

Towards a Theology of the Incarnation

Not everything that is last claims to be an end (telos), but only that which is best.

- Aristotle, Physics 194 a 32-33

They don't understand what it means to me, where we chose to go, where we've been to know.

- Solange, Don't Touch My Hair

That an account of the good, the true,
the beautiful, might be on his lips,
and as much as possible inform his conduct,
and that his mind should be comprised for as long
as possible with the transporting conversation of his life,
he sought a systematic true theology.

*Because what may be known of God is manifest in them,
for God has shown it to them.*

*For since the creation of the world
His invisible attributes are clearly seen,
being understood by the things that are made,
even His eternal power and Godhead.¹*

He taught first, that all living things
have four causes of their being:
their end,
their essence,
(these two being one, which are *telos* and *logos*),
as well as their form-giver or immediate motive cause,
and finally their raw substance or matter.
Now even that the *Telos* and *Logos* are identical
is a great fact, for to say that the perfect end and the essence
are the same Reason
is the faithful declaration that the Godhead,
that is the Unmoved Mover, as he puts it coolly,
regenerates the cosmos according to that account (*Logos*)
of its own essence, that is according to the manner
of its own form.

¹ Romans 1:19-20 NKJ

Therefore this teacher, Aristotle, held
that there are three levels of soul, plants possessing
growth first, the Vegetal, animals adding to this the Sentient,
and only humans possessing also the third,
the Rational.

He infers that the Rational, arising from the male
as the immediate motive cause, and acting
upon the vegetal principle of the passive matter
in the woman's embryo,
is far beyond all things of a merely physical nature
and so must contain a breath of spirit
from outside the cosmos, where is ether
*ungenerated, indestructible, and divine,*⁵⁶
the foam-like semen being shot with
something analogous to the stars.

The Reason is not the sense-organ,
neither contained within the plant,
or inanimate objects,
yet Reason can be known by its sovereign reign
on all these, in the formation of plants,
"See, the rose is getting a baby."
As her grandmother did not quite understand her,
she pointed to the enlarged calyx and said,
*"Don't you see it is quite fat here?"*²
and in the behavior of the four sublunar elements,
for fire alone desires to rise
against the stars, touching the moon as it passes
through its phases.

Aristotle by teaching that the entire cosmos
is pulled to a perfect end
by the Logos of its own consistency
conveys a subtle teaching about the nature of soul.
He believes that soul is immanent in matter according
to its form, as a stamp in a signet ring,
but the logos of the rational soul

is separable from matter,
*belongs to those animals in which is something divine.*³

And here Aristotle is conferring religious duty
to himself, for he serves God, and desires
to traffic in the Gospel long as he may.

The sentient animal, (for example a human),
sees the devarim, (things),
moving in rational ways.

The unsaved, sentient human knows that rain
does not only fall when the sky is red and lowering
but according to the will of God.

So a wolf, a sentient animal, can perceive plainly
the operations of God's hand on this earth.

Is it one world or two?

I don't know. Two?

*One.*⁴

For the wolf-children of this world
*are in their generation wiser than the children of light.*⁵

Indeed, Isaiah says,

*Who is blind, but my servant? or deaf,
as my messenger that I sent?*

*who is blind as he that is perfect,
and blind as the LORD'S servant?*

*Seeing many things, but thou observest not;
opening the ears, but he heareth not.*⁶

The theologian is teaching that sovereignty
over the devarim, though they have some being
in themselves, is truly understood when a man
partakes in that Rational principle which governs
the Cosmos, and this participation in the Rational
principle, according to the account (Logos) of the Unmoved Mover,
happens when something divine constitutes the soul.

But this is not everyone, for

*His divine power has given to us all things
that pertain to life and godliness,
through the knowledge of Him*

³ Generation of Animals, translation by Arthur Platt

⁴ Leonard Cohen in conversation

⁵ Luke 16:8 KJV

⁶ Isaiah 42:19,20 KJV

*who called us by glory and virtue,
by which have been given to us
exceedingly great and precious promises,
that through these you may be partakers of the divine nature,
having escaped the corruption that is in the world through lust.⁷*

We partake of the divine nature,
indeed, God will be all in all,
but that is not to say that man will be God.
No, *it is enough for the disciple
that he be as his master, and the servant as his lord,⁸
we will be like angels,⁹
and My glory I will not give to another.¹⁰*

The generation of God in Man
was unique, and truly the efficient motive cause
of the regeneration of the Cosmos
as well as of mankind
therefore Christ is spoken of as *the Seed*
in Genesis 3:15.

*New unexpected perspectives were opened;
she rapidly approached the main problem, namely,
the question, Where did the baby come out?
Was it from a hole in the breast or from the mouth?¹¹*

*A few days later, while at dinner,
Anna related the following dream:
I dreamed last night of Noah's ark.
The father then asked her what she had dreamed about it,
but Anna's answer was sheer nonsense.
In such cases it is necessary only to wait and pay attention.
A few minutes later she said to her mother,
"I dreamed last night about Noah's ark,
and there were a lot of little animals in it."*

7 2 Peter 1:3,4 NKJ

8 Matthew 10:25 KJV

9 Matthew 22:30 NKJ

10 Isaiah 48:11 NAB also see next verse, "Listen to me, Jacob, Israel, whom I named! I, it is I who am the first, and also the last am I."

