

Kenosis

THE DOCTRINE OF DEITY AND HUMANITY OF CHRIST

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Jesus Christ, the Second Person, is the revealed and manifested member of the Trinity. He is coequal, coeternal, and co-infinite with God the Father, and with God the Holy Spirit. As deity, Christ has all the authority (Mat. 28:18), possesses life in Himself (Jn. 5:26), imparts eternal life (Jn. 10:28), forgives sins (Mark. 2:7), executes divine judgment (John 5:22). As the Son of God, Christ (Rom. 1:1-4), is the exact representation of God the Father's nature (Heb. 1:3).

The Preincarnate State of Christ Jesus Christ possesses all the attributes of God namely:

- Sovereignty (Ps. 2:6, Phil. 2:11, Rev. 18:6)
- Righteousness (Heb. 7:26, 1 John 2:1, 2 Cor. 5:21)
- Justice (John 3:16, Rom. 3:24-26, 2 Tim. 4:8, John 5:27)
- Love (John 17:24, 1 John 4:9, Rom. 5:8).
- Eternal life (1 John 5:11-12, Rev. 1:8, John 1:1).
- Omniscience ((John 18:4, Matt. 9:4, John 2:25).
- Omnipotence (Isaiah 40:26, Col. 1:16-17, Heb. 1:3)
- Omnipresence (John 14:20, Col. 1:27, Matthew 28:20).
- Immutability (Heb. 13:8)
- Veracity (John 17:3, 14:6)

The verb kenoo (kenovw) belongs to the following word group:

- Kenos (κενοῦ) (adj.), "empty, without content, basis, truth or power, without result or profit."
- Kenoo (κενοῦω) (verb), "to make empty, to deprive of content or possession, to deprive or deny oneself of a rightful function, to debase oneself."
- Kenodoxia (κενοδοξία) (noun), "delusion, self-deception, groundless self-esteem."
- Kenodoxos (κενοδοξοῦ) (adjective), "boastful, proud, self-conceited."

Christ's preincarnate state is unknown to man. His incarnation or hypostatic union has been rejected by man. His glorification was ignored by man.

In Philippians 2:7 the subject of the verb ekenosen is the preincarnate Christ since the context of the passage indicates this as stated in verse 6, "Who (Christ Jesus) although existing from eternity past in the essence of God, He (Christ Jesus) never regarded existing equally in essence with God an exploitable asset."

The verb ekonosen is therefore used with reference to God the Son who voluntarily limited or put restrictions on Himself during the incarnation (Heb. 10:5-7).

What is meant is that the heavenly Christ did not selfishly exploit His divine form and mode of being, but by His own decision emptied Himself of it or laid it by, taking the form of a servant by becoming man. The subject of ekenosen is not the incarnate but the pre-existent Lord. There is a strong sense of the unity of His person. The essence remains, the mode of being changes-a genuine sacrifice.

Philippians 2:6-8 described Christ as "kenoo" which means that He emptied Himself of the glory of God (emptied of divine essence) of His pre-incarnate majesty and glory [John 17:5]. Christ in His perfect humanity disregarded His equality with God but He emptied Himself and humbled Himself. As a perfect man He is equal with man but as a perfect Deity He is equal with God. He is the only Person who is acceptable before God to represent man, and the only Man qualified to represent God before the human race.

R.B. Thieme says, "The doctrine of kenosis takes its name from the Greek verb kenoo, 'to deprive oneself of a rightful function, to debase oneself.' Kenosis explains how the supreme God of the universe condescended to become a man and suffer the humiliation of the Cross.

Although Jesus Christ 'was rich, yet for your sake He became poor, that you through His poverty might become rich' (2 Cor. 8:9). In eternity past God the Son, who is coequal and coeternal with God the Father and God the Holy Spirit, voluntarily subordinated Himself to the plan of the Father. Complying with the Father's plan for the Incarnation, Christ voluntarily deprived Himself of the independent exercise of His divine attributes from the virgin birth until His resurrection.

At no time did Christ surrender any attribute of His divine essence or 'empty Himself' of His deity, as alleged by a false doctrine of kenosis. God can never become less than God. He did not divest Himself of His deity because in Christ 'all the fullness of deity dwells in bodily form' (Col. 2:9). The Father's plan called for our Lord to be the Messiah, the Anointed One, who would come to save fallen mankind (John 11:27).

For the First Advent this plan required our Lord to 'to take on the form of a slave, being made in the likeness of men' (Phil. 2:6-7), serving both God and man. Christ served God by revealing God to man (John 1:18) and served man by redeeming mankind, purchasing man's freedom from slavery to sin (John 8:31-36; Eph. 1:7; 1 Pet. 1:18-19).

To become a servant Christ had to veil his preincarnate glory, 'the glory which [He] ever had with [God the Father] before the world was ' (John 17:5). He was called upon to enter into hypostatic union with not yet glorified humanity and restrict those expressions of His deity that would prevent Him from executing the plan of the Father. As the lowest degradation, Christ had to suffer divine judgment for the sins of mankind (Phil. 2:8). The second person of the Trinity voluntarily accepted this messianic mission.

This word is not used literally but rather metaphorically and should be translated as such.

The preincarnate Christ limited or more accurately voluntarily restricted Himself from independently exercising His divine attributes apart from the Father's will, purpose and plan in order to execute that particular will, purpose and plan for the incarnation.

The preincarnate Christ did not literally empty Himself of His divine attributes as R.B. Thieme noted above, "At no time did Christ surrender any attribute of His divine essence or 'empty Himself' of His deity, as alleged by a false doctrine of kenosis. God can never become less than God. He did not divest Himself of His deity because in Christ 'all the fullness of deity dwells in bodily form' (Col. 2:9).

