

Caleb Burge (The Fulness of the Godhead Dwelling in Christ)

1. Since the fulness of the Godhead dwells in Christ, we infer, that all those passages of Scripture, which speak of him as sustaining a subordinate character, or as being inferior to the Father, must have reference to his human nature. Christ possesses two natures. He is not only called God, but he is also called “the *man* Christ Jesus,” in his divine nature, in which the Godhead dwells, he is in every respect, equal with the Father.

It is in this nature that he and his Father are one. It was in this nature that he created all things, whether in heaven, or on earth. But, in his human nature, he was born of the Virgin, increased in stature and knowledge, hungered and thirsted, like other men. It was in this nature that he was made in the likeness of his human brethren, in the capacity to be touched with the feelings of their infirmities.

These two natures were united in Christ. The divine nature was the Word, which, in the beginning was with God, and which was God, which afterwards, when the human nature was conceived, was made flesh and dwelt among us. These two natures being united, the Scriptures often speak of him as a divine being, and sometimes as a human being. He also speaks of himself in the same way. With reference to his divine nature, he says, “I am my Father one.” With reference to his human nature he says, “My Father is greater than I.” Thus we may explain all those passages, which proclaim the Divinity of Christ, according to their most natural import, in perfect consistency with the natural meaning of those passages which represent him as a being inferior to God.

This, as far as I understand the subject, is true of no scheme of the character of Christ, but this. On all other schemes which I have ever seen, there are two classes of Scriptures which, according to their natural import, are totally irreconcilable. Some must be expunged from the sacred volume, and others twisted entirely into a new shape, and made to speak a language which they never were intended to speak, and after all, no harmony is produced. But if men will subject their reason to revelation, and allow Christ two natures, which the Scriptures evidently give him, all this difficulty at once vanishes; the Scriptures are completely harmonious; and although Christ was the man of sorrows and acquainted with grief, yet the fulness of the Godhead dwells in him...

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