

I'd like to address the issue of early Christology from a slightly different angle in this post. So far I have talked about how an "exaltation" Christology, in which Jesus, the man, is made the Son of God at some point of his existence can be found in various parts of the New Testament (Rom 1:3-4; speeches in Acts), and how different early Christians located that exaltation to different moments in Jesus' existence (resurrection, baptism, birth, pre-existence). As it turns out, this view of Christology relates to an important textual variant in the Gospel of Luke.

So, by way of background for anyone new to this kind of discussion. We don't have the original copy of Luke's Gospel (or of any other NT book) (or, actually, of any book at all from the ancient world!). What we have are copies made from copies made from copies that were made from copies. We have thousands of copies of the NT from the centuries before the invention of printing. And these thousands of copies have hundreds of thousands of differences among themselves, in how they word this, that, or the other passage. MOST of these differences - the vast majority - are insignificant, immaterial, and matter for nothing more than to show that ancient scribes could spell no better than people can today. But some of the differences actually matter, changing the meaning of a passage in a significant way.

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