So we can see that in actuality the verb kenoo in Philippians 2:7 is not referring to our Lord's divine attributes but rather it is pointing to His human nature. The statements "taking the form of a bond-servant" and "being made in the likeness of men" are obvious references to our Lord's human nature. Both are connected to the verb kenoo since the verb lambano, "taking" and ginomai, "being made" are participle of means meaning that they are indicating the means which the action of the verb kenoo is accomplished! This means that our Lord made Himself nothing or of no reputation by becoming a servant and being made in the likeness of men, though He had no sin nature like other men.

Our Lord made Himself nothing in the sense that through His human nature and servanthood, He veiled from the rest of sinful humanity, His divine nature. This in turn resulted in the removal from the view of the rest of sinful humanity, all the elements of His high status and rank as the Son of God. Through His human nature and servanthood, He eliminated from the view of the rest of sinful humanity all the privileges and prerogatives associated with His status or rank as the Son of God.

Our Lord was still ruling and holding the universe together during His First Advent even though He added to His deity and sinless human nature. Therefore, we can see that the Lord Jesus Christ did not empty Himself of anything. He certainly did not empty Himself of His divine attributes since the text of Philippians 2:6-8 does not say this. In fact, as we noted earlier, the text says nothing about His divine attributes. However, the text does say that God the Son made Himself nothing or of no consequence or of no reputation in the eyes of men by assuming the essence of a slave and by becoming a human being.

The Lord Jesus Christ did not (not could not) manifest His divine nature. It was veiled. He still possessed this divine nature even though He added to this divine nature, a human nature. He did not cease to be God as a human being. His human nature served as a temporary veil for His divine nature. At His transfiguration, our Lord manifested His divine nature to Peter, James & John (Mat. 17:1-3).

There were times during His hypostatic union that Christ spoke as Deity and there were times when He spoke as perfect man.

When Jesus Christ claimed Himself as the Son of God, He was speaking from His position of Deity [Psalm 2:7, Hebrews 1:7-8, Matthew 2:15, 3:17, 8:29, 14:33, 17:5, 26:63-65].

When He claimed equality with God He was speaking from His Deity [Isaiah 40:3-5, Mat. 3:3, Luke 24:27, 44-47, 1 Cor. 2:8, James 2:1, John 5:18, 19:7, 10:30, Titus 2:13, Hebrews 1:8, 1 John 5:20]

As unique Person of the universe Jesus Christ, possesses two natures: perfect humanity and perfect Deity. Jesus Christ is both undiminished deity and true humanity. He bears every attribute of deity and is eternally related to the other two Members of the Trinity (Isaiah 48:16, John 1:1-4).

As God, Christ has all authority and has the life of God and imparts eternal life and forgives sins (Mat. 28:18, John 5:26, 10:28, 5:22).

Through virginal pregnancy, Christ is the only Person not contaminated with Adam's original sin. At the point of His physical birth no imputation of AOS took place because during the fertilization of the ovum of Mary, no genetic transmission of OSN occurred. Because of this, Christ is qualified to die for the sin of the entire human race. He is the only qualified Substitute accepted by the justice of God to take our place.

The mature ovum in the female, if not fertilized is discharged in menstruation. The unfertilized mature ovum is the only pure cell (uncontaminated with OSN) in the human body since the fall of man. In this normal biological process, God made provision to fulfill the promise that Christ (the Seed of the woman - Gen. 3:15), would become the Savior. Since, the mature sperm cell is contaminated with OSN, God did not use the sperm cell of Joseph to fertilize the mature ovum of Mary.

God used the womb of Mary for the fertilization process but God the Holy Spirit provided 23 perfect male chromosomes to fertilize the mature ovum of Mary. Therefore, Mary is not the miracle, but the virginal pregnancy brought by the power of the Holy Spirit. Mary was privileged to be an instrument in bringing into the world the monogenes through parthenogenesis.

He is the only acceptable sacrifice recognized by divine righteousness, being born perfect and remaining perfect.

He could have sin only by committing an act of negative volition to the Father's plan for the Incarnation that is to reside and function inside the divine dynasphere without using His deity to aid or assist His humanity. Satan tempted Him to get out of the Father's plan even for one second, but Satan failed in his scheming.

As Son of God, Christ is the exact representation of the Father's nature. As Son of Man, Christ took the likeness and form of man and existed in the world.

Mediator: The implications of depravity are especially crucial in relation to salvation. Man has no ability to save himself. He can do well and make choices, but he cannot regenerate himself (John 1:13). Unless the Holy Spirit enlightens an individual he will remain in darkness (I Cor. 2:14).

Recapitulation: From the Greek *anakephalaiosis*, Christ symbolically retraced the steps of Adam and humanity, Christ know that He would be the Head of the whole of humanity, an interpretation which better accords with the meaning of Ephesians 1:10.

The parallels between Adam and Christ: Adam was made of virgin soil, was tempted by Satan, and brought sin and death into the world through his disobedience at the tree. Christ was born of the Virgin Mary, resisted temptation by Satan, and overcame sin by obedience to death on the cross. Christ passed through all ages of life as infant, child, youth, and old man, in order to sanctify all who are born again for God through Him.

He became what we are in order to make us what He is. As a result of His life, death, and resurrection all that was lost in Adam is regained in Christ. The human race was given a new start, and the redeemed humanity is gathered together as one in Christ. The perfect humanity of Christ expresses the grace of God.

Christ also summed up and completed in Himself the revelation of God. The doctrine of recapitulation was important in the context of the Gnostic controversy because it secured the reality of the incarnation, the unity of mankind, and the assurance of redemption.