11 Carl Jung, Collected Papers On Analytical Psychology, Lecture III - Experiences Concerning the Psychic Life of the Child

Another pause.

*She then began her story for the third time.
I dreamed last night about Noah's ark,
and there were a lot of baby animals in it,
and underneath there was a lid
and that opened and all the baby animals fell out.¹²*

Oranges were once served at table.

*Anna impatiently asked for one and said,
I am going to take an orange and swallow it all down
into my stomach, and then I shall get a baby.
In this way Anna sought to solve the problem
how the children actually come into the mother.
She thus enters into a formulation which hitherto
had not been defined with so much clearness.¹³*

*The problem how the child gets into the mother
was difficult to solve.*

*As the only way of taking things into the body
is through the mouth,
it could evidently be assumed
that the mother ate something like a fruit,
which then grows inside her.
But then comes another difficulty, namely,
it is clear enough what the mother produces,
but it is not yet clear what the father is good for.¹⁴*

*What may be known of God is manifest in them,
for God has shown it to them.*

*For since the creation of the world
His invisible attributes are clearly seen,
being understood by the things that are made,
even His eternal power and Godhead.¹⁵*

*Did anybody plant him? Was the seed planted?
This very precise question*

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15 Romans 1:19,20 NKJ

*could no longer be evaded by the father.
He explained to the child, who listened with the greatest attention,
that the mother is like the soil and the father like the gardener;
that the father provides the seed which grows in the mother,
and thus gives origin to a baby.
This answer gave extraordinary satisfaction;
she immediately ran to her mother and said,
Papa has told me everything, now I know it all.¹⁶*

*And the LORD God formed man
of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul.¹⁷
This dust is the stuff of earth,
as Adam even means earth,
and the children of Abraham shall be numerous
as the dust, indeed, numerous as the stars.
Be humble for you are made of dung.
Be noble for you are made of stars.¹⁸*

In toil he shall till soil,
it shall bring forth thistles for him;
for Cain it shall bring forth nothing
because it opened its mouth and drank
of his brother's blood that was spilled.

In Babylon they gathered to make themselves gods,
saying, Go to, let us make brick, and burn them throughly.
And they had brick for stone, and slime had they for mortar.¹⁹
These are the same gods,
and this is the same Babylon, which, scattered across
the whole earth, they shall hunt for rocks
to hide in when they fear the face of the Lamb,
and when the powers are shaken,
for *the stars of heaven fell unto the earth,*

16 Carl Jung, Collected Papers On Analytical Psychology, Lecture III - Experiences Concerning the Psychic Life of the Child

17 Genesis 2:7 KJV

18 Serbian Proverb

19 Genesis 11:3 KJV

*even as a fig tree casteth her untimely figs,
when she is shaken of a mighty wind.²⁰*

*As our Greek theologian said,
Now for the exercise of every function,
instruments are needed, and the instruments
for physical faculties are the parts of the body.²¹*

*A wolf has a sentient body without a rational soul
so the cosmos is a body moved by God
that produces vision
(the sky flashes, the great sea yearns
. . . we ourselves flash and yearn),⁷⁶
yet cannot see.*

*It is the Unmoved Mover pulling this creation
toward it, shedding the husk.*

*For the earnest expectation of the creature
waiteth for the manifestation of the sons of God.
For the creature was made subject to vanity,
not willingly, but by reason of Him
who hath subjected the same in hope,
because the creature itself also shall be delivered
from the bondage of corruption into the glorious liberty
of the children of God.*

*For we know that the whole creation groaneth
and travaileth in pain together until now.²²*

*The virgin's name was Mary.
And having come in, the angel said to her,
Rejoice, highly favored one, the Lord is with you;
blessed are you among women!
But when she saw him,
she was troubled at his saying,
and considered what manner of greeting this was.
Then the angel said to her,
Do not be afraid, Mary, for you have found favor with God.
And behold, you will conceive in your womb
and bring forth a Son, and shall call His name JESUS.
He will be great, and will be called the Son of the Highest;
and the Lord God will give Him the throne of His father David.*

20 Revelation 6:13 KJV

21 Generation of Animals, translated by A.L. Peck

22 Romans 8:19-22 KJV

*And He will reign over the house of Jacob forever,
and of His kingdom there will be no end.
Then Mary said to the angel, How can this be,
since I do not know a man?
And the angel answered and said to her,
The Holy Spirit will come upon you,
and the power of the Highest will overshadow you;
therefore, also, that Holy One who is to be born
will be called the Son of God.
Now indeed, Elizabeth your relative
has also conceived a son in her old age;
and this is now the sixth month for her who was called barren.
For with God nothing will be impossible.
Then Mary said, Behold the maidservant of the Lord!
Let it be to me according to your word.
And the angel departed from her.
Now Mary arose in those days and went into the hill country
with haste, to a city of Judah,
and entered the house of Zacharias and greeted Elizabeth.
And it happened²³*