

Appendix A

The Deity and Humanity of Christ

I. Historical Denials of the Deity and Humanity of Christ

A. The Gnostic Roots

1. Definition of Gnosticism

The word “gnosticism” comes from the Greek word *gnosis* which means “to know.” Basically, all gnostic religions had at their core a belief in some secret knowledge which is only made known to the initiate. This secret knowledge was the trust given to the priests or leaders of the gnostic sect, and many times delivered by spirits or other divine agents.

2. Some representative brands of Gnosticism.

Gnosticism did not consist of a single set of beliefs, but was made up of many different sects and groups. Some of the more common ones are:

a. Cerentian Gnosticism

The man Jesus was empowered by the Christ spirit at his baptism. Just before his death on the cross, that same Christ spirit left. Thus, there was nothing special about Jesus’ death on the cross as he was a mere man.

b. Docetic Gnosticism

Christ was not physically born since matter is evil. As a result, what the disciples observed was not a material human being, but a spirit.

c. Modalistic Monarchianism or Sabellianism

Christ was divine but was the Jehovah God of the Old Testament. This brand of gnosticism taught that God was manifested as the Father in the Old Testament, the Son in the New Testament, and the Holy Spirit in the Church age. There is only one God, he just appeared differently at various times in history.

d. Dynamic Monarchianism

This is quite a bit like Cerentian Gnosticism which taught that Christ became divine at his baptism when the Christ spirit descended on him.

e. Mystical Gnosticism

There were quite a few brands of this. The major one can be seen in its incipient form on Colossians where we find some teaching that Christ is one of many spirits, or *aeons*, between man and God, other spirits being the many angels and even demons. The goal of the gnostic was to successively pass through these intermediaries until he reached God.

The New Age Connection

A. He was a highly advanced, spiritually mature, man

"Christ was the most advanced human ever to walk this planet. He was a highly evolved spiritual soul whose purpose on Earth was to impart the teachings of a Higher Order." (Shirley MacLaine, *Out on a Limb*, [New York: Bantam Books, 1983], 91-92)

B. He was a spiritually advanced man who became the vehicle for the Christ Spirit

In Spangler's system of thought, Jesus and the Christ are two distinct beings, the Christ being the more important of the two. According to Spangler, Jesus was an ordinary (though quite spiritual) human being who became a vehicle through which the Christ manifested Himself for a short period of three years. After this time (at the crucifixion), the Christ departed from the body of Jesus, having fully accomplished His mission. Jesus is said to be unique only in the sense that He provided a body for the Christ during this short stay on earth. (Ronald C. Rhodes, "The New Age Christology of David Spangler." *Bibliotheca Sacra* 144 (1987) 404)

C. He was a guru

"a lot of people think that those eighteen missing years were spent traveling in and around India and Tibet and Persia and the Near East. There are all kinds of legends and stories about a man who sounds just like Christ. His description is matched everywhere and he said he was the Son of God and he corroborated the beliefs of the Hindus that reincarnation was in fact true. They say he became an adept yogi and mastered complete control over his body and the physical world around him. He evidently went around doing all those miracles that were recorded later in the Bible and tried to teach people that they could do the same things too if they got more in touch with their spiritual selves and their own personal power." (Shirley MacLaine, *Out on a Limb*, [New York: Bantam Books, 1983], 234)

D. He was an enlightened avatar (a reincarnation of the Hindu god Vishnu)

New Ages claim that Gandhi, Mohammed, Buddha, and Jesus were avatars and that each was therefore a "Christ." Some avatars are more enlightened than others. In the New Age scheme of things, Jesus is not the Son of God, but just another enlightened, reincarnated spirit. (Texe Marrs, *Dark Secrets of the New Age*, [Westchester Illinois: Crossway Books, 1987], 59)