Christ taking the role of a Mediator was to bring reconciliation between two parties.

The biblical concept of mediation is to bring sinful man to reconciliation with a holy God, a major concern of the Scriptures. The focus of the Bible is the redemptive work of Christ being the center of the human history.

The word "mediator" (*mesites*) is used only once in the Old Testament Greek version Job 9:33, where it is translated "daysman", "umpire," or "someone to arbitrate": "He is not man like me that I might answer Him, that we might confront each other in court. If only there were someone to arbitrate between us, to lay his hand upon us both, someone to remove God's rod from me, so that His terror would frighten me no more" (Job 9:32-34).

Mediatorship in the Old Testament is seen as a function of the offices of prophet and priest. The prophet was a man who spoke for God to man by way of revelation, instruction, and warning (Exodus 4:10- 16; Amos 3:8; Jer. 1:7, 17). The prophet represents God to man. The priest was a man who spoke for man to God by way of intercession and sacrifices (Deut. 33:10; Heb. 5:1). The priest represents man before God.

In the New Testament "mediator" is used six times. Twice it is used in connection with Moses as being the mediator of the law (Gal. 3:19-20). The word is used three times in Hebrews, where Jesus is shown to be the mediator of a new or better covenant (8:6; 9:15; 12:24). After discussing the superiority of the new covenant over the old Covenant, the author of Hebrews states that with the inauguration of the new covenant there needed to be a new Mediator, who is identified as Christ (8:6).

Christ as the mediator sacrificed His life in order to inaugurate the new covenant and thereby reconciled man to God. A central verse in the mediator work of Christ is I Timothy 2:5. Paul states: "This is good and acceptable before God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom in behalf of all men, the testimony borne in these times" (I Timothy 2:3-6).

Again there is death in connection with mediation. Beyond the passages, which explicitly use the terminology, the New Testament is replete with examples of Christ being Mediator. He represented God to man as a prophet. Jesus Christ as the Mediator fulfilled the prophetic office as prophesied by Moses (Deut. 18:15-18) was seen by Philip (John 1:45), Peter (Acts 3:22-23) Stephen (Acts 7:37), the Jewish people who heard Christ (Matthew 21:11; Luke 7:16; 24:19; John 6:14; 7:40), and Christ Himself (John 5:45-47). Both God the Father and Jesus stated that those who heard Jesus should heed Jesus' words (Matt. 17:5; John 12:48-50).

He came from God and spoke the words of God (John 1:18; 6:60-69; 14:9-). Not only was He God's greatest prophet, but also He was and is the greatest priest representing man to God. He offered Himself as the sacrificial Lamb, giving Himself in behalf of men and their sins (Mat. 1:21; John 1:36; 3:16; Rom. 3:21-26; Heb. 2:17; 9:14-15).

He was both the priest and sacrifice (Heb. 2:17; 7:26-27; 9:11-15). Also, in the past He offered prayers in behalf of Himself (Mat. 26:39, 42, 44; Mark 14:36, 39; Luke 22:41, 44; John 17:1-5; Heb. 5:7) and in behalf of His disciples (Luke 22:32; John 17:6-26). Presently He intercedes in behalf of the saints (Rom. 8:34; Heb. 7:25; 9:24).

Thus, He can be a true spokesman for God because He is God (John 1:1-5; 2 Corinthians 5:19; Colossians 2:9; Hebrews 1:2; 5:5) and yet a true spokesman for man because He is Man and can sympathize with man and his problems (Hebrews 2:17; 4:15; 5:1-9).

Because of sin there is a great gulf between God and man that needs to be bridged. The Bible portrays God and man as brought together by sacrifice and intercession by means of a Mediator.

However, in today's parlance the word "mediator" may be misleading, for the role of the modern mediator is to effect the reconciliation between two conflicting parties by means of compromise. Compromise is possible where corruption and injustice exists.

The biblical idea of mediator is really more closely identified as an intermediary; God does not compromise His holiness, but rather, with His holiness intact, He communicates through His intermediaries His righteous demands. God has never been lenient with sin, but in His graciousness He has provided the just payment for sin through the death of the intermediary Jesus Christ, who provided reconciliation for man. Thus the intermediary provided the revelation of God's demands and the means by which man can be reconciled (2 Cor. 5:18-21).

Some titles ascribed to Jesus Christ with corresponding Names for God or other terms frequently used for God:

Anointed (Psalm 2:2) called The Way (John 14:6) or The Seed (Genesis 13:15), Alpha and Omega (Revelation 21:6), the God of Eternity [El 'Olam] (Genesis 21:33).

Christ (Matthew 1:16) or Savior [Yasha] (Isaiah 43:3), Dayspring (Luke 1:78) the God who will provide [Jehovah-Jireh] (Genesis 22:14), Daystar (2 Peter 1:19), the Light Giver (Genesis 1:16), Deliverer (Psalm 18:2), the Lord my Shepherd [Jehovah-Raah] (Psalm 23:1).

Everlasting Father (Isaiah 9:6), Father [Abba, Ab] (Psalm 89:26), Good Shepherd (John 10:14), the Shield [Jehovah Magen] (Psalm 3:3), the Holy One (Psalm 71:22). The Holy One of God [Ssaddig] (Mark 1:24), the Righteous One, or the Holy One of Israel [qadosh] (Psalm 71:22).

I AM (John 8:58) the Jehovah or Yahweh [JHVH and YHWH] the Self-Existent (Exodus 3:15), Immanuel (Isaiah 7:14) who is called God My Banner [Jehovah-Nissi] (Exodus 17:15).

