

Final Notes on the Two Natures of Christ

In case the previous two simple papers fail to convince folk about the truth of this doctrine, I now give a final paper breaking things down to absolute basics, with a summary of the heretical associations

Associate heresies

The errors that I am combating are:

- a) The denial that Christ has two natures (human and divine) in one person.
- b) The claim that the flesh of Christ was not a normal human nature derived from Adam's race, but an eternal form of manhood that always existed in the pre-incarnate person of Christ.

There are several ancient heresies that impinge on this idea; they are:

Docetism

This was a variant of Gnosticism which claimed that Christ could not have had human flesh since he was holy (Gnosticism was a dualistic faith: spirit good, material things bad). Therefore the human-like flesh of Jesus was merely a sort of phantom that appeared to be human; in reality it was a divine nature.

Monophysitism

This is the basic error claiming that Christ only had one nature. The variants of this error either over-emphasised the divine or the human nature. Alexandrian Christology minimised Christ's humanity and was influenced by Platonism (e.g. Cyril, bishop of Alexandria); Antiochene Christology championed the two natures but sometimes over-emphasised this (e.g. Nestorianism) and was influenced by Aristotle.

- *Apollinarianism* – Christ has no human nature. The divine logos replaced the human soul.
- *Eutychanism* – the human nature was swallowed up to create a third, compound nature, ruled by the divine.
- *Nestorianism* – Christ was two persons (Dyophysite).

Monothelitism

This error is a form of Monophysitism which concentrated on the claim that Christ only had one will.

Modern ideas

Some modern theologians held a view similar to Apollinarianism that Christ's humanity was a contracted form of his deity, reducing himself to the limits of human nature (thus denying immutability). Apollinarianism denied a human spirit, the modern view denies a human spirit and soul. Thus Christ only gained a body from Mary, not a human nature and was never a real man. Essentially this claims that Christ's deity was dormant during his earthly life or that the Son denuded himself of all divine attributes while on Earth. German theologians such as: JCK von Hofmann, JHA Ebrard, and WF Gess, plus American Henry Ward Beecher held this, or a similar, view.

The seriousness of error on this doctrine

The antidote to these and similar errors is to show that scripture teaches that Christ was one person that had two natures – thus two wills, two souls, two minds. The human nature is limited, restricted and weak; the divine nature is unrestricted, all-powerful and all-knowing. Even if we were to find only one Bible verse that demonstrated Christ had two wills, the point would be proved; but in reality there are hundreds of passages showing the two natures.

To fail to believe the orthodox doctrine, preferring some more palatable construct of the imagination, is not excusable since it is so obvious in scripture. It may be impossible to rationalise but it is very easy to see in the Bible. In face of such overwhelming, and easy to spot, Biblical teaching, the denial of the two natures is rebellion, not lack of clarity. What is required is submission to scripture not intellectualising. We are not called to fully understand how it is possible, just as we cannot rationalise the Godhead as three and yet one, we must merely submit to divine revelation and bow our heads. Refusal to obey this doctrine reveals an unregenerate heart because submission to divine revelation is the basis of repentance and faith.

The Biblical revelation of two natures

Having earlier, in previous papers, examined numerous scriptures showing the general manifestation of Christ in two natures, one fully human and one divine, I wish here to restrict myself to showing that the Bible demonstrates the components of those two natures in the person of Christ.

Definitions

For clarification:

- By nature I mean the sum total of the essential qualities of a thing; a substance with all the essential qualities of that substance. A nature does not require a 'person'; it has no personal subsistence, nor self-consciousness. The church has always taken the position that consciousness (not self-consciousness) and will belong to nature and not person.
- A person is a rational being who is responsible for his own actions; nature plus individuality. A person is a responsible, moral agent; a nature with a personality. When the second person of the Trinity took on human flesh, that fleshly nature did not exist by itself as a person. The person with a divine nature added a human nature. The human nature of Christ never existed by itself, but only as subsisting in the person of the Son.

