

Jesus of Nazareth, One Spirit Or Two

by *Maurice Barnett*

Since I first started preaching, over 60 years ago, I have heard numerous people, including members of churches of Christ, express that they really would like to get back to first century “Christianity.” Their reason for saying that is a desire to go back before all of the religious division, groups and denominations, to simple Apostolic conditions of peace and harmony. However, that is said by people who, obviously, know very little about the New Testament. Just a casual reading of the Bible text shows the Apostles combatting division and apostasy of every kind. There were religious groups that formed with their own peculiar doctrines and leaders. These groups even came out of apostasy by members of New Testament congregations. See Acts 20:30, II Peter 2:1 ff, I and II John, and many other verses. Even within congregations of the first century, there was a constant onslaught of errors of all kinds that had to be rooted out. See I Corinthians as an example. Gnosticism, as a major “denomination,” was widespread. See I and II John. We shouldn’t expect things to be different in our days. There is always some diversion from the truth that must be met and defeated.

These conditions continued down through the centuries that followed the first century. Even today, we must deal with such doctrines because they are still around, at times carbon copies of the errors of the past. One such position that is not widely known is what was originally known as Nestorianism. It originated in the mid fifth century by a “Bishop” whose name was Nestorius. It caused a division among the churches of the time, primarily those in the Western and the Eastern empire. Even today, there are between 200,000 and 400,000 adherents to Nestorianism in Syria, Iraq and Iran.

This doctrine maintained that Jesus of Nazareth had both a human and divine spirit in His physical body, two spirits, two persons. That position is still around. Following is information that anyone can find on the internet—

“The motivation for this view was an aversion to the idea that God suffered and died on the cross, be it the divinity itself, the Trinity or one of the persons of the Trinity. Thus, they would say, Jesus the perfect man suffered and died, not the divine second person of the Trinity, for such is an impossible thought—hence the inference that two persons essentially inhabited the one body of Jesus. Nestorius himself argued against calling Mary the “Mother of God” (Theotokos) as the church was beginning to do. He held that Mary was the mother of Christ only in respect to His humanity. The council of Ephesus (431) accused Nestorius of the heresy of teaching “two persons” in Christ and insisted that Theotokos was an appropriate title for Mary.

“The problem with Nestorianism is that it threatens the atonement. If Jesus is two persons, then which one died on the cross? If it was merely the human person, then the atonement is not of divine quality and thereby insufficient to cleanse us of our sins.”

Thus, the theory is that Mary, a human woman gave birth to a purely human male, that had along side of it in the womb, God the Word. That means the male offspring had a human, intelligent spirit, a distinct person of its own, who could have fully functioned as a human male without the presence of the Divine Spirit. So, we are told, to that purely human spirit was added the Divine Spirit, God the word, in the same physical body! That makes TWO spirits in the same meaning of the word “spirit.”

I will explore all of this in the coming pages. In the course of it, I will quote from more than one individual but will not reveal their names nor the source of the quotes. I do this for two reasons. First, I want the readers to focus on the subject. Second, I don't want it to appear that I am just jumping on some particular individuals out of ulterior motives. The subject is too important; look at the issue. So, let's continue.

It is proposed, even today, that each individual spirit in the body of Jesus, Divine and human, communicated differently at times. For example, when Jesus prayed to the Father in the garden, that was the human spirit doing the praying. And, some two spirit advocates say that on the cross when He said, "why hast thou forsaken me," that it was the human spirit speaking to the Divine Spirit who had just left the body to allow the human Jesus to die. A more recent advocate of the two spirit position put it this way—

"The Word who is spirit, took on Himself the complete human nature, perfect humanity, which you cannot have unless you have a human spirit. So, it's not that the word has two spirits, He is Spirit and took on Himself the full human nature in which there must be a human spirit in order for Him to have the two natures, human and Divine."

"To say Jesus had two spirits would make three spirits! Did Christ have two spirits? Christ, the Son of God, the Word is spirit and He took on our full human nature. If His humanity didn't have a human spirit, then it was dead - Jas. 2:26."

The author switches terms, from "Jesus" to "Christ." Apparently, he does not mean the same thing by those names. By the name "Jesus," he seems to mean the "human" body and spirit that was Jesus of Nazareth. However, he obviously means that "Christ," "Son of God" and "the Word" are synonyms referring to the eternal Spirit that was God the Word, John 1:1. This is especially seen in the statement, "To say that Jesus had two spirits would make three spirits. Did Christ have two spirits?" But, no one has ever accused our author of teaching that Jesus of Nazareth "had" two spirits to begin with and then added the Divine Spirit, God the Word to make three spirits. Nor has anyone claimed he taught that the Divine Spirit had another spirit and then added a human spirit to make three. He's just playing with words.

