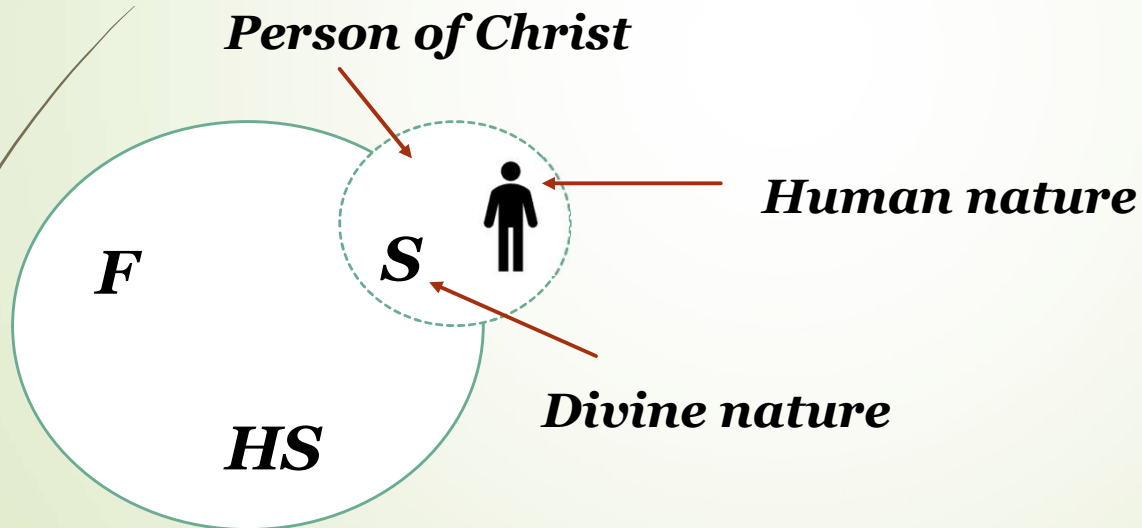
Evaluate these statements: True or False and Why

1. Jesus was potentially God.
2. The Father adopted the man Jesus as His Son.
3. Jesus was half God.
4. The Father suffered on the Cross.
5. Jesus was just a man through whom God uniquely worked.
6. God lives in me just as He lived in Jesus.
7. Jesus only appeared to suffer on the Cross.
8. Jesus became God.

All are false!

When the Chalcedonian definition says that the two natures of Christ occur together “in one Person and one **Subsistence**,” the Greek word translated as “Subsistence” is the word **hypostasis**, “being.”

Hence, the union of Christ’s human and divine natures in one person is sometimes called the **hypostatic union**. This phrase simply means the union of Christ’s human and divine natures in one being.



How the incarnation could be demonstrated to be coherent: 1

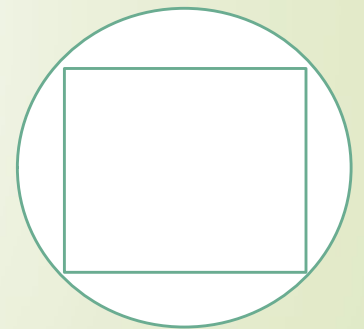
The incarnation does not mean that Jesus possesses *only* divine attributes and *only* human attributes. These claims are contradictory and are, therefore, necessarily false.

For example, an object cannot be only spherical and only square.

However, an object could be a circle and have a square within it.

The whole complex pattern has two natures with both the attributes of the circle and the attributes of the square. The holistic unity of the design is not thereby divided. The two “natures” need not be confused.

The circle remains a circle; the square remains a square. The one “circle-square design” has two distinct natures.



How the incarnation could be demonstrated to be coherent: 2

The relationship between Jesus' deity and humanity is better understood as a subcontrary relationship of assertions, not a contradictory relationship of assertions (which would be necessarily false).

In subcontrary relationships between statements, neither the denial nor the affirmation is universal.

If we claim that:

- (1) "all of Jesus' attributes are divine" and
- (2) "some of Jesus' attributes are not divine,"

statements 1 and 2 contradict each other. They cannot both be true.

