

Person of Christ (cont. - The Incarnation of God)

Important Review: Questions all monotheistic faiths have to wrestle

1. If God is creative by nature (infinitely and always), then can He be God before He creates. Must an object of His expression exist pre-eternally for His nature to be infinitely expressive?
2. If God is love by nature (not solely as an action or adverb describing characteristics of God, but the essence of His infinite nature), then can He be God in complete state of solitude, without an object for His nature to be made manifest?
3. Can anything that emulates entirely from God, in fullness, without any other existence interfering, be anything other than divine in nature as well?
 - a. Ex. We create, but we use external materials to do so.
 - b. Even in reproduction, nothing is entirely us, but rather a blend.
 - c. If the fullness of God's expression is the expression of Himself, with no other force, substance or nature interfering, would not that full expression necessitate 1) a living being (being is best expressed in being, life's fullest expression begets life), and 2) would not that being have to have the same nature as that which it was beget from (void of any external interference)?

So, if you believe in a God who is infinitely defined in the nature of His being as creative, expressive, and the embodiment of divine love, you will look for a being who is the creative, expressive, embodiment of divine love. And this creative, expressive, divine "seed of God will also have no beginning or else you land back at the original problem of a God who cannot be God, cannot own His own nature, until He creates. Thus, a God who is infinitely creative, expressive and loving will always have a creative, expressive emulation of His love in existence.

- So this seed comes from God (emulates from God) and yet has always been with God.
- And all further creation is through and for this fullness of divine expression (the eternal archetype of a creative and loving God)

Enter the eternal and infinite Son of God...

- John 1:1-5
 - Word = seed (with God and is God, partaker in creation, plurality of personhood in God, unified in nature)
- Plato's forms = the logos (translated as Word)
 - Perfect image ultimate reality (form) - image of ultimate that becomes tangible
 - Christian theology = in perfect form (logos), being must beget a form of being
- Jewish wisdom - Word as divine speech
 - "Vocative power" personified, and immanent expression of God
 - Christian theology = word as "seed"

Now, the second major Christian claim is that this infinite and eternal Son of God (expressive seed of an expressive being) became flesh and entered the human condition.

THE INCARNATION

- John 1:14
 - Incarnation = literally "to dwell, or pitch a tent/tabernacle, among

- Develops into the "other worldly" dwelling with the worldly
- Divine immanent in creation (the Son/Seed steps into creation)
- Why, for what purpose?
 1. If humanity is created uniquely in the likeness and image of God, then mankind is meant to reflect that creative, expressive seed in creation.
 2. Like the Son of God, we are created like Him and by Him as the children of God.
 3. In the incarnation, Jesus gives us the picture of this fullness. The model of this archetype
 - Col 2:9-10

Paradox = statement that apparently contradicts itself, and yet may be proven true. Implies a missing "ingredient" that reconciles itself, and may even be beyond human comprehension in the mind of God.

Paradox 1 = Jesus is God, Jesus is man.

- What does this seeming contradiction say about the plausible relationship between the two? They do not have to be contradictory natures ultimately
 - Jesus (a) = God (b)
 - Jesus (a) = man (c)
 - What then is the relationship, in Christ, between b & c?
 - Theanthropic - God/man 100%, 100%
- These two natures must NOT be mutually exclusive!! Nothing about one nature must violate or exclude the other. They must be able to come together.
 - 1 Peter 1:23 – The imperishable (and incorruptible) seed
 - Important and eye opening for concept of the seed and children of God, but more later

Jesus as firstborn, Jesus as infinite Son (Col 1:15-20, John 17:1-5)

- Pre vs. post incarnation of the Son of God. Where, or "when" do we view Jesus, 1) as incarnate Christ (anointed Messiah) in time and space (creation), 2) as one who has always been (see angel of The Lord references above in "Trinity" section)...or 3) does it matter if God is beyond time?
 - The Son (seed) is eternal
 - Before created order – infinitely emulating from the Father
 - The incarnation in the person of Jesus Christ (human) has a birth point in creation.
 - Firstborn of new creation, the incorruptible imperishable seed (Rom 5 – Christ as the new Adam)
 - Firstborn also refers to preeminence of first born in ancient culture (birthrights, inheritance over Father's kingdom, etc.)
 - Both are true. And both live unified in the person of Christ.
- There is a realization of His human nature united and unified to His divine nature

F, S, HS

└ = pre-incarnate Son of God

|
incarnate son of God
|__ = Jesus Christ (God saves/with us, the Messiah/Anointed who atones)

Does this change ontology (being, essence)?

- Essence = one with Father (John 10:30-33)
 - Nothing about human limitation or submission (pre or post-incarnation) violates unity and equality with God by nature (divine essence preserved)
- Form = submissive to the Father, because He comes from the Father (John 14:28)
 - Equality of nature is not the same as equality of role
- Messiah is then a theanthropic reality - only God can save, but only man can take the punishment for man (Philippians 2:5-8)
 - The God man

NT verses and concepts for the Christ as divine (mirrors Yahweh in OT)

- Christ as the nature and essence of God
 - Psalm 45:6 reinterpreted in Heb 1:8
- I AM statements - applied to God in OT
 - Ex. 3:14, John 8:24 (He is not there in Greek), 8:58
- Worship given to God in OT, now given to Christ
 - Matt 4:10 in light of 2:2, 11; 14:33; 28:9; John 9:35-38; Heb 1:6
- Call on the name of the Lord
 - OT: Joel 2:32, NT: Rom 10:13-14
- Alpha/Omega – The Almighty (Jehovah Himself)
 - OT: Is 44:6, NT: Rev 1:17-18; Rev 1:7-8 (with 1:17-18), Rev 22:12-13

AGAIN - What does this say about the potential relationship between the human & the divine? One doesn't conflict with the other in the essence of being, despite limitations of submission!