



Hypostatic Union: The True Humanity of Christ; Analogies: Light, Oil & Vinegar; Principles of Kenosis: Definition & Documentation, Phil 2:6-8

5. All the attributes of true humanity are ascribed to Christ in Scripture having a *body* by means of the Virgin Birth, a *soul* by means of selection, and a *human spirit* by means of imputation.

Hebrews 10:5 - When He comes into the world, He says, "Sacrifice and offering You have not desired, but a body [**σῶμα, sōma**] You have prepared for Me."

Isaiah 53:11 - He [**God the Father**] shall see the labor of His [**Jesus Christ's**] soul [**נֶפֶשׁ, nephesh**], and be satisfied.

Isaiah 11:1 - There shall come forth a shoot from the stem of Jesse, and a branch from his roots will bear fruit.

v. 2 - And the Spirit [**רוּחַ, ruach**] of the Lord will rest on Him ...

6. Thus Jesus Christ is different from man in that He is God; He is different from God in that He is Man.
7. In our definition we read, "In the Person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes."
8. This means that the presence of deity did not cause His humanity to be aggrandized while the presence of His humanity did not cause His deity to be diminished.
9. There is no mixture of the two natures which would result in Monophysitism; therefore, there is no loss of the essence of deity or any addition to the essence of humanity.
10. The union is unique in that it fuses all the attributes of deity with the total essence of perfect humanity.
11. The essence of deity cannot be changed since it is immutable, nor can the infinite be transferred to the finite.
12. Thus no attribute of deity could be changed, cancelled, or altered without destroying His deity. No attribute of His humanity could be changed, cancelled, or altered without destroying His humanity.
13. In John 8:12, Jesus said, "I am the light of the world." The properties of light make it an excellent analogy for the uniqueness of the hypostatic union.
14. Light is thought to be made up of particles and of waves. Whether it is one or the other, or both, has presented a dilemma which can be resolved only by subscribing to the theory of quantum mechanics. According to this theory, light is of a dual nature consisting of both electromagnetic waves as well as particles of energy called photons. According to this theory, light can be perceived as consisting of both these dissimilar entities and, consequently, has a double character or essence.
- By analogy, the "electromagnetic wave" or immaterial attribute of light represents Christ in His deity, while the "particular" or material characteristic of light illustrates Jesus in His humanity.
15. Another example is oil and vinegar. Put both into a vessel and they will separate into their component parts. The properties of the oil will rise to the top while those of the vinegar will sink to the bottom. But they both remain inside the one vessel.



16. In the Incarnation, no attribute of either the Lord's divine or human essence was changed. However, in fulfilling the purpose of the Incarnation, certain attributes of deity were not used.
17. This does not imply that they were surrendered or diminished. But the Lord did not utilize His divine attributes without restraint during the Incarnation.
18. This is called the doctrine of kenosis. It is derived from the Greek word **κενόω**, **keno**, (**κένωσις**, **ken**sis) which means to empty oneself or to deprive oneself of a proper function.
19. This kenosis is described of our Lord by Paul in:

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 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.

19. 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.
20. The humility of Christ is a reflection of kenosis which may be defined as follows:
 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.
21. While the deity of Christ was manifest in the performance of certain miracles He never used His divine omnipotence in a way that was not compatible with the Father's plan and purpose for the Incarnation.
22. Therefore, in the execution of the prototype spiritual life our Lord never relied on the attributes of His deity. He grew in grace and acquired in His soul problem-solving devices two through nine.
23. He depended on the omnipotence of God the Father for the provisions of logistical grace and on the omnipotence of the Holy Spirit for the power to execute the prototype spiritual life.
24. Therefore, during the course of the Incarnation our Lord veiled the glory of His deity by giving up the outward appearance of God and voluntarily took upon Himself the outward appearance of a Man.