But, why did he claim that "To say Jesus had two spirits would make three spirits," unless he believes that there were at least two spirits? The author has contended that there was a Divine Spirit and a "human" spirit in the body of Jesus of Nazareth and that makes two spirits, as we shall see even more as we proceed!

We must understand what that is about. Self-consciousness and rationality are exclusive properties of a spirit. A spirit without a body can be called a person and a complete human, body and spirit can be called a person, but just a dead body, something without a spirit at all, cannot be called a person. A dead body is neither conscious nor rational.

Personhood belongs to a spirit. When Saul sought to contact Samuel at Endor, I Samuel 28, Samuel appeared and conversed with Saul. Samuel was self-conscious and rational, had a memory, could reason and communicate. He had a moral sense and emotions. Though his body had already turned to dust, the spirit standing before them was still Samuel the person. Both the rich man and Lazarus, Luke 16, had died. Yet, when the rich man was in Hades, a realm of spirits only, he was a self-conscious and self-aware reasoning being, with a memory, feelings, emotions, and the ability to communicate emotions and wishes. Abraham, Isaac and Jacob were declared by Jesus to be alive at the very time He spoke of them, Matthew 22. The same could be said for Moses and Elijah at the transfiguration. Luke 20:37-38 says—

"But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

It is the body that dies. God is not the God of dead bodies because they are only dust apart from the spirit. God is the God of spirits as He is referred to as the Father of spirits in Hebrews 12:9. The first part of Adam that was created was his spirit, Genesis 1:26-27. The second part was his physical body which was formed from the dust of the ground, Genesis 2:7. The spirit was created in God's own image, the body was formed, as a full grown adult, according to a blueprint originating in God's own mind. The spirit that was the pattern for Adam's spirit had always existed but there had never been a physical human body before Adam.

If there was a "human" spirit in the body of Jesus of Nazareth, along with the Divine Spirit, then there was a self-conscious rational being present, the original along with a copy, a person along with the Divine Spirit who was also a self-conscious rational person. That makes two self-conscious rational beings, two persons, in the body of Jesus of Nazareth.

Then, two spirit advocates will claim that God the Word, "as a human," was EXACTLY like us. But, remember, with the Divine Spirit in that body makes two self-conscious rational beings in the body of Jesus of Nazareth. A two spirit advocate once said about Jesus that if He did not have a "human" spirit, or intelligence, no human mind or will, the body of Jesus was just senseless flesh and DEAD. This statement, or others like it, has been often repeated. Expressed another way, a human body with only God the Word united with it would be, "a senseless bag of flesh and bones," because it takes a human spirit to activate it.

Supposedly, the "eternal One" was thus "united with the full human nature, body, soul and spirit, in conception." Yet, at the same time, we are also told that the Divine Spirit did not experience what we experience! But, that is saying that if He had to experience the human condition to be our example, then He failed. We can't have it both ways. Notice what we are told by our author, responding to his critics—

"This GT Jesus was never fully human and therefore never lived a human life. He never experienced what we experience, and the comforting Scripture, 'We have not a High priest who cannot sympathize with our weakness, but he, in all points 'tempted as we are, yet without sin' (Hebrews 4:15), has no meaning for us since Jesus did not add full humanity to His Deity and become just like us in all things. But because He was just like us in His humanity He passed through the same trials, tribulations and temptations we endure and is qualified to be our merciful and faithful High Priest (Hebrews 2:17) ... the One who came as the seed of woman would become flesh, just like us in all things, live on earth as we live, experience what we experience, be tempted as we are tempted, be touched with the feelings of our infirmities in order that he might be qualified as our High Priest and die on the cross for our sins."

Be sure to keep that statement in mind as we proceed. It is so contradictory. You will find out that we are told also that the Divine Spirit did not fully experience what we experience. Remember, it is insisted that the body with only the Divine Spirit would be just a senseless bag of flesh and bones. He also tells us that God cannot be tempted; only a human can be tempted so it was necessary to have an intelligent human spirit to be tempted; God can't die, so there had to be a human spirit just like ours to be dismissed from his body on the cross; God can't pray to the Father so that all of Jesus' prayers were expressions by the human mind and will of the human spirit; God cannot be distressed in any respect, so the Divine Spirit was only a bystander while an angel tended to the human mind that was in the body of Jesus, etc.

