



The Inscrutable Question: Rules of Engagement Include *Kenosis*; Temptations of Jesus were Real & Required to Bring Sons to Glory, Heb 2:10b

κένωσις / kenosis / : During the dispensation of the Incarnation, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the First Advent. In the person of the incarnate Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.

14- The *kenosis* of our Lord is revealed in:

Philippians 2:6- Jesus, Who though He existed eternally in the essence of God [**divine attributes**] He did not think equality with God [**undiminished deity**] a gain to be seized and held,

v. 7 - but He deprived Himself [**κένωω / kenoo**] of His privileges [**the independent function of divine attributes**], taking the form of a servant [**true humanity**], having been born in the likeness of man [**i.e., Adam before the fall without a sinful nature**].

v. 8 - In fact, although He was found in outward appearance as a man [**without a sinful nature and His Shekinah Glory veiled**], He humbled Himself by becoming obedient to the point of death, that is, the death of the cross.

v. 9 - Therefore, God the Father highly exalted Him and graciously bestowed the highest office and gave Him a name [**King of kings and Lord of lords**] which is above every name.

- 15- Further, the fact our Lord was impeccable in His hypostatic union is not an argument against his authenticity as a substitute. Under the principle of *posse non peccare*—it was possible for Him not to sin—our Lord faced constant temptations during the Incarnation but on no occasion did He commit one solitary sin.
- 16- However, these temptations were necessary in order for Jesus in His true humanity to demonstrate the power of the prototype divine power system under the sustaining ministry of the Holy Spirit.
- 17- Accompanying most of these temptations was a significant amount of suffering which grew progressively as His reputation became more widely known and as He approached His destiny on the cross.
- 18- In order for our Lord to be a qualified, authentic, and valid substitute for us, it was proper that God systematically allowed this testing and suffering to take place during the Incarnation.

TXL: “For it was proper for God ...”

Next come two statements that establish God’s qualifications to impose these sufferings upon the Lord. The first is introduced by:

δία / dia / plus the accusative of **ὅς / hos** / - “because of Whom”

τὰ πάντα / ta panta / - “are all things”

- 1-God the Father is the member of the Trinity who planned all things. He is the original cause. God planned the creation of the angels. Jesus Christ, in His undiminished deity, executed that plan. God planned the creation of the universe. Jesus Christ executed that plan. God planned the creation of the human race. Jesus Christ executed that plan. God planned the method of man’s salvation. Jesus Christ executed that plan.

2-The second qualification is:



διά / *dia* / plus the genitive of ὅς / *hos* / - “through Whom”

τὰ πάντα / *ta panta* / - “are all things”

TXL: “For it was proper for God, because of Whom are all things and through Whom are all things, ...”

- 1- God’s plan for our salvation was in compliance with all the rules of engagement for the appeal trial. It was proper in the sense that its execution was not in any way unfair to Lucifer and the fallen angels.
- 2- God, Who is the First Cause of all that exists in heaven and in the earth, is absolute righteousness and thus cannot be unfair. He has sovereign authority over all His creation and by means of absolute justice governs all the affairs of His creation.
- 3- His perfect righteousness and perfect justice insure that He will achieve the conclusion of His plan in a fair and just manner. In the process He will accomplish His objective which is to “bring many sons to glory,” the aorist active participle from the verb:

ἄγω / *ago* / - “having led”

πολύς + υἱός / *polus + huios* / - “many sons”

εἰς + δόξα / *eis + doxa* / - “to glory”

TXL: “For it was proper for God, because of Whom are all things and through Whom are all things, to bring many sons to glory, ...”

- 1- “Many sons” refer to Church Age believers. Jesus Christ in His resurrected humanity has been crowned with glory and honor. This is a glory which He eternally possesses in His undiminished deity.
- 2- During the Incarnation this glory was veiled, otherwise it would have been too vivid a testimony of His messianic status. Those alive during the Incarnation were challenged to evaluate Jesus as Messiah based on His words, His actions, His miracles, and their harmony with Old Testament prophecies.
- 3- The manifestation of His eternal glory would have been a revelation of His deity and would have been incompatible with the rules of engagement for the Incarnation.
- 4- Thus, *kenosis* was in fact one of the rules of engagement for the Incarnation. It required the Messiah to execute the divine plan for salvation totally by means of human attributes that were sufficient only when submissive to the prototype divine power system and the sustaining ministry of the Holy Spirit.
- 5- Consequently, during the Incarnation, our Lord veiled the preincarnate glory of His deity by giving up the outward appearance of His deity.