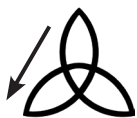
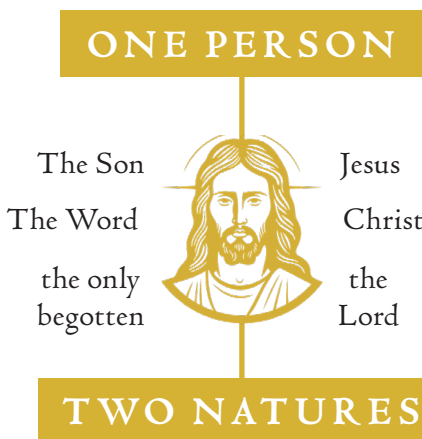


THE INCARNATION

A PRIMER ON CHALCEDONIAN CHRISTOLOGY



The Son of God has always had the divine nature. He is eternally begotten of the Father and thus of the same divine substance that the Father is.



The Son of God assumed human nature. He was born of the Virgin Mary in time and is now of the same human substance that we are—body and soul.

The Divine Nature

aka “the Godhead” or “deity”

- a divine spirit, without body
- infinite (without limitations)
- eternal (has always existed)
- immortal (unable to die)
- impassable (unable to suffer)
- omnipresent (present everywhere)
- omnipotent (almighty)
- omniscient (all-knowing)
- *Jesus is truly God.*
- *He is what-ever it means to be divine.*

The Hypostatic Union

The union of two natures in one person (*hypostasis*)

The natures are NOT:

confused
changed
divided
separated

The property of each nature is preserved.

The Human Nature

aka “the manhood” or “humanity”

- a human body and soul
- finite (limited)
- temporal (has a beginning)
- mortal (able to die)
- passable (able to suffer)
- limited to one location
- limited in power
- limited in knowledge
- *Jesus is truly human.*
- *He is what-ever it means to be human.*

Who is Jesus? This question asks about the one person. Jesus is the Son of God, the Word of God, the only begotten, the Christ, the Lord. *All these names and titles refer to one and the same person.*

What is Jesus? This question asks about the two natures. Jesus is truly God (divine) and truly man (human) at the same time. *He did not stop being God in any way when he became completely human for us and for our salvation.*



Did God die on the cross? Yes, but only in the sense that the one whom died is God. The divine nature did not die, since the divine nature is immortal and incapable of death. The one who is God died according to the human nature which he assumed.



Mary is called the Theotokos (“Mother of God” or “God-bearer”) because the one whom she mothered is God. The confession that Mary is Theotokos is fundamentally a Christological statement. It is about preserving the unity of Christ’s person.