

E. A Scholastic Touch

In our study of the Person of Christ, the contrast that has boggled the theological mind has been that of the Lord's sympathetic nature and His perfection as God. In our symbols we are concerned to show that he executes the prerogatives of God while undertaking the work of humiliation. If either of these is diminished, or unclear, the full nature of salvation is jeopardized---something fierce. To aid in this understanding, Aquinas, the Catholic Scholastic (d. 1274) offer two points that sharpened the sensitivity of this matter in what seems to have been a very positive way. He offers us these items:

1. The twofold grace given Christ's human nature:

a. The grace of union

This allows that Christ is totally Divine and therefore His human person is also the object of worship...

b. The grace of living

While this grace provides that His human nature is sustained incredibly to the Divine.

In this regard the sufferings of Christ and the temptation are fully real yet they do not deface nor deny His nature of Person in a moral sense. He is as dependable and sinless as a "human" as a "divine" being.

2. The twofold knowledge for the human nature:

a. Perfected knowledge

By this Christ knows all that may be known as man including the receipt of truth by or in revelation. As the Man He knows all things.

b. Perfected Learning Skill

His mind grips accurately and distinctly with the matters brought before it and there is total comprehension of what is needed in life style.

In other words, He knows all but demonstrates a perfect learning pattern so that, as we see it, He grows in wisdom, knowledge, etc. This is not some sort of trickery or duplicity but the actual way in which the perfected Son of God lives and is represented to us.

Berkhof (p. 118: History of Doctrines) offers this note: "The human nature of Christ was not omnipotent, but was subject to human affections, such as sorrow, sadness, fear, wonder, and anger. There are two wills in Christ but ultimate causality belongs to the divine will. The human will is subject to the Divine." There is nothing imperfect in the arrangement but a balance of nature and will.