

eternity, took into personal union with Himself a human nature, consisting of a human body and a human soul/spirit, and thus became the God-man, the Lord Jesus Christ. This personal union is not to be understood as a mere indwelling of the Word in flesh, in the manner in which the Holy Spirit indwells believers. Nor is it to be understood as a mere moral or sympathetic union of the Son of God with a human being, in the sense that they both thought alike, felt alike, and willed to do the will of God in like content and manner. The personality of this union resided in the divine nature before the Incarnation, but resided in both natures following the incarnation. The Son of God did not take into union with Himself a human *person*, but a human *nature*. By this act, He became a divine-human person.

This "becoming human" in the incarnation sense is not like putting on new clothing, or like taking on a new behavioral role; it is an actual becoming. The Son of God actually *became what He had not been* before the Incarnation! It is not that He "put on" certain human characteristics so as to appear like us in certain respects; He actually *became human* without ceasing to be divine. The Son of God became the God-man! The Word became flesh!

This brings us to the threshold of the problem in the "becoming" aspect of the Incarnation. On the one hand we must affirm that the Son of God, as God, has always been what He is and ever will be. *As God* there is no becoming in His essence or nature or attributes; there is only *being*. There is no potential in God's nature that is not fully actualized. There are no attributes that are not fully developed. God's attributes are perfect and complete. He is infinite, eternal, and unchangeable in all of His perfections. As such, God's being is not in process of becoming (contrary to the doctrine of Process Theology). This is not to deny that God is living, dynamic, active; or to deny that God thinks thoughts, feels emotions, and purposes to do certain things, and puts forth efficiency to produce effects.

On the other hand we must affirm that the Son of God at the Incarnation became what He had never been before -- a real man. Although the change from His preincarnate state of glory to His incarnate state of humiliation may be spoken of as a "mere change in outward circumstances," this change of becoming a human being involves the very Person of the Son of God. *He* (the Person) *became* (i.e., began to be what He