

**Kenosis Demands the Lord Grow in Grace in His True Humanity; His Humiliation: Becoming a Bondslave; Trichotomous at Physical Birth: Body, Heb 10:5, Soul, Isa 53:11, & Spirit, Isa 11:1-2; Luke 23:46**

13. Further, He had to acquire fluent knowledge of the Old Testament Scripture, present the “kingdom” first to the Jews and then to the Gentiles, and finally, lay the groundwork for the Church Age. *Kenōsis* did not allow Him to access His divine omniscience to acquire this knowledge.
14. His final humiliation was the cross where He was asked to receive the imputation of the sins of the human race and then to be judged for them followed by physical death.
15. The humiliation of Christ is summed up in:

**Philippians 2:6** - Who, because He eternally existed in the essence of God [μορφή, *morphē* plus Θεός, *Theos*: inner essence ], He did not think equalities [ neuter plural of ἴσος, *isos*: the attributes of undiminished deity ] with God a gain to be seized and held,

**v. 7** - He deprived Himself [ the reflexive personal pronoun ἐαυτός, *heautos*, plus the aorist active indicative of κενόω, *kenōō* ] of the proper function of deity [ restricted use of His divine attributes ] when He had received the form of a bondslave [ μορφή, *morphē*, plus δούλος, *doulos*: inner essence ], although He had been born in the likeness of men [ the instrumental of means of ὁμοίωμα, *homoiōma* plus ἄνθρωπος, *anthrōpos*, i.e., outward appearance, but different inwardly due to the absence of the sin nature and the imputation of Adam’s original sin ].

16. The idea of the Second Person of the Trinity – the Creator of the universe and the Creator of all the living species, angelic, human, and otherwise – taking on the inner essence and outer form of one of His creatures is characterized by the concept of humiliation.
17. This is amplified by the phrase “when he received the form of a bondslave.” The word *doulos* is translated “bondslave” and is to be distinguished from the word “servant” which is used in the translations of the King James and New International versions.
18. The New American Standard Bible comes close with its translation of “bond-servant,” but the NET Bible gets it right with the bold choice of the word “slave” accompanied by an instructive footnote:

**Philippians 2:7** - but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature. (NET)

Traditionally, “servants” or “bondservant.” Though δούλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. Bauer, Arndt and Gingrich notes that “‘servant’ for ‘slave’ is largely confined to Biblical translations and early American times ... in normal usage at the present time the two words are carefully distinguished” (BAGD 205 s.v.). The most accurate translation is “bondservant” in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.<sup>1</sup>

<sup>1</sup> *The NET Bible* (Dallas: Biblical Studies Press, 2001), 2196

19. 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 ...
- Luke 23:46** - And Jesus, crying out with a loud voice, said, [ Psalm 31:5a ] "Father, into Your hands I commit My spirit." Having said this, He breathed His last.
20. Thus Jesus Christ is different from man in that He is God; He is different from God in that He is Man.
21. 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."
22. 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.
23. There is no mixture of the two natures which would result in Monophysitism<sup>2</sup> \ma-nä'-fa-sī-ti-zam\; therefore, there is no loss of the essence of deity or any addition to the essence of humanity.
24. The union is unique in that it bonds all the attributes of deity with the total essence of perfect humanity.

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<sup>2</sup> "Monophysite: one holding the doctrine that Christ has a single inseparable nature that is at once divine and human rather than having two distinct but united natures" (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v.: Monophysite).