Universal affirmation

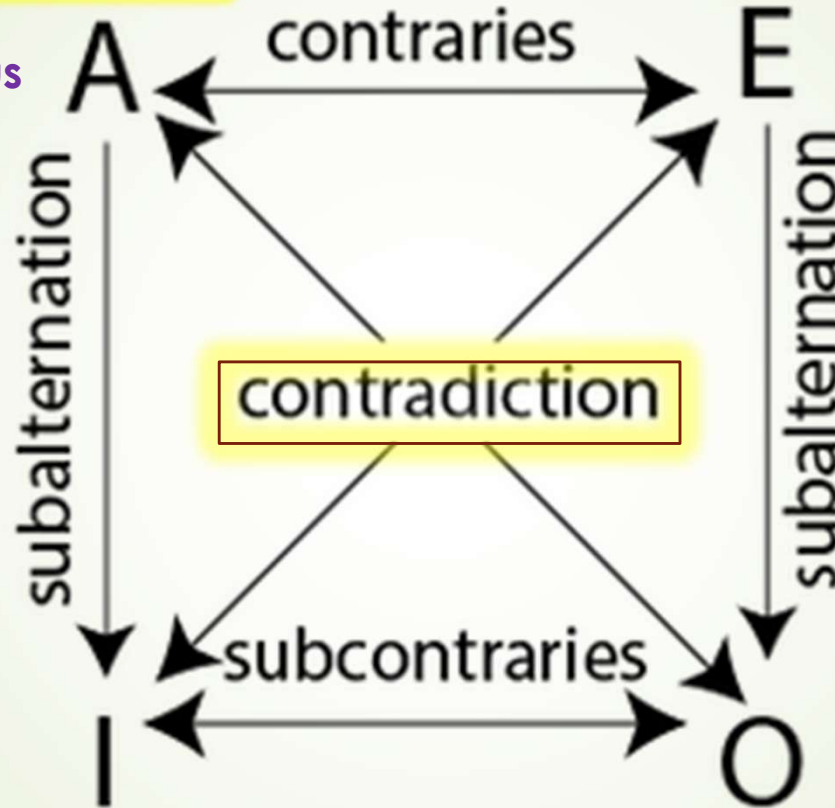
Universal negation

All S are P

No S are P

**Square of
Opposition**

All attributes of Jesus
are divine.



Some S are P

Some S are not P

Some attributes of Jesus
are not divine.

How the incarnation could be demonstrated to be coherent: 3

In a *subcontrary* relationship neither the affirmation nor the denial is universal, hence both may be true. For example:

(3) “Some of the attributes of Jay are physical” (ex. Jay’s brain) and

(4) “Some of the attributes of Jay are nonphysical” (ex. Jay’s mind)

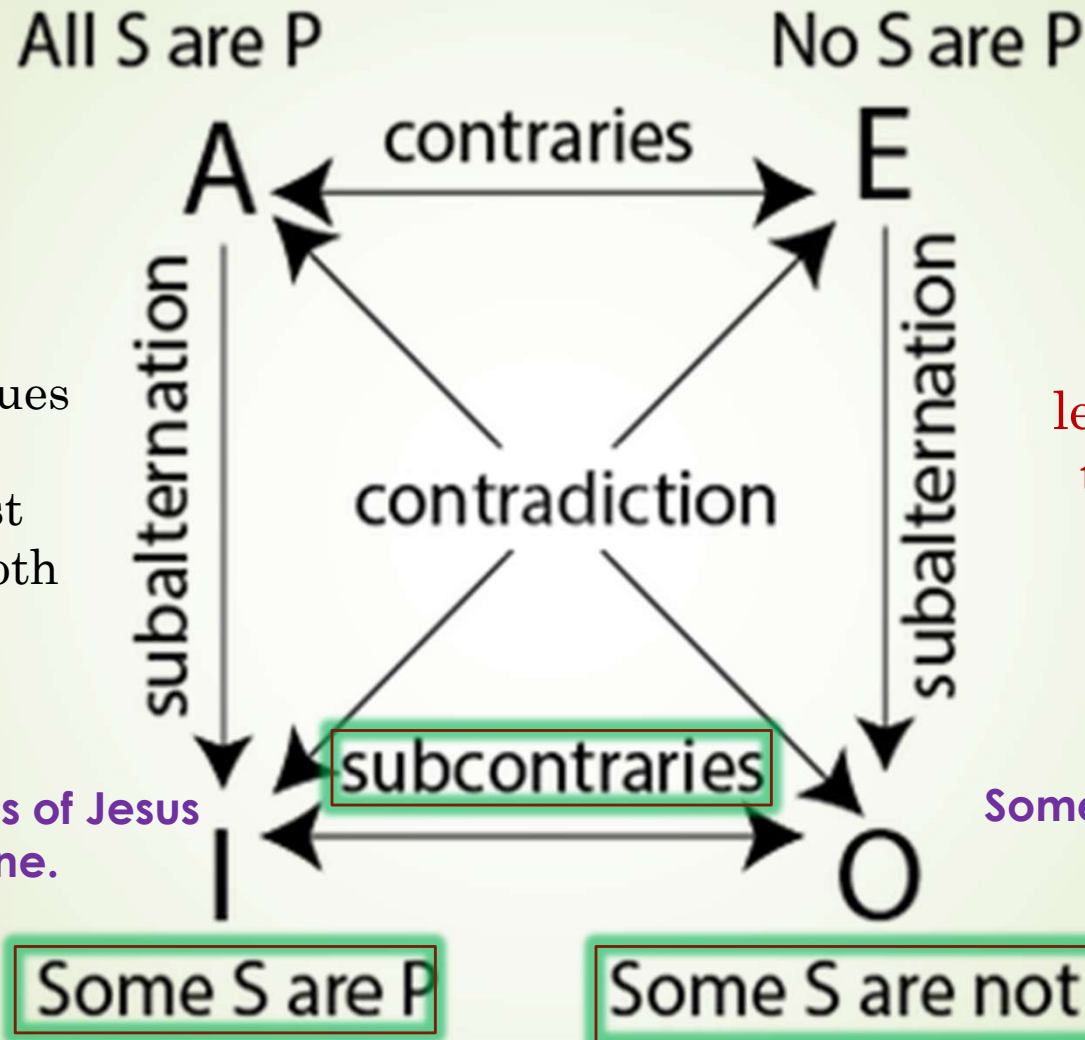
Both statements may be true and are about the one person Jay. Jay has two natures (mind and body) that nevertheless compose the one person, Jay. In like manner:

