

was not before) a *human being*!

But what does this do to the Son of God's attribute of immutability? The answer is that the Son of God changed and yet did not change. By becoming a man He changed; by remaining God He did not change. That is, this is a change not by *subtraction* of His divine attributes, but by *addition* of human attributes. Thus in one sense the Son of God was unchangeable in His Incarnation in that He was fully God; in another sense the Son of God changed in His Incarnation by taking into union with His Person a true human nature. Although this human nature was not a person in its own right, yet the Son of God took it into personal union with Himself from the first moment of conception, thereby making it personal. And from that moment on, it was *His* human nature. From that moment on, He was no longer God alone, with a divine nature; He was the God-man, with both a divine nature and a human nature. He was what it was to be divine, and He was what it was to be human.

Someone may say, "Yes, that is all very fine, but what do you do with Hebrews 13:8 -- 'Jesus Christ is the same yesterday, and today, yes and forever.?' " Well, one thing is clear; we cannot make this verse deny the clear scriptural teaching that the Lord Jesus Christ, though He was rich in His preincarnate state of glory, yet for our sake He became poor by entering His incarnate state of humiliation; or that whereas He was God before the Incarnation, He was the God-man following it. What then does this denial of change mean?

Two fairly straightforward interpretations suggest themselves. The first takes the "yesterday" part of Hebrews 13:8 to refer to the recent historical past, beginning with the Incarnation itself; it would thus understand the verse to mean that from the Incarnation on, Jesus Christ has remained and will remain just as He is, without change. The second interpretation takes the "yesterday" part to refer to eternity past, and would thus understand the verse to mean that Jesus Christ, with respect to His divine nature, has always been and will always be what He is, without change. Either of these interpretations has merit.

In regard to this first concept -- the denial to God of the category of becoming-- I believe that we can conclude that we have established the category of becoming, while leaving the category of being intact. The Incarnation does not affect the attribute of unchangeability, since the Son