B. Heretical Movements Regarding the Deity of Christ

1. The Ebionites

- a. The roots of this heresy can be traced to a Judaizing movement within the Church. The term "Ebionites" is derived from the Hebrew word for *poor*, which came to mean Christians, then Jewish Christians, then a particular sect of Jewish Christians.
- b. The movement itself was strongly monotheistic, and thus denied the deity of Christ. They could not understand how Christ could be God along with the Father.
- c. Some of their teachings included the necessity of circumcision for salvation, much like the Judaizers in the book of Galatians.
- d. According to the Ebionites, Jesus was an ordinary man who was divinely empowered by God at his baptism where the Christ descended on the human Jesus in the form of a dove. Sometime shortly before the human Jesus died on the cross, the Christ spirit left him.
- e. This movement denied the authority of the epistles of Paul.

2. Arianism

- a. The issue was what relationship Christ had with the Father. Arius taught that Christ was finite, and hence a creation of the Father. This made Christ a created being. (We see this in the modern Jehovah Witnesses).
- b. Alexander, the bishop of Alexandria, was jealous of Arius' popularity. Arius accused Alexander of adopted modalism which resulted in the excommunication of Arius from the church at Alexandria.
- c. Arius then traveled to Ceasarea where he found sympathy with Eusebius (the father of Church History).
- d. Athanasius, a deacon in the Church at Alexandria, took the side of Alexander.
- e. The Arian controversy grew to the extent that it threatened to split the entire Roman Empire. Constantine, seeing the unity of the empire erode, called a Council in Nicea in 325 A.D.
- f. At the Council of Nicea three positions were taken as to the nature of Christ:
 - 1). Arius took the position of *heteroousios*, meaning "of different substance." Christ was of a different substance than the Father.
 - 2). Athanasius took the position of *homoousios* meaning "of the same substance." Christ and the Father were coequal and co-eternal and of the same substance.
 - 3). Eusebius took a middle position, *homoiousios*, meaning "of a similar substance." Christ was similar in substance to the

Father, but not the same as the Father. Neither side would agree to this position.

- g. A second area of controversy was the eternal nature of Christ.
 - 1). Arius said Christ was not co-eternal with the Father.
 - 2). Athanasius said Christ was co-eternal with the Father.
 - 3). Eusebius said Christ was the “firstborn.”
- h. A third area of controversy was the contrast between Christ and the Father.
 - 1). Arius said Christ was finite, the Father was infinite.
 - 2). Athanasius said Christ was infinite with the Father.
 - 3). Eusebius’ compromise was “Christ was finite, but also divine.”
!?!?
- i. The results of the Council of Nicea.
 - 1). The council agreed with Athanasius.
 - 2). Two bishops refused to sign the agreement, and were then excommunicated from the Empire by Constantine.
 - 3). Later, however, Constantine reversed his decision to support Athanasius. Hence the Council at Nicea really didn’t solve anything.
- j. The Nicene Creed came into existence around 500 A.D. when the followers of Athanasius outnumbered the followers of Arius. It was a formulation of the believe in the deity of Christ and is still used today.

C. Heretical Movements Regarding the Humanity of Christ

1. Docetism

- a. Docetism is diametrically opposite Ebionism. Whereas Ebionism denies the deity of Christ, Docetism denies his humanity.
- b. The roots of this heresy is found in philosophical dualism in which matter is evil and spirit is good. Since Christ, being spirit, is good, he would never stoop to becoming flesh, since matter is evil.
- c. Docetism taught that Christ only appeared to be human, he was in actuality spirit.
- d. Docetism, along with Ebionism, denied the virgin birth of Christ. Mary was only a vehicle through which the spirit Christ came, much like water passes through a pipe.