Judge [Shaphat], the Righteous Judge (Genesis 18:25, Acts 10:24), the LORD, our Righteousness, the Righteous One (Jehovah-Tsidkenu), the Just (Acts 3:14), King of kings (Revelation 19:16) [Jehovah Saboath], the LORD of Hosts (Malachi 1:1).

The Lamb of God (John 1:19), the God of Forgiveness [El Nose] (Psalm 88:8), LORD [Adonai], Lord of Hosts (Jeremiah 11:20), Elohim, [Tsebhaoth] or the Lord of lords (Revelation 19:16), Lord God Almighty (Revelation 4:8) [El Elyon]

The Almighty or the Most High God (Genesis 14:18-24), Master (John 1:38), the True Prophet of God (Acts 3:20-21),

Mighty God [Elohim] (Isaiah 9:6), the Mighty God (Psalm 50:1) [El Gibbor] (Deut. 10:17)

Strength [Eyaluth] (Psalm 22:19). Prince of Life (Acts 3:15) or the Prince of Peace [Jehovah Shalom] (Judges 6:23), God of Compassion [El Rahum].

Redeemer (Job 18:25), Savior [Gaal or Yasha] (Isaiah 43:3), Savior or Rock [Tsur], (Isaiah 44:8), the Son of God (Matthew 4:3), Son of Man (Daniel 7:13),

Wonderful Counsellor (Isaiah 9:6) [Jehovah Rapha], God that Heals, the Lord Sanctifies, the Word, [Logos] (John 1:1), the God who sees me, [El Roi] (Genesis 16:31), the God Who cleanses the hearts.

[Yahweh] Lord (Genesis 4:1, Exodus 3:2), Adonai Yahweh [Lord God] (Genesis 15:2, Ezekiel 28:6), Lord [Yah Yahweh (Isaiah 12:2).

The Center of the Bible is Jesus Christ Who is magnified by various names and titles attributed to God alone. Summary of Identical Attributes of God the Father and God the Son:

The perfection and authority of God and of Christ (2 Cor. 5:21, 1 Peter 1:19, 2:22)

God is Truth and Christ is the Truth (Psalm 25:5, John 6:32, 17:17, 1 John 5:6)

The authority of God and Christ (Mat. 7:27, 8:27, 28:18, John 5:22)

The omnipresence of God and of Christ (Psalm 139:7, Jer. 23:23-24, Mat. 28:20, John 14:20, Col. 1:17)

The omniscience of God and of Christ (Isaiah 36:9-10, Psalm 33:13-15, Prov. 15:3, Mat. 9:4, 12:25, Luke 6:8)

The omnipotence of God and of Christ (Isaiah 44:24, 2 Cor. 4:6, and Mat. 8:26-29, 19:26, Eph. 1:20-23)

The holiness of God and of Christ (Lev. 11:44-45, Deut. 32:4 Mark 1:24, Heb. 1:8, 1 John 2:20)

The justice and righteousness of God and of Christ (Acts 3:13-14, Heb. 1:9, Rev. 16:4-6, 19:1-2, John 5:30, 2 Tim. 4:1)

The veracity and faithfulness of God and of Christ (Num. 29:19, Deut. 7:9, 1 Cor. 1:9-10, John 5:30, 2 Tim. 4:1)

The pre-existence of God and of Christ (Gen. 1:26, Rev. 14:7, Psalm 102:25-27, Prov. 8:22-23, John 8:58, 17:5, 24)

The attributes of God the Father are all identical with the attributes of the Lord Jesus Christ. If Christ is not God, then such titles would have never been ascribed to Him.

The Jehovah (or JHVH) and Yahweh (YHWH) of the Old Testament is the Christ of New Testament. Both the Hebrew terms Jehovah and Yahweh possess exactly the same meaning of the Greek: kyrios iesous (the Lord Jesus) or kyrious iesous christos (the Lord Jesus Christ).

There are four (4) Hebrew words that are translated as LORD in the English language:

- YAHWEH manifests divine omnipotence, veracity, omniscience, omnipresence, and sovereignty of Christ
- ADONAI YAHWEH bears the justice and righteousness and eternal life, of Christ
- ADONAI manifests the grace of God, bears the essence of God
- YAH YAHWEH manifests the essence of God

There are four (4) Greek terms that are translated as LORD in English that bears the essence and attributes of God:

Kyrios or kurious, the Name of God used exclusively referring to Christ (Luke 1:32, Rev. 1:8)

Despotes, (Lord) the name address to God when referring to Christ (Luke 2:29)

Kyrios Theos, (Lord God) the title of God used for Christ (Rev. 11:17)

Kyrios Ieous Christos (or the Lord Jesus Christ), (Rom. 1:7, James 2:1), the only unique Person of the universe and the only Savior of mankind. Note that every name or title assigned to God is a vehicle of His self-disclosure and revelation of His personality. The names of God are not for the purpose of identification but to reveal His essence, divine attributes (Ex. 14:4) or perfect personality. Every name of God reveals certain attributes.

There are various forms of the term Jehovah that refers to Jesus Christ:

The King of Glory (Psalm 24:7-10, 1 Corinthians 2:8), our Righteousness (Jeremiah 23:5-6, 1 Corinthians 1:30)

Above all (Psalm 97:9, John 3:31), the First and the Last (Isaiah 44:6, 48:12, 16, Rev. 1:17, 22:13)

Jehovah's Equal (Zechariah 13:7, Phil.2:5-6), the Lord of Hosts (Psalm 110:1, Matthew 22:45)

The Shepherd (Isaiah 40:10-11, Hebrews 13:20-21), the Messenger of the Covenant (Malachi 3:1, Luke 7:27), the Object of Prayer (Joel 2:32 1 Corinthians 1:2), God is One (Deut. 6:4 and 1 Corinthians 8:6)

The books of the Bible developed their themes around the Person and Work of Christ. Matthew presented Him as the Serving King of Kings. Mark portrayed Him as the Suffering Servant of God. Luke presented Him as Son of Man, John as the Son of God. The book of Acts revealed Him as Power of the Church, the epistle to the Romans as the Gospel.

