

says that God is the head of Christ, there is a positional difference there that has no more to do with nature than it does when it says that the man is the head of the woman. The man has a human nature, the woman has a human nature, yet the man is positionally the head of the woman. Christ has a divine nature, God has a divine nature, yet God the Father is positionally the head of Christ as the God-Man. It is speaking of Christ as the God-Man in this particular passage.

So, these passages that are frequently used to try to deny the deity of Christ do not deny the deity of Christ at all. They are in perfect harmony with it. They are consistent with it. And these passages are denoting positional differences.

In John 14:28 there is a positional difference, with God the Father being greater positionally than Christ as the God-Man. And, because He is greater, He is going to exalt Him to His own right hand in heaven. And that should make the disciples glad and not sorrowful.

In I Cor. 15:28, the Son is subject unto the Father. He is subject unto the Father as King. The kingdom is going to be turned over to Him. The Father will be the King. The Son is subject to Him as the God-Man. The Son is subject unto the Father. It is an official difference, a positional difference, and it has no more to do with any difference in nature than it does with the nature of a father and son when the father is king and the son is subject unto the king, his father. The son and the father are the same nature, but because the father is king, the son is subject unto him. God the Son and the Father are of the same nature, but because God the Father is the King of the kingdom, the Son is subject unto Him. An official difference.

Then, when it says that God is the head of Christ, again it is a positional difference in view with God the Father being the head of Christ as the God-Man.