



# Cherrequine Bible Doctrine Ministries

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## STATES OF JESUS CHRIST

The states of the Lord Jesus Christ refer to the different relationships He had to God's law for mankind, to the possession of authority, and to receiving honor for Himself.

Generally two states (humiliation and exaltation) are distinguished. Thus, the doctrine of the twofold state of Christ is the teaching that Christ experienced first the state of humiliation, then the state of exaltation. Within each of these states five aspects may be distinguished.

### THE HUMILIATION OF CHRIST

There are five aspects under the humiliation of Christ:

1. Incarnation
2. Suffering
3. Death
4. Burial
5. Victorious Proclamation

The incarnation, or Christ's taking to Himself a human nature, was itself a step of humiliation. He gave up the honor and glory that belonged to Him in heaven (John 17:5). He also gave up His right to exercise divine authority for His own benefit and the right to enjoy His Lordship over all things in heaven and on earth (2 Corinthians 8:9; Philippians 2:6-7; Hebrews 2:9). Thus He gave up the status of ruler and took on the status of a servant. Furthermore, He subjected Himself to the demands of living under the law (Galatians 4:4), thus making it necessary for Him to obey perfectly the OT laws that God had commanded of His people (John 8:46; Matthew 3:15).

He took on Himself the obligation to obey God perfectly as a man, as our representative, in order to earn salvation for us through a record of perfect lifelong obedience (Romans 5:18-19). This he had to do in the strength of His human nature, without miraculous assistance from His divine powers (Matthew 4:3-4).

It was a true human nature, which the Son of God took to Himself. It was not merely a human body, but also a human mind (which learned as we learn, Luke 2:52), and a human soul (which could be troubled as we are troubled, John 12:27; 13:21). Thus, Jesus was fully man, made like us "in every respect" (Hebrew 2:17). He had to be fully man in order to become the sacrifice that was offered for man's sins: if He was not fully man, we could not have been saved.

Nevertheless, the human nature of Christ was not subject to sin (Romans 8:3; Hebrews 4:15; I John 3:5). Thus, His human nature was like Adam's human nature before the fall.

Yet Jesus did not give up any of His divine attributes or become less fully God when he took on a human nature. He remained fully God (John 1:1, 14; Col. 1:19; 2:9), omnipotent (Matthew 8:26-27; Isaiah 9:6), omniscient (John 2:25; 6:64; 16:30; 21:17), eternal (8:58), and incapable of dying (2:19; 10:17-18). However, these attributes were veiled, not generally manifested during Jesus' earthly ministry (Matthew 13:55-56), and never used for His own benefit or to make the path of obedience easier for Him (4:1-11).

Thus, Jesus remained fully God and became fully man as well. It is sometimes said, "while remaining what He was, he became what He was not." (It should be remembered that it is God's Son, the second Person of the Trinity, who became man.

God the Father did not become man, nor did the Holy Spirit: Matthew 3:16-17; John 1:1; 3:16; Galatians 4:4). It is the most amazing fact in all history that one who was eternal and infinite God should take to Himself the lowly nature of a man and should then continue to exist for all eternity as fully God and fully man as well, united in one person.

It is important to insist that even while existing in these two natures, Jesus Christ remained one Divine Person. His human nature was not an independent person by itself (capable, e.g., of talking to the divine nature or acting in opposition to it). In a manner that surpasses our understanding, the human and divine natures of Christ were integrated into one Person, and He remains as both God and man, and yet one Person, forever.