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What is the Orthodox View in Regard to the Incarnation?

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What is the orthodox view in regard to the incarnation?

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1 John 4:2).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16).

Quotes from two distinguished theologians will suffice here:

- In the one person, Jesus Christ, there are two natures—a human nature and a divine nature—each in its completeness and integrity, and these two natures are organically and indissolubly united, yet so that no third nature is formed thereby. (A. H. Strong, *Systematic Theology*, Judson Press, King of Prussia, PA, p. 73)
- The Council of Chalcedon, in 451, established what has been the position of the Christian church. There is one Jesus Christ, but he has two natures, the human and the divine. He is truly God and truly man, composed of body and rational soul. He is consubstantial with the Father in his deity and consubstantial with man in his humanity, except for sin. In his deity he was begotten of the Father before time, and in his humanity born of the virgin Mary. The distinction between the natures is not diminished by their union, but the specific character of each nature is preserved and they are united in one person. Jesus is not split or divided into two persons; he is one person, the Son of God. (Henry Thiessen, *Lectures in Systematic Theology*, W. Eerdmans Publishing Co., Grand Rapids, MI, p. 208)