The divine nature

Unlimited in knowledge

Jesus did not commit Himself to them, because He knew all *men*. Jn 2:24

The woman answered and said, 'I have no husband.' Jesus said to her, 'You have well said, "I have no husband," for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.' Jn 4:17-18

Jesus said to him, 'Go your way; your son lives.' So the man believed the word that Jesus spoke to him, and he went his way. Jn 4:50

When Jesus knew in Himself that His disciples complained about this, He said to them, 'Does this offend you?' Jn 6:61

Jesus knew from the beginning who they were who did not believe, and who would betray Him. Jn 6:64

Jesus therefore, knowing all things that would come upon Him. Jn 18:4

Jesus knew that His hour had come that He should depart from this world to the Father. Jn 13:1

But Jesus, knowing their thoughts, said, 'Why do you think evil in your hearts?' Matt 9:4

But Jesus knew their thoughts. Matt 12:25

Jesus said to them, 'The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.' Matt 17:22-23

'Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.' Matt 20:18-19

Now as they were eating, He said, 'Assuredly, I say to you, one of you will betray Me.' Matt 26:21

But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, 'Why do you reason about these things in your hearts?' Mk 2:8

Has power over his life and death

No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Jn 10:18

Has knowledge of eternity

Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God. Jn 13:3

Has divine resources

Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, "Give Me a drink," you would have asked Him, and He would have given you living water.' Jn 4:10

In the meantime His disciples urged Him, saying, 'Rabbi, eat.' But He said to them, 'I have food to eat of which you do not know.' Jn 4:31-32

Has divine power

But He said to them, 'Why are you fearful, O you of little faith?' Then He arose and rebuked the winds and the sea, and there was a great calm. Matt 8:26

... and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth. Jn 5:27-29

A heavenly consciousness

No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

Jn 3:13

And He said to them, 'You are from beneath; I am from above. You are of this world; I am not of this world.' Jn 8:23

'I speak what I have seen with My Father, and you do what you have seen with your father.' ... Jesus said to them, 'If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.' Jn 8:38, 42

Has a divine consciousness

Jesus said to him, 'Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, "Show us the Father"? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.' Jn 14:9-10

'But that you may know that the Son of Man has power on earth to forgive sins' -- then He said to the paralytic, 'Arise, take up your bed, and go to your house.' Matt 9:6

When Jesus saw their faith, He said to the paralytic, 'Son, your sins are forgiven you.' And some of the scribes were sitting there and reasoning in their hearts, 'Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?' Mk 2:5-7

Jesus is called God

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. Jn 1:1-4

Of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen. Rm 9:5

Our great God and Saviour Jesus Christ. Titus 2:13

And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. 1 Jn 5:20

Old Testament descriptions of God are ascribed to Jesus on Earth

Lord: Then the multitude warned them that they should be quiet; but they cried out all the more, saying, 'Have mercy on us, O Lord, Son of David!' Matt 20:31

Glory: These things Isaiah said when he saw His glory and spoke of Him. Jn 12:41

Shepherd: I am the good shepherd. The good shepherd gives His life for the sheep. Jn 10:11

Jesus receives worship

And Thomas answered and said to Him, 'My Lord and my God!' Jn 20:28

All should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent Him. Jn 5:23

At the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Phil 2:10-11

His name is equated with God

Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. Matt 28:19

Then Peter said to them, 'Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.' Acts 2:38

Grace to you and peace from God our Father and the Lord Jesus Christ. 1 Cor 1:3

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen. 2 Cor 13:14

Let not your heart be troubled; you believe in God, believe also in Me. Jn 14:1

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. Jn 17:3

All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. Matt 11:27

Jesus equated himself with God

But Jesus kept silent. And the high priest answered and said to Him, 'I put You under oath by the living God: Tell us if You are the Christ, the Son of God!' Jesus said to him, '*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.' Matt 26:63-64

Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. Jn 5:18

I and *My* Father are one. Jn 10:30

Jesus said to him, 'Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, "Show us the Father"?' Jn 14:9

Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*. ... And the glory which You gave Me I have given them, that they may be one just as We are one. Jn 17:11. 22

[Jesus] who, being in the form of God, did not consider it robbery to be equal with God. Phil 2:6

Jesus manifests the attributes of God

Life: In Him was life, and the life was the light of men. Jn 1:4

Self-existence: For as the Father has life in Himself, so He has granted the Son to have life in Himself. Jn 5:26

Eternity: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Jn 1:1-2; I am the Alpha and the Omega, the Beginning and the End. Rev 21:6

Immortality: [Christ] has come, not according to the law of a fleshly commandment, but according to the power of an endless life. Heb 7:16

Immutability: Jesus Christ *is* the same yesterday, today, and forever. Heb 13:8

Truth: Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.' Jn 14:6

Holiness: And the angel answered and said to her, '*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*' Lk 1:35 Declared *to be* the Son of God with power according to the Spirit of holiness. Rm 1:4

The sustainer: being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power. Heb 1:3 And He is before all things, and in Him all things consist. Col 1:17

Judgement: When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. Matt 25:31-32

