

It seems like every time I write a book, based on the research I do I change my mind about one thing or another that I've thought for a long time. Some people (including some fellow scholars) think that's a weakness or a problem. I think of it as one of my charming personality traits. ☐

OK, seriously, I think more scholars ought to be willing to change their minds — instead of being intransigent and thinking they are always right. If intense research gives you new and different insights, that's a *good* thing, not a problem.

I think about this a lot every time I'm in the midst of doing research for a book (such as now) (well, OK, such as almost always), and just now I was looking through old blog posts, and I ran across one (almost exactly five years ago today!) where I talk about a big change of mind involving the early understandings of Jesus as a divine being, in connection with the book I eventually published, *How Jesus Became God*. Here is what I said. (This new view is one that I now heartily endorse still!)

In these posts I have been arguing that there were two separate streams of early Christology (i.e. "understandings of Christ"). The first Christologies were almost certainly based on the idea of "exaltation." Christ, as a human being, came to be exalted to the right hand of God, where he was made to share in God's status as a reward for his faithfulness. The earliest Christians - the earthly disciples themselves (or at least some of them: we have no way of knowing if they all "converted" to believe this about Jesus) - thought that this happened at Jesus' resurrection, where God "made him" the Son of God (and thus the Lord, the messiah to come, the Son of Man, and so on). Later there were Christians who thought this exaltation occurred at his baptism, so that he was the Son of God for his entire ministry.

The other type of Christology came a bit later. It was an "incarnation" Christology which indicated that Jesus was a pre-existent divine being - for example, an angel - who became a human being for the purpose of salvation. This was the view of ...

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