2. Apollinarianism

- a. Apollinarianism basically taught that Christ did take on human nature, he just did not take it on in its fullness. He was only partially human.
 - b. Apollinarius, a contemporary and friend of Athanasius, taught that Christ was a composite being, some parts divine, some parts human. He came to this conclusion by a very narrow reading of John 1:14.
 - c. Apollinarianism believed that Christ had a human body, but a divine soul. This meant that:
 - 1). Jesus did not have a human will.
 - 2). Jesus could never sin since he had no human side to be tempted.
 - 3). Jesus did not have a human soul, but only a divine soul.
 - d. Apollinarianism was condemned at the Council of Constantinople in A.D. 381.
- D. Heretical Movements Regarding the Unity of Christ
1. The Nestorians
 - a. The issue here was the human nature of Christ vs. the Divine nature of Christ.
 - b. Nestorius - a presbyter in the Church at Antioch. Became the bishop of Constantinople in A.D. 428. He was disturbed about the pagan influences in the Church. He opposed the idea of *theotikos*, which meant "God bearer." This was used to refer to Mary who "bore God" and was called by many "the Mother of God." He opposed the veneration of Mary. She was the mother of Christ's human nature, but not of His divine nature.
 - c. Nestor was opposed by Apollinarius who took the position of defending the teaching that Mary was the mother of God.
 - d. Theodore of Mopsuesta. Supported Nestorius.
 - e. Cyril, the bishop of Alexandria. Rejected Nestorius' division of the divine and human natures of Christ.
 - f. Both sides appealed to the bishop of Rome, Coelestin. Coelestin ruled against Nestorius. Cyril then condemned Nestorius and deposed him. The claim against Nestorius was this, "if you deny that Mary was the mother of God then you would deny that Christ was divine."
 - h. The Council of Chalcedon, A.D. 451 (one of the major Councils of all Christianity) came as close as any to resolve this controversy. Leo I (bishop of Rome) sent a letter to the council saying that Christ had two distinct natures. This council also affirmed that Mary was the mother of God.
 - i. Two other groups arose out of this controversy:

- a). The Monothelites, “one will.” Christ had two natures, but only one will in those two natures. He did not have a human will and a divine will. The second Council at Constantinople in A.D. 523 determined that Christ not only had two natures, but also two wills.
 - b). The Monothecites, “one nature.” Christ had one will and one nature. In A.D. 681 the third Council at Constantinople determined that Christ had two natures and two wills.
2. Eutychianism
- a. This controversy grew out of Nestorianism.
 - b. Eutychus said Christ had two natures before He was incarnated, but only one afterwards. He said that the human nature of Christ was so swallowed up by Christ’s divine nature that it ceased to exist.
 - c. This is a form of Docetism.
3. Other attempts to understand the unity of the person of Christ
- a. Adoptionism
 - 1). Teaches that Jesus, the man, was adopted by God at his baptism or at his resurrection.
 - 2). Teaches that “man becomes God” rather than “God becomes man.”
 - 3). Proponents use Psalm 2:7, Mark 1:11, and John 3:16’s, “only begotten” to support their idea that Jesus “became” the Son of God.
 - 4). Major obstacles to this view are the preexistence of Christ (John 1) and the virgin birth.

- b. Kenoticism
 - 1). Uses Philippians 2:7 to teach that Jesus set aside his deity when he became a man.
 - 2). This emptying took the form of an exchange. Christ exchanged the attributes of deity (omniscience, omnipresence, omnipotence, glory), for the attributes of humanity (frailty and physical limitations).
 - 3). The only divine attributes retained by Christ were his moral qualities, such as love, mercy, and kindness.
 - 4). This view is sort of like modalistic monarchianism, where the Second Person of the Trinity is God or Man, but not both at the same time. Christ was Deity, became a man in his incarnation, and then became Deity again.
 - 5). Problems with this view is that the Biblical writers see Christ as both God and man at the same time, not at different times. In fact, during Christ's life we see both divine and human attributes in his person.
- 3. Anhypostatic Christology
 - 1). Teaches that Christ's human nature was impersonal and had no independent subsistence.
 - 2). What this means, is that Jesus of Nazareth, the man, had no independent existence apart from Christ. The human is completely swallowed up in the divine. Christ had no human personality.
 - 3). This view is akin to that of Apollinarianism, which denies the full humanity of Christ.
- 4. Dynamic Incarnation
 - 1). Teaches that the incarnation is to be understood as the active presence of God within the person Jesus.
 - 2). This means that the human Jesus was fully indwelled by the Second Person of the Trinity to such an extent that he was totally controlled by God and lost his independent nature.
 - 3). This interpretation of the nature of Christ has problems the fullness of God indwelling Jesus bodily (Colossians 2:9), the preexistence of Christ (John 1:18; 8:58), and the uniqueness of his sonship (John 3:16).