(5) “Some attributes of the person of Jesus Christ are divine” and

(6) “Some attributes of the person of Jesus Christ are human (not divine)”

Neither the divine set of attributes nor the human set of attributes is said to be *all* that He has, so neither affirmation, 5 or 6, is necessarily false.

Square of Opposition



Contradictory = opposite truth values

Contrary = at least one is false (not both true)

Subcontrary – at least one statement is true (not both false; both can be true)

Some attributes of Jesus are divine.

Some attributes of Jesus are not divine.

How the incarnation could be demonstrated to be coherent: 4

We can speak of the incarnation with respect to each distinct nature (divine or human) without contradiction. That is, Jesus qua human got tired, but Jesus qua God did not. Jesus qua human was born of Mary, but Jesus qua God was not (having existed eternally). Yet there is no contradiction here since two distinct natures are being referred to.

Jesus retained His divine attributes while becoming truly man. In the incarnation, Jesus could not have relinquished His divine attributes. If He had, there would have been no incarnation, because deity would have been left behind.

Rather, continuing to exist in the form of God, Christ left behind His preincarnate *position*—the full manifestation of His divine power and glory with the Father and the Spirit, 2 Cor. 8:9. In so doing, Christ temporarily suspended the *employment* of some of His divine attributes ('laid aside His privileges' – NASB marg.), but without ontologically *losing* these attributes.

Christian Apologetics, Douglas Groothuis, Ph.D., 2011, pp.523-526.

How the incarnation could be demonstrated to be coherent: 5

Ex.: Michael Jordan might play a basketball game with some middle school kids. In order to engage and relate to the kids, he would voluntarily suspend the use of some of his exemplary basketball skills. He would continue to possess those abilities and powers, but they would be held in check in order to relate to the kids.

At times Jordan may decide to dazzle the kids by showing his true abilities. Similarly, Jesus would sometimes declare that He had forgiven a person's sins (Mark 2:1-10) or would receive worship from His followers (John 20:24-28).

Christian Apologetics, Douglas Groothuis, Ph.D., 2011, pp.523-526.

The proper way to express the hypostatic union

Jesus is truly God and truly man in the one Person of Jesus.

To be consistent with the creeds:

- perfect in Godhead and also perfect in Manhood;
- truly God and truly man,
- ***consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood;***
- to be acknowledged in ***two natures, without confusion, without change, without division, without separation***, the distinction of natures being by no means taken away by the union,
- but ***rather the property of each nature being preserved***,
- and concurring in ***one Person***

[1] Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων·

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

[2] καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοῦσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο,

And [we believe] in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made.

[3] τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσοντα

For us, humans, and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human.

[4] σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα

For our sake he was crucified under Pontius Pilate. He suffered death and was buried.

[5] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς

He rose again on the third day in accordance with the Scriptures.