In Corinthians, He is the Transformer of the carnal nature, in Galatians, He is the Rent Veil. In Galatians, the One sitting in the heaven, in Philippians, He is our Sufficiency that is available for any given situation. Colossians gave Him the Title as the Shadow now comes in the flesh. He is the Coming King in the Thessalonians and the glorious appearing God and Savior in Timothy.

He is our Blessed Hope of Titus and the Forgiver of the restless wanderer of Philemon He is Superior than angels in Hebrews. He is the Fulfiller of Revelation, the Rock of Salvation and the Blessed Assurance of the epistles of John.

The Office of Jesus Christ performed His saving work in the threefold role of:

- Prophet (Deut. 18:15, Luke 4:18-21, 13:13, Acts 3:22)
- Priest (Psalm 110:4, Heb. 3:1, 6:20, 7:26, 8:1)
- King (Isaiah 9:6-7, Psalm 45:6, John 18:36-37, Heb 1:8)

In fulfilling His office as a Prophet, the Lord Jesus Christ:

- Claims to bring the Father's message to man (John 8:26-28, 12:49-50)
- Proclaims His message to the unbeliever and to His disciples (Matthew 4:17-19)
- Predicts the future events (Luke 19:41-44)
- He continues to reveal His Word to us (John 16:12-15) by the power of the Holy Spirit.

In executing His office as a Priest, the Lord Jesus Christ:

- Offered Himself up to God as a sacrifice to satisfy divine justice and to reconcile men back to God (Hebrews 2:17, 9:14, 28)
- Continued to make intercession for all those who come unto God by Him (John 17:6-24, Hebrews 7:25, 9:24).

In performing His office as a King, the Lord Jesus Christ:

- Calls out of the world a people for Himself (Isaiah 55:5, John 10:16, 27)
- Gives them leadership, divine protocol, censures and laws by which He visibly governs them (1 Cor. 5:4-5, 12:28, Eph. 4:11-12, 1 Tim. 5:20, Titus 3:10).
- Preserves and supports them in all their temptations and sufferings (2 Cor. 12:9-10, Rom. 8:35-39)
- Restrains and overcome their enemies (1 Cor. 15:25)
- Powerfully orders all things for His glory and their own good (Rom. 8:28, Col. 1:18)
- At the appointed time, will overcome all those persecuted His people and all those who rejected His gospel (Psalm 2:9, 2 Thess. 1:8)

In filling these offices Christ fulfills all the need of all men. As Prophet of God He meets the problem of man's ignorance, supplying him with knowledge. As Priest of God, He meets the problem of man's guilt, supplying him perfect and total righteousness acceptable to God. As King, Christ meets the problem of man's weakness and dependence, supplying him with power and protection.

The Lord Jesus Christ exercised His threefold offices in the estates of His humiliation and His exaltation (Isaiah 9:6-7, Psa. 2:6, Rev. 19:16). The Scripture clearly represented Him as exercising all three offices in both estates both during His earthly ministry prior to His spiritual death and now, since His resurrection and ascension.

The purpose of Christ's Incarnation is not to humiliate Christ but to glorify Him (His perfect humanity). Incarnation is designed to show to men the divine mystery of the virgin birth (John 3:13, 8:58, 17:5), not to exact the mother of Christ's humanity or her virginity but to declare the grace plan of God for the entire human race.

Christ became a man in order to reveal the justice and the perfect love of God for the imperfect men. He became a Man in order to die for men. Christ became a man to glorify God Himself and to manifest God's absolute power in man's absolute weakness. He became a Man in order to bring gifts to men, especially the gift of grace. It is exceeding graciousness from God for the exceeding sinfulness of men.

Impeccability: Our Lord's complete and uninterrupted reliance on the divine dynasphere is manifested in the perfection of His humanity by being devoid of sin. Christ remained free from all three categories of sins, namely the old sinful nature (OSN), Adam's original sin (AOS), and personal sin. The virginal conception of Christ enabled Him to enter the human race free from the inherent sin nature that corrupted every person born into the world (Romans 3:23, 1 Cor. 15:22). Therefore, there was no home to which Adam's original sin could be imputed.

He faced life having to contend only with avoiding personal sins. He remained unblemished and spotless, free from personal sins (1 Peter 1:19). Were He a sinner, He would be condemned. He would have to bear the punishment for His own sins and would be unqualified to become the Substitute for mankind.

Only someone not under condemnation can take the place of these who have been condemned. Christ is not able to sin (non posse peccare), referring to His Deity. God cannot tolerate sin or any imperfection; He cannot be tempted to sin. No sin appeals to Him, and He never tempts us to commit sin (James 1:13). The humanity of Christ is the first to die but rose from the grave and the first to stand before the presence of God.

The phrase “Christ is not able to sin” (posse non peccare) refers to His perfect humanity, which possesses the ability to resist sin (Hebrew 4:15), by consistently functioning inside the divine dynasphere and executing His positive volition. For 33 years, the humanity of Christ remained inside the plan, purpose and will of God (the divine dynasphere), the perfect environment of virtue love complexes. Although Christ was tempted in every way that we are, He never violated kenosis but consistently relied on the power and wisdom of the Holy Spirit. He remained in the power system, He remained impeccable all throughout His humanity (1 John 3:5).