What are we to make of such a position? Is it really true that by Jesus' living a human life, passing through our trials, tribulations and temptations is what qualifies him to be our High Priest? Is this is all limited to the "human" Jesus of Nazareth? So, the one who experienced what we experience, was touched with the feelings of our infirmities and tempted in all points like as we are was so that he could be our High Priest, and that is speaking of the

human being, body, soul and spirit. Insisting also that God cannot be tempted and the one who was tempted is our High Priest, then God the Word is not our High Priest but rather it is some human spirit and body that was distinct from the Divine Spirit. That is as ridiculous as it is unbiblical.

Temptation

Here is more of what the above author said—

"First, if Jesus didn't have a human spirit there is no way He could be tempted at all! The Bible plainly tells us God can't be tempted. Now if the only spirit He had was deity, then since deity can't be tempted then Jesus couldn't be tempted - period! To try to avoid this by saying He could be tempted, just couldn't be tempted with evil is a dodge. I'm amazed at the dodge that He could be tempted in some points, but not in all. Or that He could be tested but not tempted. If His pure soul could not be tempted how could His pure soul be tested? Could He give in to testing?"

First, granting for the sake of argument that there were both human and Divine spirits in Jesus, limiting temptation to the "human spirit" states an exclusion. The Divine Spirit is specifically excluded from any temptation at all! In that event, the Divine Spirit did not experience the "human" condition in regard to temptation in any respect, period. Thus the Divine Spirit did NOT experience everything the human experienced!

Second, the quotation clearly requires two separate, independent, rational entities, beings, persons, the one who could not possibly be touched and the other that could. There is no "one person only" in the statements on this point.

Does the Bible really say that God can't be tempted, PERIOD? No! James 1:13 says that "God cannot be tempted with evil." Check the various meanings of the word translated, "tempt." In James 1:13, the word "tempted" is from *peiradzo*. I Corinthians 10:8 says that Israel made trial (*peiradzo*) of God. See also Hebrews 3:8, Matthew 4:7. So, God can be tempted! That isn't a dodge. It's fact!

James identifies the area in which God cannot be tempted - "evil." This word refers to evil things as in Mark 7:21-23. Listed there are ungodly things that originate in the heart and are carried out in deeds—fornications, thefts, murders, etc. Verse 23 says, "all these EVIL THINGS proceed from within." "Evil things" comes from the exact same word as does the word "evil" in James 1:13. Thus, we are not left to wonder what "evil" means in James 1:13. These are things man originated himself, I John 2:15-16. God cannot be tempted/tested with evil things. That isn't a dodge, it's scripture.

Third, note that the author says—

"I'm amazed at the dodge that He could be tempted in some points, but not all. Or that He could be tested but not tempted. If His pure soul could not be tempted, how could His pure soul be tested? Could He give in to testing?" However, based on the facts in point one above, we can logically ask, "If Jehovah God's pure soul could not be tempted, how could His pure soul be tested? Could Jehovah God give in to testing?"

It's obvious that the above author makes no distinction between testing and temptation to do evil; all tempting and all testing mean the same to him. And, anyone who can be tempted or tested carries the possibility of giving in to the testing. We must conclude that since Jehovah God, because He could be tested/tempted, there was a possibility that Jehovah God could give in to the testing/temptation!

The "all points" in Hebrews 4:15 are assumed to mean whatever wicked man does. The fact is, not all men have lusted after every conceivable evil that's been done. Jesus said in John 14:30 that "the prince of this world cometh and he has nothing in me." There was nothing Satan could do that would get the response from Jesus that Satan wanted. Jesus was tested but Satan could not get to Him. Here is the Biblical account—

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:1-10.

Note: The one who was challenged to perform a miracle was the one who was tempted and the one who was challenged was the Son of God, the Word. When it says in verse 1 that Jesus was led into the wilderness to be "tempted" by Satan, the word *peiradzo* is used, the same word as in James 1:13. The word "tempt" or "trial" in verse 7 is but a strengthened form of that same *peiradzo*.