[6] καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς

He ascended into heaven and is seated at the right hand of the Father.

[7] καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

[8] καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν·

And [we believe] in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

[9] εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·

[We believe] in one holy universal and apostolic Church.

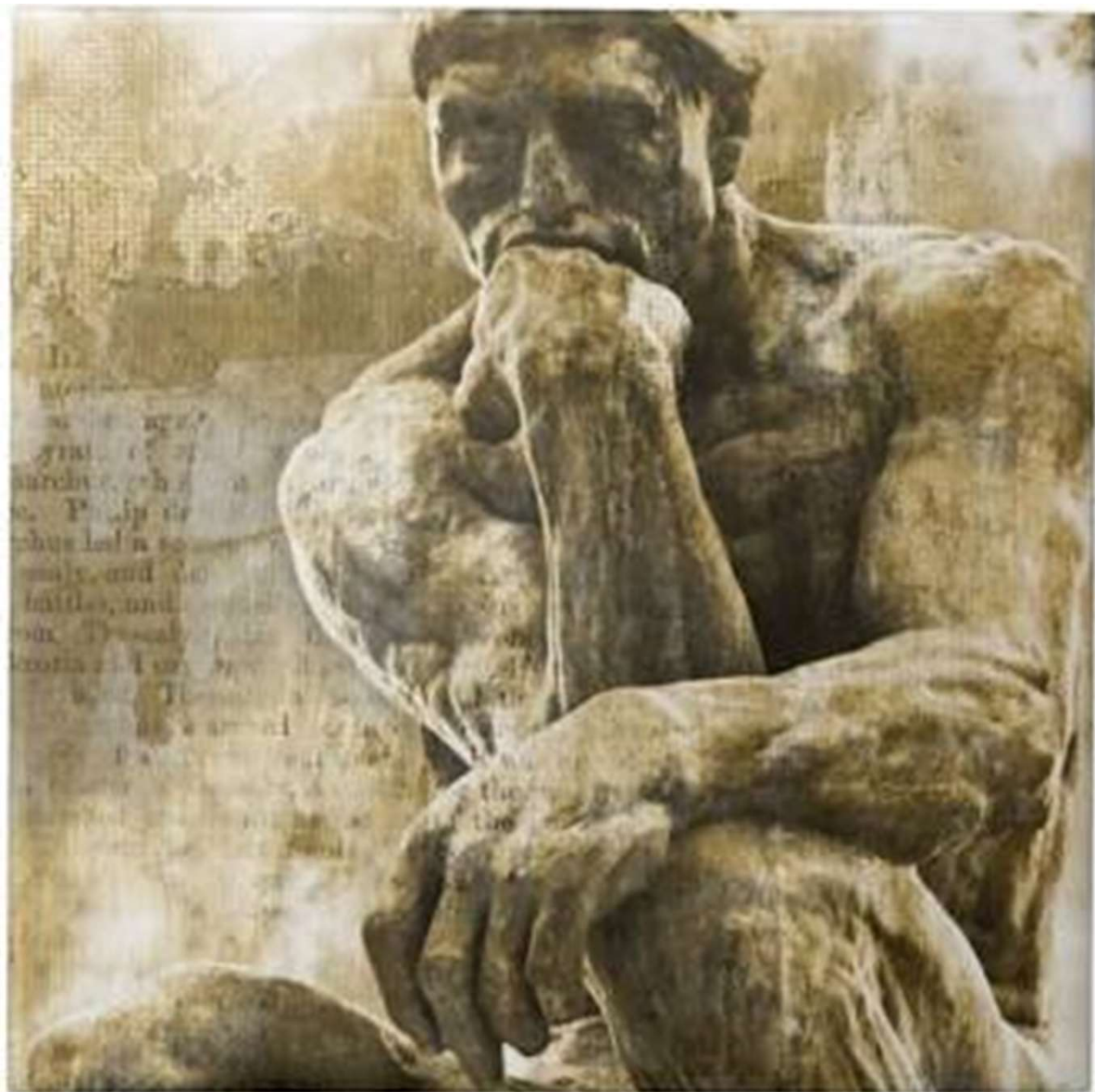
[10] ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν·

We acknowledge one baptism for the forgiveness of sins.

[11] προσδοκῶμεν ἀνάστασιν νεκρῶν [12] καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

We look for the resurrection of the dead and the life of the world to come. Amen.

Creed of
the
Council
of
Constantinople,
381



Think
about
it.



Created
to Worship