

The Attackers: The Great Power Experiments: The Prototype: Incarnation Decreed in Eternity Past, Rom 1:4; Mediatorship Necessary to Resolve Hostility of Man toward God, 8:7–8; 1 Tim 2:5; True Humanity Functioned inside the Bubble of the Divine Dynasphere, Isa 11:2; 42:1; 61:1; Matt 12:18

14. The great power experiment of the Incarnation is mentioned by Paul in:

**Romans 1:4** - ... who [ **Jesus Christ** ] was declared [ ὀρίζω (*horizō*) ] the Son of God with power [ ἐν + δύναμις (*en + dunamis*) ] by the resurrection of the dead, according to the Spirit of holiness, Jesus Christ our Lord. (NASB)

1. This verse begins with the masculine definite article **τοῦ (tou)** which refers to a male person, in this context, Jesus Christ.
2. It is followed by the aorist passive participle of the verb **ὀρίζω (horizō)** which means, “to mark out,” “determine,” or “to set a boundary.”
3. The aorist tense has no time connotation and is therefore abstract whether dealing with events in time or eternity:

Aorist participles usually suggest antecedent time to that of the main verb. Outside the indicative and participle, time is not a feature of the aorist.<sup>1</sup>

The aorist signifies nothing as to completeness, but simply presents the action as attained. While the aorist views an action as a single whole, it may contemplate it from different angles. It may regard the action in its entirety, which we call the *constative* aorist. We might represent the constative aorist in a graph thus: <•>.<sup>2</sup>

4. The best word to translate *horizō* in this context is “decreed” because the designation of Jesus Christ as the Son of God occurred in eternity past.
5. We may imagine a Divine Summit Conference having occurred to determine how to resolve the impasse between fallen man and impeccable God.

<sup>1</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 555.

<sup>2</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 193; 195.

6. God the Father submitted a solution that required one of the Members of the Trinity to take on the form of true humanity.
7. This stipulation was necessary because of the enmity that existed between man and God:

**Romans 8:7** - The mind set on the flesh is hostile [ ἔχθρα (*echthra*): “enmity” in KJV<sup>3</sup> ] toward God; for it does not subject itself to the law of God, for it is not even able to do so

**v. 8** - and those who are in the flesh cannot please God.

8. For this enmity or hostility to be removed there must be a mediator:

**MEDIATOR.** One who interposes between parties at variance for purpose of reconciling them. **MEDIATION.** Intervention; interposition; the act of a third person who interferes between two contending parties with a view to reconcile them or persuade them to adjust or settle their dispute.<sup>4</sup>

<sup>2</sup>Mediate 1a: to bring accord out of by action as an intermediary; b1: to interpose between parties in order to reconcile them. **Mediation:** intervention between conflicting parties to promote reconciliation, settlement, or compromise.<sup>5</sup>

**INTERMEDIARY.** One who is employed to negotiate a matter between parties, and who for that reason is considered as the mandatary (agent) of both.<sup>6</sup>

9. These definitions amplify Paul’s reference to Jesus Christ’s function as the Mediator between the righteousness of God and the unrighteous and fallen human race:

**1 Timothy 2:5** - There is one God, and one mediator [ μεσίτης (*mesitēs*)<sup>7</sup> ] also between God and men, the man Jesus Christ.

<sup>3</sup> ἔχθρα denotes the inner disposition from which hostility arises, i.e., “hatred.” ἔχθρός [*echthros*] is particularly used for what is hostile to God and His Christ. In the New Testament ἔχθρα as enmity between men is one of the works of the flesh. The Law means enmity for man, i.e., enmity between men and enmity against God. Cf. Romans 8:7: ... ἔχθρα εἰς θεόν [*echthra eis theon*], is enmity against God” (Werner Foerster, “ἐξθρός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. ed. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964], 2:811; 813; 815).

<sup>4</sup> Henry Campbell Black, *Black’s Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 1133.

<sup>5</sup> *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.vv.: “mediate,” “mediation.”

<sup>6</sup> Black, *Black’s Law Dictionary*, 952.

10. At the Divine Summit Conference, Jesus Christ volunteered to take on this duty and the Holy Spirit volunteered to empower His true humanity inside the prototype divine dynasphere.
11. Therefore, the plan of salvation for the human race was confirmed and thus entered into the ROM chip of the computer of the divine decree.
12. This is brought out by the aorist passive participle of **ὀρίζω (horizō)**. The aorist tense is constative indicating a completed event in eternity past, i.e., the divine decree which established as certain all the events of the First Advent.
13. The passive voice indicates that Jesus Christ received the action of the decree in eternity past and thus bound by it beginning with the virgin birth.
14. The participle is circumstantial indicating result and translated “Who was marked out by the divine decree.”
15. What was marked out or decreed was that the Person of the Trinity identified in His deity by the name **יהוה (Yehovah)** would also be known as the Son of God: **Υἱός + Θεός (Huios + Theos)**. This is the title of the Lord’s deity in hypostatic union.
16. *Huios* – Son – indicates that Christ subordinated Himself before God in carrying out the plan of salvation.
17. However, *Theos* – God – shows He retained equal status of undiminished deity with the other two Members of the Trinity.

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<sup>7</sup> “In Paul’s language, *mesitēs* is one who unites parties or who mediates for peace [i.e., reconciliation]. Christ is thus called the “mediator” because in man’s behalf He satisfied the claims of God upon man (Heb. 8:6; 9:15; 12:24)” (Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga, TN: AMG Publishers, 1993], 962).

18. The Lord's ability to execute the plan was dependent upon the enabling power of the Holy Spirit indicated by the instrumental of means of the prepositional phrase **ἐν + δύναμις (en + dunamis)**: "with power."
19. The enabling power of the Holy Spirit sustained the Lord inside the prototype divine dynasphere thereby confirming the success of the great power experiment of the Incarnation.
20. The source of this enabling power is indicated next by a second prepositional phrase **κατά + πνεῦμα + ἁγιωσύνη (kata + pneuma + hagiōsunē)**: "according to the Spirit of sanctification."
21. The power utilized by our Lord in His true humanity was derived from the indwelling Holy Spirit. Several passages reveal this:

**Isaiah 11:2** - The Holy Spirit will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and reciprocity.

**Isaiah 42:1** - "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Holy Spirit upon Him; He will bring forth justice to the nations."

**Isaiah 61:1a** - The Holy Spirit of the Lord God is upon Me ...

**Matthew 12:18** - [Isaiah 42:1] "Behold My Servant whom I have chosen; My beloved in whom My soul is well-pleased; I will put My Holy Spirit upon Him, and He shall proclaim justice to the Gentiles."