Satan thought that since God the Word was in human flesh, that He was at a disadvantage. He was badly mistaken. Now, notice the avenues used that were the "temptations." Jesus had fasted for forty days and was hungry, a characteristic of fleshly bodies. Seeing that Jesus was hungry, Satan tested Him to do what Satan wanted, that is, turn the stones into bread to prove He was the Son of God. Jesus rebuked him. Satan then took Him on top of the temple and taunts Him to jump off to prove He was the Son of God. Jesus again rebukes Satan. Next, Satan took Him to a high mountain and challenged Him to fall down and worship him and Satan would give Him all the riches of the world. Note what Jesus said to him—"thou shalt not make trial of the Lord thy God." It was the Divine Son of God that Satan tempted. Nothing Satan said would work.

I John 2:16 says that what is in the world is "the lust of the flesh, lust of the eyes and the pride of life." Satan tempted Jesus in these three ways — "turn these stones into bread," **lust of the flesh**. Being taken on the Mountain and promised all He could see in the riches of the world, **lust of the eyes**. Finally, jump off this temple to prove you are the Son of God, **pride of life**. In these ways, Jesus was tempted in "all points" like we are, just not in specific evil, filthy things like humans are. The above quoted author also wrote—

"Our Lord Jesus Christ asked the question, 'Which of you convicteth me of sin?' (John 8:46). You know anybody today that would do that? You know anybody today that will stand before the world and say, 'Which of you convicteth me of sin?' or say in effect, 'I've never had a sinful thought, sinful word, sinful deed.' You know anybody? If you find a fellow like that let me know and I'll try to be first in line to sign the commitment papers. I don't know of anybody like that, but Jesus did. A miracle of humanity - and he became a miracle of humanity and lived that sinless life because he employed the attributes of deity. Only deity can live a perfect life and only deity can know that he lives a perfect life ... That's one of the marks of deity, a sinless life. He employed the attributes of deity in doing that."

So, now he tells us it took a miracle to keep the human Jesus from sinning; he didn't have a single sinful thought, sinful word or sinful deed; he was just like God in that respect. All of the arguing about the temptation of Jesus means nothing at all because temptation actually meant nothing, had no effect on, produced no experience in, this "human" Jesus! The "human" was shielded from all of that by the attributes of deity being applied miraculously. The above author has already said there was no possible way for deity to be tempted or tested, that the pure soul that was Deity could be neither tempted nor tested. Now, all of this pureness is miraculously applied to the "human spirit" so that he was just like Deity; not like us at all! How is it that the human Jesus was tempted?

So, what is all of this talk that Deity had to experience all that we experience, live as we live? Where is all this talk about how His "humanity" had to be EXACTLY as our humanity

in all things, that He had to be tempted just as we are and be liable to give in to the temptation? Jesus certainly was not EXACTLY as we are for we have never been miraculously shielded from temptation the way the human Jesus supposedly was. So, seeing that “Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people,” Hebrews 2:17, this could NOT refer to Jesus. No other human has ever been combined with Deity in one human, physical, body. But, our author tells us that Deity was combined with the human spirit at conception. Yet further, we are told that the Divine Deity kept the human spirit from sinning so that temptation meant nothing to him. What “other” human has ever had that condition. The entire position is a denial of Hebrews 2:17 and has a human, strictly, being the one who died on the cross for our sins because only a human can die. How then was he EXACTLY like us? This position brings atonement, into question seeing it was a human who died on the cross for us.

Yet, the same author then turns around and denies that Jesus ever experienced what we experience. He says in a published statement—

“But how could Jesus be tempted in all points like as we are? It is certain He could not be tempted in His Deity for Deity can’t be tempted. But God’s word says He was tempted in His human nature just as we are tempted. This means Jesus had two natures one human and one Deity. In His human nature Jesus was tempted and that demands intelligence so in the human nature of Jesus there was an intelligent human spirit.”

So, we are now told that the “human” nature of Jesus demands an “intelligent human spirit.” This spirit was distinct from the Divine Spirit that was resident in the same body but was acted upon independently of the divine Spirit who never experienced any of this. There is no use attempting to fall back on the “one person and two natures” position, that these two natures were joined together in one person. He insists on an intelligent human being plus the intelligent Divine being in the same body, two persons. The intelligent human being was tempted in every respect, EXACTLY, like the rest of humanity, but the Divine Spirit could not experience any of that, yet the “intelligent human being” in that body was protected from temptation by the Divine Spirit’s miraculous power!