- E. The first seven ecumenical councils of the Church:
1. Council of Nicea - A.D. 325
Dealt with the relationship of Christ to the Father. Decided that Christ was of the same substance as the Father.
 2. Constantinople - A.D. 381
Condemned Patri-passionism (God the Father died on the cross). It also condemned the Montanists.
 3. Council at Ephesus - A.D. 431
Condemned Nestorius. Also the Pelagians were condemned.
 4. Council at Chalcedon - A.D. 451
Determined that Christ had two natures, and that He was born of Mary, the mother of God.
 5. The Second Council of Constantinople - A.D. 553
Decided that Christ had two wills.
 6. The Third Council of Constantinople - A.D. 681
Determined that Christ had two natures and two wills.
 7. The Second Council at Nicea - A.D. 787
Dealt with the issue of iconoclasm. Some images were tolerated.

II. The Biblical Teaching on the Deity and Humanity of Christ

A. The Deity of Christ

1. His Preexistence ¹
Micah 5:2
Isaiah 9:6-7
John 17:25
Hebrews 1:5-14
2. His Divine Attributes
 - a. Eternity and Preexistence
John 8:58
Colossians 1:16-17
 - b. Self-Existence
John 1:1-3
Colossians 1:16-17

¹ Other passages of note are: John 1:15; 1:18; 1:30; 3:13; 3:16; 6:33; 6:42; 6:50-51; 6:58; 6:62; 7:29; 8:23; 8:42; 9:39; Ephesians 1:3-5; 1 Peter 1:18-20; Revelation 1.

- c. Omnipresence
John 1:48
- d. Omniscience²
John 2:25
Acts 1:24
- e. Omnipotence³
Matthew 28:18
Luke 8:25
John 10:18
- f. Immutability
Hebrews 13:8
Hebrews 1:10-12
- g. The Fullness of the Godhead
Colossians 2:9
- h. Sovereignty⁴
Matthew 28:18
1 Peter 3:22
- i. Divine Glory
John 17:5 cf. Revelation 1:12-18

² Other passages of note are: John 6:64; 13:1; 13:11; 18:4; 19:28, 1 Corinthians 1:30.

³ Other passages of note are: Power to forgive sins (Matthew 9:6), power to give eternal life to others (John 17:2), power to heal physically and power over demons (Mark 1:29-34), power to transform the body (Philippians 3:21), power to save them to the uttermost (Hebrews 7:25), power to keep the things committed to him until that day (2 Timothy 1:12), and power to keep us from falling (Jude 1:24; Ephesians 5:27).

⁴ Other passages to note are John 5:27; Acts 2:36; 1 Corinthians 12:3; Philippians 2:9-10; and Colossians 1:18.

j. Other Divine Attributes

Charles Hodge has written:

All divine names and titles are applied to Him. He is called God, the mighty God, the great God, God over all; Jehovah; Lord; the Lord of lords and King of kings. All divine attributes are ascribed to Him. He is declared to be omnipresent, omniscient, almighty, and immutable, the same yesterday, today, and forever. He is set forth as the creator and upholder and ruler of the universe. All things were created by Him and for Him; and by Him all things consist. He is the object of worship to all intelligent creatures, even the highest; all the angels (*i.e.* all creatures between man and God) are commanded to prostrate themselves before Him. He is the object of all the religious sentiments; of reverence, love, faith, and devotion. To Him men and angels are responsible for their character and conduct. He required that man should honour Him as they honoured the Father; that they should exercise the same faith in Him that they do in God. He declares that He and the Father are one; that those who had seen Him had seen the Father also. He calls all men unto Him; promises to forgive their sins; to send them the Holy Spirit; to give them rest and peace; to raise them up at the last day; and to give them eternal life. God is no more, and cannot promise more, or do more than Christ is said to be, to promise, and to do. He has, therefore, been the Christian's God from the beginning, in all ages and in all places.⁵

3. His Self-Attestation

John 10:27-30

John 8:58

John 14:7-9

4. His Divine Titles

a. In the Old Testament

1). Jehovah⁶

Zechariah 12:10b cf. Revelation 1:7
 Jeremiah 23:5-6 cf. 1 Corinthians 1:20
 Psalm 68:18 cf. Ephesians 4:8-10
 Psalm 102:12, 25-27 cf. Hebrews 1:10-12
 Isaiah 6:5 cf. John 12:41
 Malachi 3:1 cf. Matthew 12:6; 21:12-13

2). Elohim⁷

Isaiah 40:3 cf. Luke 3:4
 Isaiah 9:6-7

3). Adonai (Lord in the Old Testament)

Psalm 110:1 cf. Matthew 22:44; Mark 12:36; Luke 20:43; Acts 2:34-35; Hebrews 1:13; 10:13.

⁵ Charles Hodge, *Systematic Theology*, II, 382.

⁶ The Septuagint (LXX) translates the Old Testament word Jehovah as *kurios*, the word used in the NT to refer to Christ.

⁷ The Septuagint translates Elohim as *theos*. In the NT *theos* is often used to refer to Christ (Romans 15:6; Ephesians 1:3; 5:5, 20; 2 Peter 1:1).

4). Son of God⁸

Used in the Scriptures to express the relationship the Second Person in the Trinity has with the first. Several views on the Sonship of Christ exist.

- a). Sonship by means of the incarnation says that Christ became the “Son” at his incarnation, prior to that he was the Second Person of the Trinity.
- b). Sonship by means of baptism says that Christ became the “Son” at his baptism (Matthew 3:17).
- c). Sonship by means of the resurrection says that Christ became the “Son” at his resurrection (Romans 1:4).
- d). Sonship by means of exaltation says that Christ became the “Son” when he was exalted at his ascension (Hebrews 1:3).
- e). Sonship by means of title or office says that Christ is the “Son” only in the sense that “Son” is his title.
- f). Sonship by means of a covenant relation says that there was an eternal covenant between the members of the Trinity in which the Second Person of the Trinity became the Son, the First Person became the Father, and the Third Person became the Holy Spirit.
- g). The eternal sonship theory says that Christ is eternally the Son of God by means of eternal generation. In other words, Christ was always the Son of God, not in the sense of origin, but in the sense of relationship.

5). The First Begotten

Three distinct meanings:

- a). The “firstborn among many brethren” (Romans 8:29) and “the firstborn of all creation” (Colossians 1:15) is used clearly to refer to the eternal existence of Christ.
- b). The firstborn of Mary (Matthew 1:25; Luke 2:7) which refers to the miraculous nature of His virgin birth.
- c). The “firstborn from the dead” (Colossians 1:18) and “the firstborn of the dead” (Revelation 1:5) which refers to the fact that Christ was the first one to be resurrected.