Christ is the author of creation

All things were made through Him, and without Him nothing was made that was made. Jn 1:3

For us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*. 1 Cor 8:6

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. Col 1:16

But to the Son *He says*: 'Your throne, O God, *is* forever and ever; A sceptre of righteousness *is* the sceptre of Your Kingdom.' ... And: 'You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.' Heb 1:8, 10

Christ is omnipresent, glorious and eternal

Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.' Jn 8:58

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. ... Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. Jn 17:5, 24

But to the Son *He says*: 'Your throne, O God, *is* forever and ever; A sceptre of righteousness *is* the sceptre of Your Kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.' And: 'You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.' Heb 1:8-10

The human nature

A true Adamic human nature

For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, saying: 'I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.' And again: 'I will put My trust in Him.' And again: 'Here am I and the children whom God has given Me.' Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil. Heb 2:11-14

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel. Gen 3:15

'You have made him a little lower than the angels; You have crowned him with glory and honour, And set him over the works of Your hands. You have put all things in subjection under his feet.' For in that He put all in

subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. Heb 2:6-10 [Note: Jesus' human estate was lower than angels, therefore was not a divine, eternal part of the nature of the Son, but was real manhood.]

Jesus called himself a man and would have lied if his human nature was an eternal part of his divine being (Jn 8:40). The apostles also called him a man (Rm 5:15; Acts 2:22).

A genuine Jewish nature

Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. Gal 3:15

Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was? Jn 7:42

Jesus Christ, of the seed of David. 2 Tim 2:8

Normal human development

And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. ... And Jesus increased in wisdom and stature. Lk 2:40, 52.

Though He was a Son, *yet* He learned obedience by the things which He suffered. Heb 5:8

Human sufferings

For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. ... For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Heb 2:10, 18

Human frailties

Fatigue (Jn 4:6); hunger (Matt 4:2); thirst (Jn 19:28); sleep (Matt 8:24); being tempted (Heb 2:18).

Human prayer

And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Matt 14:23
[Note: God does not pray to himself but communicates internally.]

A human spirit

And when Jesus had cried out with a loud voice, He said, 'Father, 'into Your hands I commit My spirit.' Having said this, He breathed His last. Lk 23:46

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. Jn 11:33

A human soul

Then He said to them, 'My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.' Matt 26:38. [Note: God's soul can never be troubled or anxious.]

A human will

He went a little farther and fell on His face, and prayed, saying, 'O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.' Matt 26:39 [Note that here we see a separation between the divine will, which Jesus shared with the Father (there is only one divine nature), and the human will seeking to do the divine will.]

I can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me. Jn 5:30 [Note: here is a clear separation of the human will of Jesus from the divine will.]

For I have come down from heaven, not to do My own will, but the will of Him who sent Me. Jn 6:38
 'Then I said, "Behold, I have come -- In the volume of the book it is written of Me -- To do Your will, O God." ...
 Then He said, 'Behold, I have come to do Your will, O God.' Heb 10:7, 9

Human emotions

And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, 'Stretch out your hand.' And he stretched *it* out, and his hand was restored as whole as the other. Mk

3:5

Jesus wept. Jn 11:35

Now my soul is troubled. Jn 12:27

For we do not have a High Priest who cannot sympathise with our weaknesses, but was in all *points* tempted as *we are, yet* without sin. Heb 4:15 [Note: temptation is addressed to the emotions, to desire or fear. Christ's temptations in the wilderness addressed desire, his temptation in Gethsemane addressed fear.]

Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear. Heb 5:7

A limited human mind

But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Mk 13:32

Jesus increased in wisdom and stature, and in favour with God and men. Lk 2:52 [Note: God cannot increase or diminish since he is immutable and perfect. The increasing of wisdom can only be in a human nature.]

Human death and suffering

And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. Lk 22:44

So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit. ... But one of the soldiers pierced His side with a spear, and immediately blood and water came out. Jn 19:30, 34

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit. 1 Pt 3:18 [Note: God cannot die or suffer.]

The single personality – the two natures of Christ are united in a single person.

- Christ always spoke of himself as one person.
- There is no speech between his two natures, unlike his speech to the Father (Jn 17:23).
- He never uses the plural number regarding himself. [Jn 3:11 is regarding the disciples.]
- The attributes and powers of both natures are ascribed to the one Christ. (Rm 1:3; 1 Pt 3:18)
- The works of Christ are ascribed to both natures. (1 Tim 2:5; Heb 1:2-3)
- The infinite value of Christ's atonement requires one person with two natures.
- The Mediatorial ministry of Christ requires being both human and divine; '*For there is one God and one Mediator between God and men, the Man Christ Jesus*' (1 Pt 3:18).
- The application of redemption requires the Saviour to have human blood. [The divine nature has no blood.] 'Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood' (Rev 1:5). 'But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin' (1 Jn 1:7). 'How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?' (Heb 9:14).

