

Short Study Paper No. 22

THE HOW OF THE DEITY OF JESUS CHRIST

Many of the early Christological conflicts centered around how Jesus Christ was divine? In fact, even the early Unitarians maintained that Jesus Christ was divine, but they differed from the other Christians on how He was divine. In the late 1600s through the early 1800s, many of those who held to Particular Redemption, both Baptists and Protestants, became infected with either Sabellianism or Unitarianism. Those Unitarians used the same arguments that the early Unitarians used. They said the Father indwelt Christ and by this indwelling made Him Divine. This is the old concept of Christ's Deity coming because the Father dwells in Him.

Is Christ Divine By the Father's Indwelling?

This is one form of the Deity by indwelling concept. The early Imperialists improved the doctrine of the eternal generation of the Divine Word. They maintained that when the Father generated God the Word into a distinct and separated Being, that He gave Him the Father's Nature. Because God the Word has a part of the Father's Nature, He is therefore Divine. The early Unitarians differed from this and said that Jesus Was Divine because the Father, not His Nature only, indwelt within Him. The Patripassionists also held a modified form of this concept.

Beyond all doubt the Father did indwell the Man, Christ Jesus. However, the Man, Christ Jesus did also indwell the Father. If the Father's indwelling of the Man, Christ Jesus made Him divine, then it would follow that the man, Christ Jesus' indwelling of the Father also made the Father Human.

John 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

John 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Certainly, the Father indwelt Jesus Christ, and He indwelt the Father, but this is not why Christ is Divine and it does not make the Father Human. Actually, I do not mean to imply that the Father is Human in any way. I am merely using that statement for comparison.

Is Christ Divine Because of the Holy Spirit's Indwelling or Unction?

The Pneumatics, the earliest advocates for infant's baptism in the evolving Imperial Church, maintained that the Holy Spirit indwelt the man, Jesus Christ, from His Mother's

Womb just as the Spirit did John the Baptist. They fail to explain to us why this did not make John the Baptist into a *God-Man as well*. All believers have the Holy Spirit indwelling them, but that does not make us Divine as Jesus Christ was. It is true that we are partakers of the Divine Nature, but this is through our Union with Jesus Christ. The great promises given whereby we partake of the Divine Nature, are the promises between the Father and the Son in the Everlasting and Eternal Covenant of Redemption, and our Union with Christ in those promises.

There is no Scripture that I can find that teaches us that the Holy Spirit did indwell Jesus Christ. However, the Bible does teach us that the Holy Spirit did come down and dwell upon the Lord Jesus Christ.

Matt. 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

Does the Bible teach Christ is divine by Divine indwelling Him, or that the saints are divine because of Divine indwelling? I do not think this is true. Beyond all doubt, the Holy Trinity does indwell each saint, but this does not make any saint divine. Jesus taught in John that He and the Father would come and indwell a true believer.

John 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Now we shall consider the radical Adoptionist view.

Deity by Unction

Two Christological concepts identified the early *Adoptionists*. Some maintained that Jesus *became* a Divine Man at His baptism when the Holy Spirit came upon Him. Others maintained that He was divine before all ages, even from all eternity, though He did not manifest His deity until after His baptism. I agree with the latter group. The Divine Indwelling or the Divine Unction upon us, do not make us Divine. These did not make Christ Divine.

Christ did have an unction and the true believers do have an unction.

1 John 2:20 **But ye have an unction from the Holy One, and ye know all things.**

Isaiah 59:21 **As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.**

Luke 4:18 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

The Divine Unction did not make Christ Divine.

The How of Christ's Deity and His Eternal Generation

Christ is not divine because the Father generated Him into being a God, and He has the Father's generated Nature, but rather, He is Divine because God the Word, the Second Being in the Holy Trinity, assumed Jesus Christ, in His entire human nature, by the Eternal Hypostatic Union. The Deity of Christ arises from His Eternal Union with God the Word through the Eternal Hypostatic Union. I deny that this occurred during the Incarnation, in Mary's Womb. I deny Chalcedon while I do hold to a higher and better Hypostatic Union.

The Eternal Hypostatic Union

Christ's Eternal *Sonship* consists of both Eternal Generation and Eternal Hypostatic Union. Our Lord Jesus Christ is the Father's Only Begotten Son, in His Human Nature or Being, by *Eternal Generation*. Our Lord Jesus Christ is Divine or has a Divine Nature, by His Union with God the Word in the Eternal Hypostatic Union. From these two eternal acts, you find the complexity of Christ's Sonship. He is the Son of God by Eternal Generation in His humanity, and He is the Divine Son of God by the Eternal Hypostatic Union with God the Word.

