

The Purple Pulpit

Installment #14

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The Two Self-consciousnesses of Christ

When the Lord Jesus Christ became incarnate He possessed two self-consciousnesses. He had a self-consciousness of His Deity as the Son of God, and He had a self-consciousness in the humanity of His unipersonality. In His Deity He always had perfect self-consciousness; in His humanity He grew in self-consciousness.

God has omniscience, His knowledge of radically everything. As such, God has perfect knowledge of all things, including Himself. In that perfect self-consciousness, as the Son of God entered into the world, we can see His thinking when on the cusp of inhumanation. Heb. 10:5-7 earmarks the brink of incarnation as the time when Ps. 40:6-8 found fulfillment when it says, “Therefore, entering into the world, He is saying, ‘Sacrifice and offering You didn’t want, but You designed a body for Me. You weren’t well-pleased with whole burnt offerings and those concerning sin. Then I said, “Behold: I am coming (in a scroll’s roll it has been written about Me) for the doing of Your will, God.’””

But in His humanity He grew in self-consciousness, as any child does. Isa. 7:16 spoke of a time in the human development of the child Jesus before He could discern

good and evil. Lk. 2:41-49 is the record of the Lord at twelve years of age in His humanity, lost by His parents and found in the temple, hearing and asking questions of the teachers. In verse 49 it is evident that at that young age His self-consciousness had come to full realization of His divine identity. Verse 52 of the same chapter states that “Jesus was advancing in wisdom, and stature, and favor with God and men, “indicating that, while His self-consciousness was intact, He could still grow in wisdom and application of truth in the realization of doctrine in the learning of His human mind. By the time of His immersion and entering into public ministry He had attained to perfection of knowledge, a perfectly mature man in spiritual knowledge, wisdom, and devotion, and all things of live and piety: that which Eph. 4:13 refers to as “the measure of the stature of the fullness of the Christ.” The fact that He didn’t have original sin made it humanly possible for that maturity to be accelerated, not having the dulling effect of the sin principle in His members. (Rom. 6:19)

From the preceding, we can clearly see that, even in the matter of self-consciousness, the two essences that the Lord possesses retain their conditions, attributes, and states in the hypostatic union of His unipersonality. We keep seeing the distinction of forms in the unity of His Person. The Lord Jesus Christ is truly “the Unique One of the Father.” (Jn. 1:14) To Him belongs “the blessing, and the honor, and the glory, and the strength into the ages of the ages. Amen.” (Rev. 5:13)