

Philippians 2:5-11

What does it mean for Christ to take on flesh?

In the Incarnation:

Jesus was _____

- Luke 2:11; John 1:1-3, 18; 8:57; Rom 9:5; Heb 1:8

Jesus was _____

- Matt 1:18; 4:1-2; Luke 8:43-46; 7:34; John 1:14; 4:6; 19:18, 30, 34

Jesus had a _____

- Matt 9:4; 14:25; Mark 2:5, 10-12; John 11:43-44; Heb 1:3

Jesus had a human nature

- Luke 4:2; 22:39-46; John 12:27-28

This is the _____

- Jesus was _____ and _____, having a _____
and a _____

- Phillipians 2:5-8; Colossians 1:19-20; 2:9

- The term comes from the creed made at the Council of Chalcedon in AD 451

The Athanasian Creed (part 2)

The Creed of Chalcedon (AD 451)

We, then, following the holy fathers, all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a rational soul and body; coessential with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the creed of the holy fathers has handed down to us.

The Athanasian Creed (by 6th cent AD)

Anyone then who desires to be saved should think thus about the trinity. But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess
that our Lord Jesus Christ, God's Son,
is both God and human, equally.

He is God from the essence of the Father,
begotten before time;
and he is human from the essence of his
mother,

born in time;
completely God, completely human,
with a rational soul and human flesh;
equal to the Father as regards divinity,
less than the Father as regards humanity.

Although he is God and human,
yet Christ is not two, but one.

He is one, however,
not by his divinity being turned into flesh,
but by God's taking humanity to himself.

He is one,
certainly not by the blending of his
essence,

but by the unity of his person.

For just as one human is both rational soul
and flesh,

so too the one Christ is both God and
human.

He suffered for our salvation;

he descended to hell;

he arose from the dead;

he ascended to heaven;

he is seated at the Father's right hand;

from there he will come to judge the living
and the dead.

At his coming all people will arise bodily
and give an accounting of their own deeds.

Those who have done good will enter
eternal life,

and those who have done evil will enter
eternal fire.

This is the catholic faith:

one cannot be saved without believing it
firmly and faithfully.