



The Inscrutable Question: Doctrine of *Kenosis*, Phil 2:6-9; *Kavoth*: Hebrew Word for Glory

- 11- *Kenosis* may be defined as follows:

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.

- 12- 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 [**κενόω / *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.

Philippians 2:9 - 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.

- 13- From this passage we are able to discern that Jesus Christ is undiminished deity but that during the period of the Incarnation chose to restrict the independent use of His divine attributes in compliance with the Father's plan for salvation and the rules of engagement for the appeal trial. This decision to voluntarily restrict the use of His divine attributes is known as *kenosis*.
- 14- Further, we discern that Jesus Christ is true humanity, thus taking on the form of man, i.e., without a sinful nature, which is a position of rank lower than the angels for the duration of the Incarnation.
- 15- The union of these divine and human natures into one personality is referred to as the *hypostasis*: the hypostatic union, the union of natures.
- 16- This hypostatic union is personal and eternal, thus Jesus Christ is presently seated at the right hand of the Father in heaven in hypostatic union.
- 17- It is to the resurrected Christ that God the Father imputed His own glory.

B. The Meaning of the Hebrew Word for "Glory":

- 1- First of all let's become familiar with the Hebrew vocabulary word for "glory": **כְבוֹד** / ***kabod*** /, pronounced, *kavoth*.
- 2- The original meaning of *kavoth* was "to be heavy" or "to have weight" and denoted the idea of carrying a burden. However, the weight of something can be experienced positively or negatively.
- 3- In a positive vein, *kavoth* came to signify wealth. The more money a person had the more "weight" he had to carry. The word also indicated large numbers as in Numbers 20:20 where "Edom came out against Israel with a *heavy force* and with a strong hand."



- 4- The development of the word's meaning brought to it the idea of both prosperity and responsibility. Those who accumulate "weight" do so by the accumulation of possessions. Good decisions based on establishment truth broaden future options which are manifest by the acquisition of wealth, power, and property.
- 5- With these assets however come responsibilities. When a person owns land, develops a business enterprise, or acquires large sums of money, proper management of these things requires assistance.
- 6- Thus the prosperous, wealthy man who owns a number of holdings must hire people to assist him in the management of these properties and assets. He then takes on obligations toward these individuals as well as his possessions.
- 7- He must meet payrolls and do so in a fair and just manner. He must be mindful about the safety of his people and his possessions. In the biblical world one of the major manifestations of wealth was the possession of herds of animals such as cattle and sheep. These animals had to be protected and cared for. Money had to be invested and then protected. All these things involve other people.
- 8- All of these responsibilities come together to place upon this person a great deal of "weight." This "weight" is identified by the Hebrew word *kavoth*.
- 9- When such a person acquires a large number of assets and deals honestly and fairly with all who assist him in their management, he is said to possess *kavoth* in a metaphorical sense.