The Two Parts of the Eternal Hypostatic Union

The *eternal hypostatic union* is a great and mysterious doctrine. It consists of two parts, the Father's Part and the Eternal Word's part. The Holy Spirit bears witness of these two parts unto the elect world.

The Father Brings Forth Christ into Relationship but not unto Godhood

The Father's part in the eternal hypostatic union is bringing forth Christ into His Sonship. He is, by this act, not the Son of the entire God-Head, but the special and unique Son of the Heavenly Father, His Son, the God-Man. Hypostatic union is not the Father's act, but generating Christ into His Eternal Sonship is. The main difference between the Nicenists and the Dissenters on this point is that we dissenters make this refer to Christ's Humanity

while the Nicenists make it refer to Christ's deity. While they have a begotten God, we do not. We have a self-existent entire Godhead each possessing the same, full, entire Divine Nature and attributes, including, but not limited, to self-existence. The Nicenists make the Father the only self-existent Divine Being and the Eternal-Word and the Holy Spirit have come from Him by eternal generation and eternal procession.

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, *I will be to him a Father, and he shall be to me a Son?*

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. (He is the first begotten first and then He is brought into the world. REP)

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

Christ is God in His Sonship, not by eternal generation, but by Hypostatic union.
This refers totally and only to Christ in His sacred human nature.

In bringing forth Jesus Christ two essentials are revealed unto us; they are His generation or begetting and the relationships arising from this begetting.

The Heavenly Father did bring forth Christ into His only begotten Sonship. He is not the Son of the entire God-head, except in purpose, but the Son of the Heavenly Father by the establishment of a relationship arising from eternal generation. Remember, this relates only to Christ's humanity, not His deity.

Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

In bringing forth Christ in His eternal Generation, the Father established Jesus Christ in His Sonship and the Father in His Fatherhood. These relative blessings do not refer to God the Eternal Word in His deity, but unto Christ Jesus, the Man, the Mediator of the Everlasting Covenant, in His heavenly humanity. If the Nicenists would have understood eternal generation as a bringing forth into a ***unique relationship***, rather than a bringing forth God the eternal Word as a Divine Being, then we would have few, if any, problems with them.

The Second Essential of Eternal, Hypostatic Union is God the Eternal Word's Adoptive Entitlements unto the Man, Christ Jesus

I speak about the adoptive entitlements that God the Eternal Word bestowed upon Jesus Christ when He adopted Him in the Eternal, Hypostatic Union, in the section dealing with Christ's baptism. I enlarge this much further in Volume 2 of *Christ's Eternal Sonship*. Briefly stated, when God the Eternal Word entered into the Eternal Hypostatic Union with Jesus Christ, He adopted the Lord Jesus Christ in His original state of spiritual humanity, that is, ***without blood***. By this adoptive union, God the Eternal Word made Jesus Christ

into the form of God, and therefore by this, He gave Jesus the rights, and entitlements of a Divine Being. Phil 2:5. These rights and entitlements enabled Jesus Christ to serve as the Only Mediator between God and Man. They also empowered Jesus Christ and gave unto Him all the power and authority necessary to fulfill the several offices as the Mediator.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Please note, Paul is not denying the Deity of Jesus Christ, but is pointing out that in Christ's original state, in His humanity, He was in the *FORM OF GOD*. This form of God is a result of the eternal hypostatic union. Paul did not say: *Who, being very God, thought it not robber to be equal with God*. He did say, *BEING IN THE FORM OF GOD*. Why do so many commentators and others fail to understand that being in the form of something is not that something? The mist of Nicenism has produced great fog.

The Father's Eternal Generation brought forth Christ into a special and only relationship: **I will be to him a Father, and he shall be to me a Son?**

The Eternal Word's Adoptive, Eternal, Hypostatic Union entitled Jesus to be in the Form of God and by this He has a Divine Nature and is also to be worshiped and honored as the Father is as very God.

Heb. 1:8 But unto the Son *he saith*, Thy throne, O God, *is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

King Solomon is a type and picture of the Lord Jesus Christ in His begotten relationship:

2 Sam. 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

From the LXX: that Paul and others in the NT quoted from:

13 He shall build for me a house to my name, and I will set up his throne even for ever.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.

15 But my mercy I will not take from him, as I took it from those whom I removed from my presence.

16 And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.

17 According to all these words, and according to all this vision, so Nathan spoke to David.

John shows us Jesus Christ after *God the Word adopted Him and bestowed upon Him all the rights and privileges of being God.* Paul shows us *Jesus Christ, as the Man, before His rights and privileges from God the Eternal Word.*

Another historic Particular Baptist writer, William Styles, wrote:

The Complex Person of Jesus Christ

We believe that the Lord Jesus Christ our Saviour, the eternal Word, Christ became a partaker of our flesh and blood (a), and was and continueth to be God and man in two distinct natures, but one person for evermore (b).