Regarding Colossians 1:15, Alford writes:

The safe method of interpretation therefore will be, to take into account the two ideas manifestly included in the word [first begotten], and here distinctly referred to—priority, and dignity, and to regard the technical term ... [prototokos] as used rather with reference to both these, than in strict

⁸See John F. Walvoord, *Jesus Christ our Lord*, pp. 38-42 for a lengthy discussion of each of these theories.

construction where it stands. "First-born of every creature" will then imply, that Christ was not only the first-born of His mother in the world, but the first-begotten of His Father, before the worlds,—and that He holds the rank, as compared with every created thing, of first-born in dignity.⁹

6). The Angel of Jehovah¹⁰

Genesis 16:7-13
 Genesis 22:15-18
 Judges 2:1-5
 2 Kings 19:35

b. In the NT

1). Son of Man

Matthew 8:20
 Matthew 13:41
 Matthew 25:31

2). Alpha and Omega

Revelation 1:8

3). Lord

Philippians 1:9-11

4). Word¹¹

John 1:1-14

Tenney write:

The term LOGOS, which occurs four times, includes more than its English translation, "word." A word is an idea expressed through a combination of sounds one utters. Without the idea of concept behind it, the medium would be meaningless. KXBZ might represent a radio station; but as a combination of letters and sounds, if it could be pronounced, it has no meaning whatsoever because no concept is attached to it. Just so the term LOGOS implies intelligence behind the idea, the idea itself, and the transmissible expression of it. The term was used technically in the Greek philosophy of this period, particularly by the Stoics, to denote the controlling Reason of the universe, the all-pervasive Mind which ruled and gave meaning to all things. LOGOS was one of the purest and most general concepts of that ultimate intelligence, Reason, or Will that is called God.¹²

5. His Work of Creation

⁹Henry Alford, *The Greek Testament*, III, 203.

¹⁰See *Jesus Christ Our Lord*, pp. 44-46 for a more thorough discussion of this.

¹¹An extended discussion of LOGOS can be found in the NICNT volume on John by Leon Morris, pp. 115f.

¹²Merrill C. Tenney, *John: The Gospel of Belief* (Grand Rapids: William B. Eerdmans Publishing Co., 1975), p. 106.

Genesis 1 cf. Colossians 1:15-17
1 Corinthians 8:6

6. He Forgives Sin

Mark 2:5

7. He is the Judge of All Men

John 5:22
Revelation 20:11-15

8. He is Worshipped as God

Matthew 4:9-10 compared to Luke 2:13-14; Hebrews 1:6; Matthew 2:1-2;
2:11; 8:2, 9:18; 15:22, 24, 28; 20:20; Mark 5:6; John 9:38; 20:28; 12:20-
21; Matthew 14:33; 28:9

B. The Humanity of Christ

1. His Virgin Birth

a. The Reasons for the Virgin Birth

1). It was prophesied in the Old Testament

Genesis 3:15
Isaiah 7:14¹³
Jeremiah 31:22

2). We would expect God to enter history in a miraculous way.

Luke 1:37

¹³Some say that the Hebrew word translated “virgin” (*almah*) means “young woman.” This is an acceptable rendering of the Hebrew, however, in Matthew 1:21 we are told that a “virgin” shall conceive. The Greek word used, *parthenos*, can only refer to a “virgin.” Thus, even though the Hebrew is vague in its meaning, the Greek is not.

- 3). Christ had to bypass the imputed guilt of Adam so he could be our perfect high priest.
Romans 5
 - 4). Jesus was the Son of God, not son of Joseph
Luke 1:32
 - b. The Proofs of the Virgin Birth
 - 1). It was attested by Luke
Luke 1:34-35
Luke 1:27
Luke 3:23
 - 2). It was attested by Matthew
Matthew 1:21-25
 - 3). It was attested by John
John 8:38-41
 - 4). It was attested by Paul
Galatians 4:4
 - c. The Implications of the Virgin Birth
 - 1). Christ was fully human in every way except he did not have the imputed guilt of Adam which in turn would have required that he have a savior.
 - 2). Christ bypassed the sinful nature of Adam since his Father was God.
 - 3). Christ can understand our hurts and problems since he knows what it is like to be human.
Hebrews 2:16-18
Hebrews 5:1-10
2. His Life
 - a. He hungered - Matthew 4:2
 - b. He thirsted - John 4:6
 - c. He tired - Matthew 8:23-27
 - d. He suffered temptation - Hebrews 2:18
 - e. He became subject to death - Hebrews 2:14
- C. The Two Natures of Christ