The divine dynasphere empowered Him to reach the cross fully qualified to bear the sins of the human race. God the Father provided all the support necessary for Christ to accomplish that mission. God does the same for us, so that we can finish our mission which is to glorify Christ in time by reaching spiritual maturity. Note carefully that:

- The deity of Christ: Cannot be tempted and cannot sin.
- The humanity of Christ: Can be tempted and can sin.
- The God-Man: Cannot sin (Not able to sin) and cannot be tempted (able not to sin), He is perfectly impeccable.

Sovereignty is divine volition, absolute free will in the eternal and infinite essence of God. Each person of the Godhead is sovereign and subject to no one, dependent on no one, answerable to no one. The pleasure of God the Father was to author a plan to reconcile fallen man to Himself. The pleasure of the Son was to execute His plan of grace (John 8:29) for the entire human race. In His sovereignty Christ decided to die on a cross.

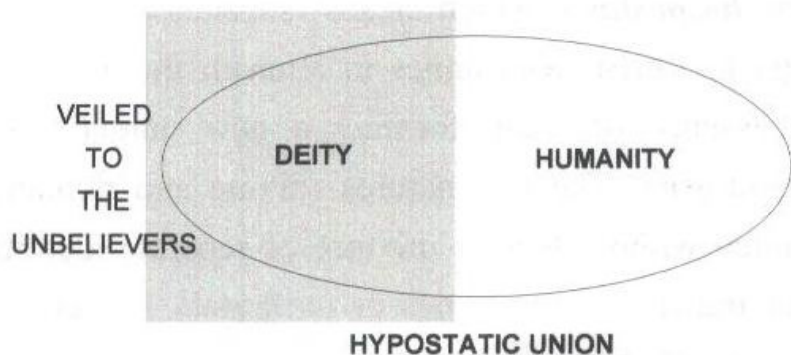
God the Son did not cease to be sovereign when He decided to obey the authority of the Father. The sovereignty of the Son aggressively upheld, seconded, and affirmed the sovereignty of the Father. Kenosis was an offensive not defensive divine strategy, aimed to achieve ultimate victory in the angelic conflict. Christ accepted the challenge to wield the most powerful weapon ever designed in the entire human history which is the divine dynasphere.

Therefore, the omniscience of Christ knew from eternity past every detail of the divine dynasphere and its dynamic power and resources. Since, the divine dynasphere met the absolute standards of God the Son, we can place our total confidence in the will, plan and purpose of God. In the strength of the divine dynasphere, the positive volition of the Lord Jesus Christ is not able to sin, He was able to resist all the real, subtle, and brilliant temptation that Satan has designed to provoke His volition to disobey God. He applied the power of the divine dynasphere to resist the wiles of the devil. The divine dynasphere is the sphere of God more powerful than the cosmos diabolicus (cosmic system).

The divine dynasphere is the sphere of protection, provision and power for the life of every believer. There is no perception of Truth, no spiritual growth and advancement, no blessing in time and no spiritual assets or resources that are operational in the cosmic system. The humanity of Christ has demonstrated how to live in the world by the power of God, apart from self-induced misery, without making bad or wrong decision, passing all the trials and testing and winning the angelic conflict.

The divine dynasphere has unlimited power to win even the most grueling suffering under evidence testing. The divine dynasphere met the maximum standards of God the Son. He took on Himself the obligation to obey God as a Man, in order to earn salvation for man through a record of perfect obedience (Romans 5:18-19), which He did without assistance from His deity (Matthew 4:3-4). Christ demonstrated to Satan sovereignty was never lost in maximum obedience.

During the Hypostatic Union of Christ, the deity of Christ was veiled from those around Him (Matthew 13:55-56). He was truly, wholly and perfectly God but His deity was never manifested to the unbelieving. His deity possesses all the attributes of God but only the regenerated believers saw His deity behind His humanity (John 1:14).



In reality, it is totally impossible for any unbeliever and carnal believer (1 Cor. 2:14) to perceive Christ as the Redeemer, Savior, Son of David, Messiah, Prophet, Priest or King apart from spirituality and function inside the divine dynasphere. God has provided the Paraclete to every Church Age believers to reveal and teach the essence of the written Word, but which is possible only whenever the believer is adjusted to the justice of God (being spiritual and being inside the divine dynasphere).

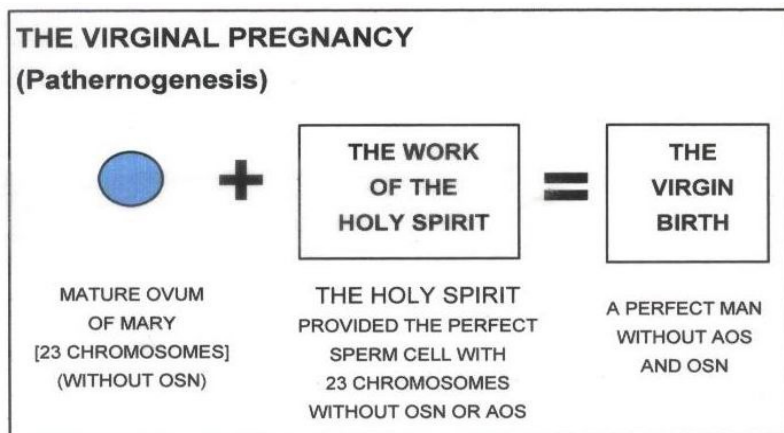
The Hypostatic union refers to the union of the divine nature and human nature in One person of Jesus Christ. The two natures remaining distinct, whole, unchanged, without mixture, and without confusion. Jesus Christ is truly, wholly, perfectly God and truly, wholly, perfectly Man. The Hypostatic union is the incarnate Person of Christ, (the union of God and Man). God the Son took upon Himself true humanity and become a Unique Person of the universe, the God-Man. The Unique Person of the universe (John 1:1-14, Romans 1:2-4, Phil. 2:5-11). His birth is unique. Christ is the only Person born spiritual and physically alive, without Adam's original sin, without old sin nature. His death(s) are unique. His spiritual death is for the redemption of the human race. He is the only Person who died physically by His own sovereign decision.