A. John 1: 14 and Heb. 2: 14. B. Eph. 4: 10, and Rev. I: 8.

The Miraculous conception of the Lord Jesus.

We believe that the Human Nature of conception of the the Lord Jesus was produced miraculously, and out of the ordinary course of generation, by the immediate operation of the Holy Spirit on the womb of the Virgin Mary (a), and that He thus avoided the taint and contamination of humanity (b) though He was born of the substance, and nourished from the breast of a sinful mother (c).*

**“The human body of our Lord was in different respects both of the Holy Spirit and of Mary; of her substantially, of Him formatively. -- John Stevens.*

A. Matt, I: 18-26 ; Luke I: 36; Isa. 7: 14; Jer. 31: 22; B. Isa.53: 9; John 14: 30; Heb. 4: 15; and 7: 26; I Pet. 2: 22; I Joha 3: 5; C. Luke 2: 22-24; compared with Lev. 12.

The Sonship of the Lord Jesus

We believe that the Sonship of the Lord Jesus does not stand in His divine nature, abstractedly considered; as we deem it derogatory to His essential glory to conceive of His Deity's being generated or begotten, and therefore derived from and subsidiary and inferior to that of the Father: but we hold that His sonship subsists in His complexity, and that as the God-man He is the only begotten Son of God.*

Luke 1: 36; John 1: 14 ; Rom. 1: 4 ; 1 Tim. 3: 16.

Note. Jesus Christ' is never called the Son of God previously to His Incarnation unless it be with a prospective reference to that event.-See Psa. 2: 7 ; Isa. 9: 6. The idea of a derived or begotten God is absurd and self-contradictory.

*The Personality of Christ stands In His Divine Nature, but His Sonship stands in His complexity. His Personality stands in His Divinity, without beginning, unoriginated and positively and properly eternal. He owes his personality to none, but possesses it in Himself as one of the eternal Three. If you adopt the idea of His being begotten in His personality, as descriptive of His origination, you must admit that in Him, there was a begetter. This begetter must of necessity, in the order of things, be before the begotten, and in such order the begotten owes His personality to the begetter. This is so contrary to the essential glory of the Redeemer, that we cannot possibly receive it - and, we believe in the originality of Christ, in His divine personality with the Father. I adore Him as the Father's equal, as unoriginated, as eternally existing, as one of the great Sacred Three.

The Holy Spirit

We believe that the Holy Spirit is not an influence, or emanation, but a Person in every sense as essentially and truly Divine as the Father and the Lord Jesus.

1 Cor. 6: 19, and 12: 3; 2 Cor. 3: 17; Heb. 9: 14; 1 Pet. 4: 14.

Note: The Sonship of Christ stands in the complexity of His person as God and man. Hence He is represented under the Character of the Son of God as possessing all divine and human perfection. Both natures are discovered, the human and divine, in the person of Christ. He could be weary and require rest, yet by a word could calm the raging elements and stormy waters, He could weep, yet recall the dead to life. The Maker and the made, the Infinite and the finite ; the mighty and the feeble meet in Him. As He was man He could obey and suffer, bleed and die. As He was God, there was validity and real worth. In the actions of the man, derived from His personality as one of the Eternal Three. So that His blood is the blood of God, His righteousness the righteousness of God. His atonement was worthy of the acceptance of the God of Justice, and thus avails for ever in the Certain salvation of His chosen people.- George Murrell. *A Manual of Faith and Practice*. By William Styles; 1897.

The Complexity of Christ's Person and Sonship

God the Father generated Christ into the Eternal Son of God in His Humanity. God the Word assumed Christ's humanity and person in the Eternal Hypostatic Union and by this made Him Divine, having both, the Human and Divine Natures. Both the Father and God the Word made Christ the eternal God-Man. In His eternal, pre-creative existence, God the Father also anointed Him with the Eternal Unction of the Holy Spirit. This final action made Christ the Only Mediator Between God and Man. Christ received His *fullness* as the only Mediator between God and Man from this union, unction and anointing. All these wonderful, eternal actions became manifested during Christ's earthly life.

In Pre-creative Eternity, Christ Jesus stood as the Mediator between God and Man. The entire Trinity filled Him, empowered Him, and equipped Him for the work that He alone was and is capable of doing. Christ is therefore Divine because of His eternal, hypostatic union with God the Eternal Word, the Second Being in the Holy Trinity.