

3. The Union of the Two Natures in One Person
- a. In the Scriptures the incarnate Son is presented as one divine Person, who took into union with Himself a human nature and became the God-man.

(1) The one person, the Lord Jesus Christ, is both fully divine and fully human; thus there is a union of natures.

(2) This union is a personal union; i.e., a union which constitutes one person.

(a) This union is not to be understood as a mere indwelling of the Word in flesh, an indwelling of the Second Person of the Trinity in a human being.

(b) This union is not to be understood as a mere moral or sympathetic union of the Son of God with a human being, in the sense that they thought alike, felt alike, and willed to do the will of God in like content and manner.

(c) The personality of this union resided in the divine nature before the incarnation, but resided in both natures following the incarnation, the appropriate form of statement here is that the Son of God, a divine Person from all eternity, took into union with himself a human nature not a human person. By taking into union with himself a human nature, He became a divine-human person.

This 'becoming human' in the incarnational sense is not like putting on new clothing, or like taking on a new behavioral role, or similar to the entering of a spirit into a body; rather it is an actual becoming. The Son of God actually became what He was not before the incarnation. It is not that He 'put on' some 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!

At this point we must pause and attempt to relate this conception of 'becoming' to the Son of God's attribute of immutability, and to such scriptures as Hebrews 13:8 -- "Jesus Christ is the same yesterday and today, yes and forever."

On the one hand we must affirm that the Son of God, as God, has always been what He is and what He ever will be. As God there is no becoming in His essence, or His nature, or His attributes; there is only being. Another way of stating this is that there is no potential in God's nature that is not fully actualized. There are no attributes which 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 Process Theology).

However, this is not to deny that God is living, dynamic, active; or to deny that God thinks thoughts, or feels emotions, or purposes to do certain things, or puts forth efficiency to produce effects. Nor does the concept of the changelessness of God's being deny the distinction between the infinite potential of God's power