

important as this, but nevertheless He did not sidestep.) If we were to believe that He accommodated Himself to their views, and used the phrases which would give the impression that He agreed with them when He actually did not, it would make it very difficult to know where the limits are as to what was important and where you can say that He was just saying things in order not to displease other people. It does not fit with the idea of a divine Son of God Who has come to teach us the truth and was indeed Himself the Truth.

The third view is one which was originally advanced by godly people who could not accept this second view and felt that the facts made it impossible for them to accept the first view. Sixty years ago there were many godly men in England who believed thoroughly in Christ's atoning sacrifice for our sins, who heard the arguments of the higher criticism as they were presented by men of great intellectual ability and felt themselves unable to answer them, and felt convinced that the Pentateuch did not come from Moses and that the Old Testament was full of errors. They could not continue to accept it as accurate and dependable, and yet they wished to hold to their belief in the deity of the Lord Jesus Christ. They said, "What can we do?" They did not want to give up the deity of Christ. They did not want to give up the central features of Christianity to which they were greatly attached, and they did not see how they could hold to the Old Testament any longer, and they found here a refuge in Philippians 2:6-7. This was used as a refuge by godly men who wished to hold to their belief in Christ while thinking themselves compelled, if they were to be reasonable at all, to give up the idea that Moses wrote the Pentateuch, or that the Old Testament was dependable at all. Consequently they read in Philippians 2:6,7, "This mind which was also in Christ Jesus, who, being in the form of God thought it not a thing to be grasped to be equal with God but made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men." That word which was translated "and made himself of no reputation" is literally "emptied himself." A name for this view has been taken from the Greek word *kenosis*: the emptying.

According to the emptying theory Christ is God, the Second Person of the Trinity. As God, He knows all things. But they said, Jesus