The Greek term huspostasis, which means "substantial nature or essence", refers to Christ, who unites in Himself the essence of God and the essence of Man, forming a new unique united essence, the God-Man. The two natures (divine and human) is inseparably united without loss or mixture of separate identities, without loss or transfer of properties or attributes. The union is being personal (the God-Man is One Person) and eternal (He will be the God-Man forever). The Hypostatic Union will continue forever in resurrection body (Hebrews 1:8, 12). The undiminished deity took upon Himself true humanity in order to become:

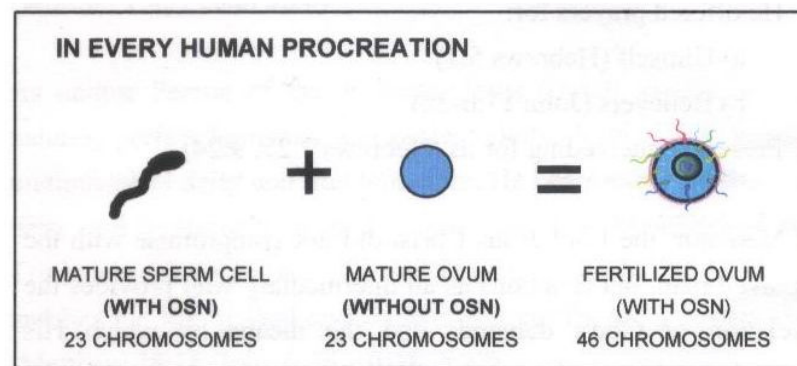
- The Savior of mankind (Hebrews 2:14-15)
- The Mediator between God and man (1 Timothy 2:5-6)
- The High Priest of the believers (Hebrews 7:4-5, 28)
- The King of Israel (Psalm 89:20-37)

Every person born in this world is a fascimile of Adam after the fall. We share AOS by real imputation, his OSN by genetic transmission, thus we share his spiritual death, his sin, his sin nature, and his condemnation. At the point of physical birth, every person receives the imputation of soul life to the biological life resulting to human life and the AOS to the OSN resulting to spiritual death.

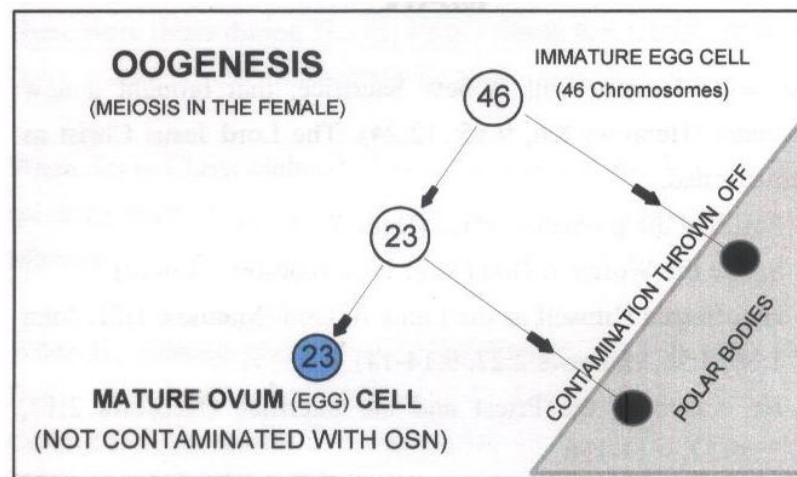
The Lord Jesus Christ was born a type of Adam before the fall (Romans 5:14). Adam was created perfect, Christ was born perfect. At Christ's birth, no imputation of AOS took place because He had no genetically formed OSN. Adam's original sin had no home in His biological life. There was no antecedence or affinity between Christ and AOS. Through the virgin birth, Christ was not seminally in Adam being monogenes (uniquely born Son) through parthenogenesis (virginal pregnancy).



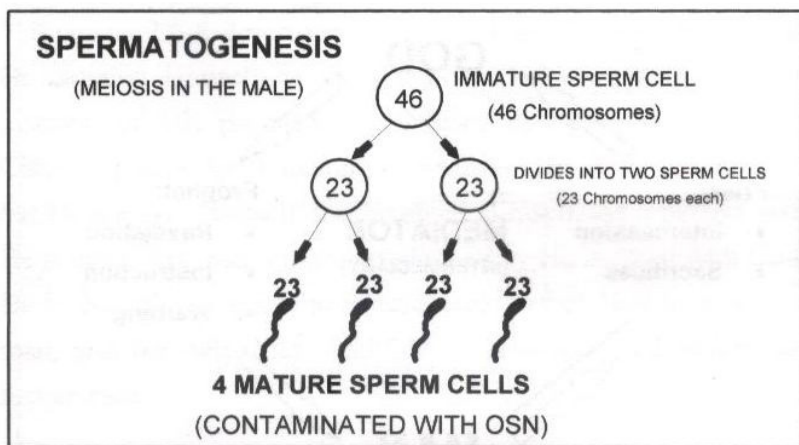
As monogenes, Christ is the only Person born into this world perfect. He was the only free Man ever to enter the devil's world; He was free from Satan's control and rule, free from the sovereignty of the OSN, free from the imputation of AOS, free from condemnation of spiritual death. The miracle of the virgin birth is not the virginity of Mary, but the fact that the true humanity of Christ was born without the corrupted sperm cell of a man. Mary the mother of the humanity of Christ is not immaculate, because she was born with AOS, OSN, and spiritually death. She is not the mother of God. The miracle is that, God took her mature egg cell (ovum) and provided perfect sperm cell to fertilize it in her womb. Mankind gets no credit at any point in the plan of God, and He never depended on any human being.