Praying to the Father

In a personal letter to another preacher, the author, we have been quoting, says—

“You say Christ was human. I ask, was His humanity the same as ours? Did He become just like us as the Bible says or not? If He was not exactly like us, to pass through what we pass through the incarnation has no real meaning at all. Further, why did Christ need to pray to God, there was no need for God to pray to God. Since He had no human spirit and thus never had a temptation why did He pray or need to? Further, how did He obey the Father as a man since only a rational being can obey?”

First, we are told here that this requires a human person to do the praying. He had the self-awareness, intellect, emotions, moral sense, reasoning power, conscience, ability to communicate, who realized the need to pray to the Father. Whoever spoke in the prayers of Jesus, it was not Deity, our author says. It was the voice of a human only, Deity was just a bystander. However, In John 17:5, Jesus, praying to the Father, said—

“And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Now a human spirit has not always existed; there is a point in time when he comes into existence, just like Adam. If that was a purely “human” spirit speaking the prayer, then he was claiming the same glory as the Father that had been his before this world existed. If that is so, his humanity was far from being just like ours! If it was the Divine Spirit praying, how can the above author say that Deity cannot pray to Deity. Look at this scripture—

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phillipians 2:5-8.

That is the Divine Spirit being spoken of. Obviously, our author knows absolutely nothing about the division of function of the Godhead. We will note more of this shortly.

Second, we are told — “Further, how did He obey the Father as a man since only a rational being can obey?” According to the author, there had to be a “human” spirit in Jesus to carry out obedience to the Father; only a “rational being” can obey! He admits by this, that the “human spirit” in his theory is a “rational being” who can respond to instruction and obey commands. None of this affects the Divine Spirit that co-inhabited the body with the human spirit. A “rational being” who receives commands and obeys is a person! That amounts to two persons in Jesus. We might also ask, “was Deity a rational being?”

Third, Phillipians 2:5-8 says that Christ Jesus, before coming to earth, existed in the form of God. This was Deity. Christ, who existed in the form of God, emptied Himself and came in the form of a servant, in fashion as a man, humbling Himself. But, the person who was in the form of God is the same person who emptied Himself, humbled Himself and obeyed even unto death. Here is yet another quote from our author—

“And what did the angel strengthen in Luke 22:43. ‘An angel came and strengthened Him.’ Did the angel strengthen Deity? Then Deity had weakness! The angel couldn’t strengthen His humanity for He had no human mind. So how was He strengthened?”

To amplify this for clarification, another two-spirit advocate said the following—

“The angel ‘strengthened’ the human mind of Jesus and this gave new vitality to his body; his mind and body struggled beneath the strain his impending death for sin produced, and his prayers being more intensive in this hour of trial greatly benefited his human nature. The Son’s own deity did not strengthen his human nature, but the angel did! Do not ask why it was this way, just believe what the verse says!”

That is total, complete, opinion based on a theory. Take notice in this position how the two spirits are separated with only the “human” spirit acting and being acted upon. We are told that the Divine Spirit in Jesus could not be tempted, could not suffer, did not pray to God for He had no need to pray. It took a human mind, a human intellect, a “full human being” just “like us” to experience all of those things, and more. Only the “human” body and spirit experienced the suffering, only the “human” body and spirit used its intellect, will and emotions to communicate with the Father, only the “human” spirit was affected by what the angel did. Take note also that the Divine Spirit is specifically excluded from any of this; He was just a bystander in the experience.

The above quotations are only assertions. The reason for the Lord’s suffering in the garden is assumed, the manner of the strengthening is assumed, all of which in turn is asserted as evidence for the two spirit position, which position was originally denied! Angels ministered to Jesus following His forty days of temptations in Matthew 4; we are not told the nature of that ministration, either. It could well have been simply to provide nourishment for His physical body. The only other place that the word in Luke 22:43 is found is in Acts 9:19 that tells us Paul “took food and was strengthened.” The fact is that Deity existed in a human body, which included all of the physical needs and conditions that human bodies have. Matthew 4:2 says that He fasted forty days and was thus hungry. This means that He ate regularly and could feel hunger if he didn’t. He had a body to keep nourished and did not use miraculous powers to do it.

