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Professor De Caro
Reading the New Testament
5-3-1 Assignment Week 4.6-4.7.4

1. The _____ happened as a historical event when he was assumed into heaven.
 2. The _____ is what Jesus is doing now as he sits at God's right hand in glory until the day of his return to earth.
 3. The most important thing here is not that Jesus went to a _____ rather than merely entered into some kind of heavenly _____
 4. Redemption requires _____ because only a mediator who shares the characteristics of both parties—human and divine-- can reconcile the two parties together.
 5. The gospel is incomplete if it speaks only of God's attitude to humanity without detailing that it was through a _____ and for _____ that God's salvation is wrought.
- 1) **Ascension**
 - 2) **Session**
 - 3) **Place, state**
 - 4) **Incarnation**
 - 5) **Human being, human beings**

1. Son of Man- Human one or son of Adam
2. Hypostatic Union- Personal union of Jesus' two natures
3. Monotheism- Belief and doctrine of one God

Readings 4.6 to 4.7.4 focused mainly on the resurrection, ascension, who Jesus is, was as well as the hypostatic union of his two natures. The resurrection and ascension of Jesus was refreshing because it cleared up a lot of the questions about what it meant for Jesus to be "taken up in the clouds" and also what "heaven" and "hades" meant. I hope the professor can correct me here if I am wrong, but one thing I really appreciated about the explanation on the hypostatic union was how divinity took on humanity and not the other way around. In the present day, with new age teachings and the age-old lie of man becoming like god re-emerging, I admit even I thought of our status in Christ as an enlightened state of mind and being although not yet complete, whereby sanctification was necessary, we would be like God impersonally. However, the fact that divinity took on humanity or God became man means that He was the one to initiate our "union" or "intercourse". This means that for me, in Christ, I am divine not because I know anything about divinity (which is a scary thought, now that I think about human hubris) but because God loved me enough to become man first. This is a kindness, or a cost I could not even imagine or begin to know on what standard I could measure by.

My question is if Christ's soul was not the Logos as we understand soul to be (thoughts, emotion and will) what was His soul? And in regards to the Monophysites, is the "union" or "intercourse" of Christ's two natures like a man and woman during intercourse as they are "united" but not "mixed"? If they are unmixed, how can His humanity (human nature) still be sinless?