The OSN resides in every cell structure of the human body, thus it contaminates every cell. Every cell contains 46 chromosomes, which carry the same pattern of genes that determine all of that person's physical traits, eye color, height, bone structure, IQ, and everything. Each of these chromosomes in every cell is contaminated with Adam's original sin. In the biological process called mitosis, the body's cell divides to become two for the purpose of repair, growth, or replenishment. The two new cells are exactly like the cell from which they come, assuring a genetic pattern.



In the reproductive cells, the female ovum and male sperm cells are produced by a double process of cell division called meiosis. But unlike mitosis, after meiosis, each new cell has only half the original number (23) of chromosomes. In this way, the male and female reproductive cells prepare for fertilization in which their chromosomes combine in the offspring. Every child derives his characteristics from both parents.



In the male parent, spermatogenesis begins with one immature sperm cell with (46 chromosomes) divides into two mature sperm cells (each with 23 chromosomes). Thus, from one cell come 4 sperm cells.

In the female parent, meiosis also occurs in two way process but producing only 1 mature ovum. This single ovum is produced during the oogenesis (menstrual period).

In the female meiosis, the unwanted cell matter, and the contamination of the OSN are thrown way into small and nonfunctional polar bodies that soon disintegrates. All contamination crosses over into the polar bodies, leaving one uncontaminated ovum ready for fertilization.

The mature ovum in the female, if not fertilized is discharged is menstruation. The unfertilized mature ovum is the only pure cell (uncontaminated with OSN) in the human body since the fall of man. In this normal biological process, God made provision to fulfill the promise that Christ (the Seed of the woman - Gen. 3:15), would become the Savior.

Since, the mature sperm cell is contaminated with OSN, God did not use the sperm cell of Joseph to fertilize the mature ovum of Mary. God used the womb of Mary for the fertilization process but God the Holy Spirit provided 23 perfect male chromosomes to fertilize the mature ovum of Mary. Therefore, Mary is not the miracle, but the virginal pregnancy brought by the power of the Holy Spirit. Mary was privileged to be an instrument in bringing into the world the monogenes through parthenogenesis.

Through virginal pregnancy, Christ is the only Person not contaminated with Adam's original sin. At the point of His physical birth no imputation of AOS took place because during the fertilization of the ovum of Mary, no genetic transmission of OSN occurred. Because of this, Christ is qualified to die for the sin of the entire human race. He is the only qualified Substitute accepted by the justice of God to take our place.

He is the only acceptable sacrifice recognized by divine righteousness, being born perfect and remaining perfect. He could have sin only by committing an act of negative volition to the Father's plan for the Incarnation that is to reside and function inside the divine dynasphere without using His deity to aid or assist His humanity. Satan tempted Him to get out of the Father's plan even for one second, but Satan failed in his scheming.

Adam was created perfect but by His negative volition deliberately chose to disobey God. His sin is called Adam's original sin because he sinned while in the state of perfection, without old sin nature.

In his perfection, he chose to become spiritually dead. The table below is a comparison between Christ and Adam.

	FIRST ADAM	2ND ADAM
PERFECTION	CREATED PERFECT Physically Alive Spiritually Alive	BORN PERFECT Physically Alive Spiritually Alive
VOLITION	Deliberately & willfully Rebellel against God	Consistently positive Remained impeccable
FEDERAL HEAD	Through our physical birth & spiritual death	Through our new birth and spiritual life
LEGACY	He brought condemnation upon the entire human race. Because of Adam the justice of God condemned every person.	He brings salvation. Because of Jesus Christ the justice of God is free to bless man.

What we have lost because of the first Adam, we (all the regenerate believers) have regained in the Second Adam (Romans 5:12-16). For this reason, the incarnate person of Jesus Christ was exalted above angels and man, giving Him the celebrity status that deserves. The God-Man forever of the Hypostatic Union will be the God-Man of eternity. The undiminished deity of the Preincarnate Christ and the true humanity of the Hypostatic Union dwell in the Person of God-Man forever.

The new Mediator with a new Sacrifice, that brought a new Covenant (Hebrews 8:6, 9:15, 12:24). The Lord Jesus Christ as Mediator had:

- Fulfilled the prophetic office (Deut. 8:15-18)
- Spoke the Words of God (John 1:18, 6:60-69, 14:9-10)
- He offered Himself as the Lamb of God (Matthew 1:21, John 1:36, 3:36, Hebrews 2:27, 9:14-14)
- He was both the Priest and the Sacrifice (Hebrews 2;17, 7:26-27, 9:11-150)
- He offered prayers for:
 - a) Himself (Hebrews 5:7)
 - b) Believers (John 17:6-26)
- Presently interceding for us (Heb. 7:25, 9:24)
- As Mediator, the Lord Jesus Christ did not compromise with the depraved man, but functions as an intermediary who provides the revelation of God's demands and the means by which His demands can be met, by means of His Substitutionary death at the cross (2 Cor. 5:18-21).