1. The Union of the two natures
 - a). The union of the two natures of Christ form one person. This one person had a single intellect, set of emotions, and volitional will.
 - b). The union of the two natures of Christ was complete. He was not a schizophrenic but acted as a single, unified person at all times.
 - c). The union of the two natures was constant. Both natures were present at all times and in perfect balance with one another.
 - d). The union of the two natures is eternal. Christ did not shed his humanity at his ascension but will retain it for all of eternity.

2. The Relationship of the Two Natures of Christ¹⁴
 - a). The two natures were mixed in such a way that there was no mixture or loss of their separate identity.
 - b). The two natures of Christ cannot lose or transfer a single attribute.
 - c). The two natures of Christ are not only united without affecting the respective attributes of the two natures, they are combined in one Person.
 - d). The attributes of both natures are properly attributed to Christ's one person.

3. The Implications of the Union of Christ's Two Natures¹⁵
 - a). The union of the two natures in Christ is related vitally to His acts as an Incarnate person.
 - b). The eternal priesthood of Christ is also based on the hypostatic union.
 - c). The prophetic office of Christ is related to his incarnation.
 - d). The kingly office of Christ was dependent on both the divine and human nature and would not have been possible apart from the incarnation.
 - e). The incarnate Christ is worshipped as God.
 - f). In Christ's ascension, the divine nature was restored to its previous place of infinite glory, and the human nature was exalted.
 - g). The union of the two natures of Christ, while not affecting any essential attribute of either nature, did necessarily require certain unique features to be manifested such as the absence of the sin nature, freedom from any act of sin, and lack of a human father.

D. The Kenosis - Philippians 1:7-11

¹⁴Refer to John F. Walvoord, Jesus Christ Our Lord, (Chicago: Moody Press, 1969). pp. 114-116.

¹⁵Ibid, pp. 120-122.

Christ's humiliation centers around a word in verse 7 which is translated "He emptied Himself." The original word is *kenosis*, which means "to empty oneself." What does it mean when it says Christ emptied Himself?

1. False Theories

- a. Christ gave up His essential and relative attributes when He became a man. (Essential attributes are those innate characteristics of God, such as holiness, purity, righteousness. Comparative attributes are those of omnipotence, omnipresence, and omniscience.)
- b. Christ possessed divine attributes but they were hidden from view.
- c. Christ gave up His "God Consciousness." In other words, He was God, but didn't know it.
- d. Christ gave up His comparative attributes, but not His essential attributes.

2. Problems with the False Theories.

If Christ gave up any attribute, then He would cease to be God, you would have a split in the Trinity, and would wind up with a theological mess.

3. Correct View

- a. Christ veiled His divine glory. By this we mean that although He possessed the Shekinah glory of God, it was veiled to human sight while in His incarnation.
 - Matthew 17:1-8 - Christ pulls back the veil a bit for His disciples.
 - John 17:5, 22-25 - Christ looks forward to regaining His glory with the Father.
- b. Christ subjected Himself to human limitations.
 - He hungered - Matthew 4:2
 - He thirsted - John 4:6
 - He tired - Matthew 8:23-27
 - He suffered temptation - Hebrews 2:18
 - He became subject to death - Hebrews 2:14
- c. Christ gave up the independent use of His comparative attributes.
 - Omniscience - Mark 13:32 compared to John 2:25
 - Omnipotence - John 11:41-42 compared to John 18:6, Matthew 26:53
 - Omnipresence - John 1:14 compared to John 1:47-50