

Kenosis Required the Lord's Obedience to Be Learned inside the Prototype, Heb 5:8; Glory Veiled & Glory Restored, John 17:5; Necessity for the Humanity of Christ: (1) to Be Our Savior, (2) to Be Our Mediator, (3) to Be Our High Priest

24. The one in authority is God Who designed the plan for salvation which Jesus committed to execute. To accomplish this He had to humble Himself and become obedient to the requirements of the plan even unto spiritual death.
25. This obedience had to be learned from spiritual growth achieved inside the prototype divine dynasphere under the teaching ministry of the Holy Spirit.

Hebrews 5:8 - Although He was a Son [**undiminished deity**], Jesus learned obedience to authority from the things which He suffered.

26. This verse indicates that in His true humanity, the Lord utilized the assets of the prototype system to learn obedience. This does not mean that His spiritual growth transformed Him from a disobedient Person into an obedient Person but through the act of obeying divine mandates He developed the inner resources necessary to remain obedient on the cross.
27. Spiritual growth for our Lord was accomplished in the prototype divine dynasphere, a process that was accomplished over a thirty-year period.
28. The Lord's advance to complete cognizance of the entire Old Testament was achieved during the 17-plus years between the Passover of A.D. 13 and His baptism in A.D. 30.
29. Through the Lord's substitutionary sacrifice, we have been bought out of the slave market of sin and have become His bondslaves with two commissions: (1) to represent ourselves before Him as royal priests and (2) to represent Christ before the world as royal ambassadors.
30. Under *kenōsis* at the virgin birth, the Lord gave up the outward appearance of deity – the Shekinah Glory – but not the essence of deity while taking on the outward appearance of mankind and the soul essence of mankind.
31. Once He fulfilled the mission to provide salvation for the human race, the Lord knew that His humanity would be glorified.
32. This is why in Gethsemane the Lord offered this prayer:

John 17:5 - "Now, Father, glorify Me together with Yourself [in Your presence], with the glory which I had with You before the world was."

33. Here is the corrected translation of Philippians 2:6-8:

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 bonds slave [μορφή, *morphē*, plus δοῦλος, *doulos*: inner soul essence], although He had been born in the likeness of men [the instrumental of means of ὁμοίωμα, *homoïōma* 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].

Philippians 2:8 - In fact, although having been discovered in outward appearance as a man, he humbled himself by becoming obedient to the point of **[spiritual]** death, that is, the death of the cross.”

The Necessity for the Humanity of Christ.

1. **To be our Savior.** This function required Him to be a member of the human race, like Adam before the fall, and as such was required to qualify as a substitute for fallen mankind.

1 Corinthians 15:22 - For as in Adam all die, so also in Christ shall all be made alive.

1 Corinthians 15:45 - So also it is written [**Genesis 2:7**], “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.

Hebrews 2:14 - Since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil. (NASB)
2. **To be our Mediator.** To qualify to be our Savior, the Lord had to be equal with both parties in the dispute: **(1)** God and **(2)** mankind. Jesus Christ qualified since in hypostatic union He is both God and Man in one Person forever.

Job addresses the need for a mediator in order to deal with the enmity that exists between God and man. He first poses the question in Job 9:2b, “How can a man be in the right before God?” He indicates that man cannot be in the right before God without a Mediator in:

Job 9:32 - “For God is not a man as I am that I may answer Him, that we may go to court together [**confront one another in court**].

v. 33 - “There is no umpire [יָכַח *yachach*: mediator¹] between us, who may lay his hand upon us both.” (NASB)

1 Timothy 2:5 - For there is one God in essence and one mediator [μεσίτης, *mesitēs*: one who unites parties or who mediates for peace] between God and men, the unique man Christ Jesus,

v. 6 - who gave Himself as a redemptive ransom for all—the Father’s testimony in His own time.
3. **To be our High Priest.** A priest is a man who represents other men before God. Jesus is from the line of David from which He qualifies to be King of restored Israel in the Millennium. A priest in Israel must be in the tribe of Levi, family of Aaron. Jesus was a priest after the order of Melchizedek, a concept that demands a little explanation. For this we go to Merrill F. Unger:

¹ “The word *yakah*, is concerned with legal and non-legal disputes. The verbal forms can be used to describe the beginning of a dispute, the disputation in progress, or the settling of it (here)” (*The NET Bible* [Dallas: Biblical Studies Press, 2001], 826n15).

Melchizedek (mel-kiz'-a-dek; king of righteousness), the king of Salem (i.e., Jerusalem) ... went out to congratulate Abraham on his victory over Chedorlaomer (ked-or-lā-ō'-mer) and his allies. He met them in the "valley of Shaveh [shā'-vah], which is the king's dale." Melchizedek brought bread and wine for the exhausted warriors, and bestowed his blessing upon Abraham. In return the patriarch gave to the royal priest a tenth of all the booty taken from the enemy (Gen. 14:18–20). Melchizedek is mentioned in Psalm 110:4 where it is foretold that the Messiah should be "a priest forever after the order of Mechizedek" ... explained by [Heinrich] Gesenius (gā-zā'-nē-us) and [Ernst] Rosenmüller (rō'-zen-muel-ar) to mean "manner," i.e., likeness in official dignity—a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Epistle to the Hebrews to consist in the following particulars: Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. "Without father," etc. (Hebrews 7:3) refers to priestly genealogies. Melchizedek is not found on the register of the only line of legitimate priests; no record of his name is there; his father's name is not recorded, nor his mother's; no evidence points out his line of descent from Aaron. Melchizedek offers an expressive type of Christ, the King-Priest, especially of Messiah's work in resurrection, inasmuch as the ancient character offers bread and wine, memorials of sacrifice (Genesis 14:18). The priesthood, as handed down through the line of Aaron, was often set aside by death. The Melchizedek aspect of Christ's priesthood portrays Christ in the perpetuity of His priestly office. "He ever lives to make intercession" (Hebrews 7:25). As "King of Righteousness and King of Peace," (Isaiah 11:4–9; Hebrews 7:2) Christ will in the coming Kingdom Age assume both offices in His Person.²

The importance of the perpetuity of our Lord's priesthood is a major subject in the Epistle to the Hebrews:

Hebrews 6:20 - Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Hebrews 7:1 - For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,

v. 2 - to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace [as both a priest and a king, Melchizedek was superior to Abraham].

v. 3 - Without father, without mother, without genealogy, having neither beginning of days nor end of life, having been caused to resemble the Son of God, who remains a priest perpetually.

v. 4 - Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils of victory.

Hebrews 7:14 - It is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

v. 15 - And this is much more evident that according to the similarity of Melchizedek another of a different type of priest arises,

² Merrill F. Unger, "Melchizedek," in *Unger's Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 710–11.

v. 16 - who has become a priest, not according to the law of physical requirements, but according to the power of an indestructible life.

v. 17 - For “You are a priest forever according to the order of Melchizedek” [**Psalm 110:4**].

Hebrews 7:23 - The former priests, on the one hand, existed in greater numbers because by means of death they were prevented from continuing,

v. 24 - but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

Hebrews 7:25 - For which reason also He is able to save forever the ones approaching God through Him, always living for the purpose of making intercession on behalf of them.

Before physical death on the cross, the ministry of our Lord’s priesthood was as a substitutionary sacrifice for our sins before God. Following the resurrection, the ministry of our Lord’s priesthood is to make perpetual intercession for us before God. (Romans 8:34; Hebrews 7:25; 9:24)