



The Hypostatic Union & Kenosis, Phil 2:6-8; Prototype Divine Dynasphere; In Defense of Literal Hermeneutics: Intro

6. The plan of God to provide salvation for mankind required our Lord to multitask during the Incarnation. He was required to fulfill the Law which included (1) observation of its order, establishment, and spiritual codices, (2) fulfillment of the prophecies related to His function as Messiah, and (3) to execute the great power experiment of the Incarnation by demonstrating that the divine dynasphere was efficacious in maintaining status quo perfection in the spiritual life.
7. However, to qualify as a substitute for mankind the Lord, in the words of Isaiah 53:10a, had to “render Himself as a guilt offering” in order to “justify the many” by “bearing their iniquities” (v. 11b).
8. In order to do this He must present His true humanity to God as an impeccable substitute which was challenged by the temptations of the devil’s world and cosmic influence but without sin.
9. Thus maintenance of status quo perfection in His true humanity required the Lord to resist utilizing His divine attributes but rather rely on the power of the Holy Spirit and application of principles from the Word of God.
10. This self-regulation is defined by the doctrine of kenosis:

During the dispensation of the hypostatic union, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, to act independently of the future plan of God for the Church Age in a way that would compromise of the prototype spiritual life.

11. The principle of kenosis is developed from:

Philippians 2:6 - Though Christ Jesus existed in the essence of God, He did not think having these equalities with God [**characteristics of divine essence**] attributes to be seized and held [**since He by nature possessed them eternally in His deity**],

v. 7 - but He emptied Himself [**κενόω, kenoō: to refrain or forbear from utilization of divine attributes**] when He took on the form of a slave [**true humanity**] being made in the likeness of other men [**the same human essence minus the sinful nature and imputed sin**].

v. 8 - And being found in the outward appearance as a man, He humbled Himself by becoming obedient to the point of spiritual death, even the death of the cross.

12. Forbearance of using the divine attributes in no way implies that His divine nature was changed, for to change any one of the divine attributes would result in a change of divine nature. Immutability forbids this.
13. Therefore, in the hypostatic union the divine and human natures were maintained without alteration which establishes several principles: (1) there was no transfer of attributes from one essence to the other, (2) no diminishment of the attributes of deity by the taking on human attributes, and (3) no aggrandizement of human attributes by the taking on of divine attributes.
14. In other words, infinity cannot be transferred to the finite nor can the finite be transferred to the infinite. They must both remain independent and unaffected by the presence of the other.



15. But the presence of both natures in the Person of our Lord is what makes Him the unique personality of the universe.
16. In the hypostatic union our Lord was totally God and totally man. He surrendered none of His divine attributes and remained perfect and impeccable. Yet in His undiminished deity He was in union with unglorified humanity and this is classified as the humility of Christ: He humbled Himself and became obedient to the salvation plan of God even to the point of spiritual death on the cross.
17. Although our Lord was true humanity, He was never seduced by temptation and He remained sinless as a result. This is called impeccability and it describes not only the eternal status of His undiminished deity but also the perpetual status of His true humanity.
18. There are two Latin phrases that summarize the principle of impeccability as it applies to our Lord's deity and His humanity.
19. With regard to His deity the phrase *non posse peccare* means "not able to sin." God cannot be tempted and it is even blasphemous to consider that He could sin.
20. With regard to our Lord's humanity the phrase *posse non peccare* means "able not to sin." This was possible since He functioned completely within the prototype spiritual life designed for the Lord in the Incarnation.
21. Thus, it may be said that Jesus Christ as the God-Man has one essence forever. This essence is composed of two natures: a divine nature and a human nature. They are united in one Person to create the hypostatic union of Jesus Christ.

In Defense of Literal Hermeneutics

1. In this final paragraph of our study of hermeneutics we analyzed a paper presented in 2003 by Dr. Earl D. Radmacher, a graduate of Dallas Theological Seminary, former chancellor of Western Conservative Baptist Seminary, and author and editor of several books.
2. The paper is entitled "The Nature and Result of Literal Interpretation." In our review we will summarize principles that Dr. Radmacher brings out in each of his subparagraphs.
3. **The Basic Principle of Interpretation.**
 1. It is very important to note that literal grammatical interpretation is the system of hermeneutics authorized by the Bible.
 2. The first example is an Old Testament reference whose context finds the Jews returning to the land from Babylonian captivity. In the process of the decades in captivity, the Jews ceased speaking Hebrew and spoke Aramaic; thus this created a language gap between themselves and the Scripture.
 3. So when the people stood in the open square before the Water Gate within the rebuilt city wall, they asked Ezra the Scribe to bring the Book of the Law of Moses to read to them.
 4. Also, the Levites circulated among the people to help them understand what Ezra was reading. This incident is recorded in:

Nehemiah. 8:8 - So they read distinctly [פָּרַשׁ *parash*: to translate (from Hebrew to Aramaic)] from the book, in the Law of God; and they gave the sense [שֶׁחֵל *sechel*: to set forth the singular meaning], and helped them to understand [בִּינָה *biyn*: to perceive and understand] the reading.