In the garden, the strengthening may have been no more than to clean the body of Jesus after the bloody sweat He experienced, or in some other way to strengthen His body. Whatever the other facts may be, the author’s assertions on Luke 22:43 illustrate his distinct two-person position. Here is more from him in a taped sermon—

"Now Deity always knew who He was and what He was to do and how it would happen and when. Sometimes people raise the question, 'When did Jesus realize He was the Messiah?' That's the wrong question. There's never a time when He didn't know it. Not one single moment that He didn't know exactly who He was and what He was to do. There's never a single time when He didn't know exactly what to say and that's not because the Holy Spirit was perched on His shoulder telling Him what to say. He knew it in and of himself. There was never a time when He didn't know what to say and what to do and to say it perfectly and to do it at the right time ... He's in control every single step of the way. Nobody swept Him along. Nobody made him do anything He didn't want to do."

So, the Divine Spirit in Jesus knew everything there was to know, all of the time. There was no ignorance in any area nor on any level in Him. But, keep in mind that there was also an intelligent human spirit in Jesus that didn't know any more than any human being and had to learn on His own and ask questions. That is, according to the author, stated elsewhere. But, again—

"He had a human mind (spirit, intelligence) and in His human nature He learned as we learn (Lk. 2:40,52). Thayer says 'He increased in knowledge, human and divine.' He learned as we learn (Heb. 5:8). In His humanity He did not know the time of His second coming (Mk. 13:32) ... In His humanity he didn't know who touched Him (Mk. 5:30-33). He chose not to know how long a boy had an evil spirit so He asked (Mk. 9:21)."

When Jesus is supposed to have asked questions that showed how ignorant he was, the Divine Spirit already knew the answers but wasn't going to tell "himself;" He was going to let the intelligent, ignorant human spirit in Him go on either being ignorant or finding out on his own. Notice in this last quotation above that there is a division of minds, intellects, persons required in interpreting these passages. The Divine Spirit within Him knew the time of His second coming, but the "human" mind didn't know and the Divine Spirit wasn't going to tell him! That requires two minds, two intellects, two sets of memories, etc., each acting *independently* of the other!

However, for the moment, looking at just one of his references, Matthew 24:36 specifies that the "Father only" knew the time! If the Father only knew the time, then no other person of the Godhead knew the time, including the Holy Spirit. That specifically excluded God the Word in the body of Jesus of Nazareth from knowing the time of His second coming!

From the very beginning, there was a division of function within the Godhead. The Father was the Director of the plans, the Word was the primary creator and the Holy Spirit was the helper in getting it done. I Peter 1:18-20, I Corinthians 2:7. Here is Acts 1:6-7—

"They therefore, when they were come together, asked him, saying, Lord dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority."

And, what are we to say about Matthew 24:36? Jesus said—

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

The Word came in the flesh as another of His tasks in the universe project of the Godhead. This explains His prayer in the garden, also. The instance of Mark 5:30-33 when He "had" to ask, "Who touched me?" supposedly proves He was ignorant of what had happened. Well, the disciples wondered the same thing, look at the context. However, Jesus turned and looked at the woman who did this. He must have asked the question for an effect because He knew who it was before turning to look at her. As for the boy with an evil spirit in Mark 9:21, Jesus wanted a particular response from the boy's father, which He got. Look at the context. Jesus had reasons for what He said and did.

And, yes, He grew as He matured as a child, in knowledge and wisdom. But, it was necessary that He present Himself as a normal child, the son of Joseph, until He was ready

to begin His work. Of course, at the age of 12, He knew who He was and why He was there— “I must be about my Father’s business,” Luke 2:49-51. He said it with great confidence, which means He knew it long before saying it. It says His mother kept all these sayings in her heart, which indicates this event was not the only one like it.

The fact is, it was God the Word who created us in His own spiritual image. He knows us better than we know ourselves. Consequently, He had no problems at all in functioning as a human in a human body, seeing that He is the one who created us. All He needed was a physical body in which to do it. He did not need a human spirit in that body in order to live as Jesus of Nazareth. He did quite well when He, and three angels, appeared to Abraham on the plains of Mamre. They appeared in human form and ate the food Abraham prepared for them, Genesis 18. Further, Jacob wrestled with God, Genesis 32:24-32. Jacob thought God was just another man. God limited Himself to the powers and ability of just a man in order to wrestle with Jacob on the same level as another human. So, why should we think God the Word had to join with a human spirit in order to become Jesus of Nazareth?

I am sorry to say that the authors quoted in this article, and I, do not believe in the same Christ Jesus. John 3:16, Acts 10:42-43. There is much more that could be said on this overall subject, but this will suffice for now.