Conclusion

All Christians accept that a disciple must be baptised and that church should celebrate the Lord's Supper. Yet both these ordinances have very few supporting scriptures. The Trinity has few specific proof texts, but the doctrine is deduced from many parts of scripture affirming the deity of Father, Son and Holy Spirit. The Biblical texts demonstrating that Jesus has a human nature and also a divine nature are in the hundreds. Furthermore, there are texts which explain in succinct terms that Jesus has two natures (such as Rm 1:3-4 or Gal 4:4). To refuse to believe this is sin.

We may not be able to fully explain or understand this union of natures, neither may we be able to rationalise it or expound it – but we must believe it because it is the testimony of God's word. The refusal to accept this doctrine is a rejection of God himself. God magnifies his word above all his name, that is above all his attributes (Ps 138:2). His word clearly teaches that Christ is very God and very man. To deny this word is to deny God himself.

I can do no more. I have gone through the relevant theological arguments, established the historic background and offered enough scriptural references to establish the orthodox position over three articles. I have also given reference to another, more detailed, theological article. All can be found at <http://www.understanding-ministries.com>.

The repercussions of this are extremely serious since the denial of Christ's real human nature not only wrecks the Biblical doctrine of redemption, but also destroys the scriptural revelation of the doctrine of God. For this reason the apostle John calls it a deception and of the spirit of Antichrist. Professing Christians who deny Christ's two natures are to be excluded from our fellowship (2 Jn 7-10).

Although found in the context of a completely different doctrinal discussion, the following quote by Professor Herman Hanko is most relevant here.

For myself as well as for others who sincerely desire to know the truth of these matters, it is essential that we begin with God and not with ourselves or our conceptions of what God ought to be like. As I said before, we cannot climb the ladder of our own thinking to reach the dwelling place of God who makes the heavens His throne and the earth His footstool. We will always end up fashioning our conception of God according to the pattern of what we think He ought to be. Herman Hanko, *Forum on Common Grace*, 19c.

The earliest creeds affirmed the two natures of Christ against the various errors of false teachers abounding in the early church. These were not flights of rationalism, but an attempt to collate the truths of scripture into a cohesive statement to confront existing errors.

The Apostles' Creed

Probably early 2nd century to summarise apostolic teaching.

I believe in God the Father, Almighty, Maker of heaven and earth; and in Jesus Christ, His only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary.

[Note: Christ's human nature was born of Mary, conceived as an embryo and grown in a womb. This nature did not come pre-packaged from eternity and transplanted.]

The Nicene Creed

Early form adopted by the Council of Nicea in 325 AD; revised by the Council of Constantinople 381 AD; '*filioque*' ('and the Son', regarding the procession of the Spirit) added by the Council of Toledo 589 AD.

I believe in one God, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God; Light of Light, true God of true God; begotten, not made, being of one essence with the Father; by whom all things were made; who for us men and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary; and was made man.

[Note: 'was made man'; the Son did not bring an already existing human nature down from heaven to earth.]

The Athanasian Creed

Unknown date; it may not have actually been written down by Athanasius, who taught these things in the 4th century.

29. Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man;

31. God, of the Substance [Essence] of the Father, begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world;

32. Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;

33. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

34. Who although he be [is] God and Man, yet he is not two, but one Christ;

35. One, not by conversion of the Godhead into flesh, but by taking assumption of the Manhood into God;

36. One altogether, not by confusion of Substance [Essence], but by unity of Person.

37. For as the reasonable soul and flesh is one man, so God and Man is one Christ;

The Creed of Chalcedon (the Chalcedonian Formula) 451 AD

Therefore, following the holy fathers, we all with one accord teach men to confess one and the same Son, our Lord Jesus Christ, at once complete [perfect] in Godhead and complete [perfect] in manhood, truly God and truly man, consisting of a rational soul and body; of one substance [co-essential] with the Father as regards his Godhead, and at the same time of one substance [consubstantial] with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognised in two natures, *without confusion, without change, without division, without separation*; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together in one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and

our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

These three articles have done more than enough to make the scriptural position crystal clear. Any failure of men to obey what God teaches in his word will result in condemnation.

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Contact

understandingministries@yahoo.com