

Physical Illustrations of Hypostasis: Light: Particles & Waves & Oil & Vinegar; Kenosis Defined; Shekinah Glory Disclosed, Matt 17:1-2; Glory Unveiled Permanently at the Session, Heb 1:2-3; Function of the Hypostatic Union During the Incarnation

25. The essence of deity cannot be changed since it is immutable, nor can the infinite be transferred to the finite.
26. Thus no attribute of deity could be changed, cancelled, or altered without destroying the Lord's deity. No attribute of His humanity could be changed, cancelled, or altered without destroying His humanity.
27. 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.

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.

28. 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.
29. 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.
30. This does not imply that they were surrendered or diminished. But the Lord did not utilize His divine attributes without restraint during the Incarnation.
31. This is called the doctrine of kenosis. It is derived from the Greek word **κενόω, kenoō (κένωσις, kenōsis)** which means to empty oneself or to deprive oneself of a proper function.
32. This *kenōsis* is described in our passage where Paul's use of the verb *kenoō* is translated "emptied":

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.

33. 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.
34. 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 the prototype spiritual life.

35. 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.
36. 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.
37. 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.
38. 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.
39. The glory of Christ was veiled, but never surrendered. This glory was temporarily revealed on the Mount of Transfiguration:

Matthew 17:1 - Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves.

v. 2 - And Jesus was transfigured before them; and His face shone like the sun, and His garments became as white as light.

40. The glorification of the humanity of Christ was not completed until He was resurrected, ascended, and seated at the right hand of the throne of God.

Hebrews 1:2 - God in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He ordered the dispensations.

v. 3 - And He is the radiance of His glory [δόξα, *doxa*: the Shekinah Glory] and the exact representation of His essence [ὑπόστασις, *hypostasis*: undiminished deity], and upholds all things by the word of His power [δύναμις, *dunamis*: omnipotence]. When He had made purification [καθαρισμός, *katharismos*: substitutionary spiritual death] of sins, He sat down [session] at the right hand of the Majesty on high.

41. In the hypostatic union the kenosis of the Lord's divine attributes also resulted in veiling His divine glory.

42. However, forbearance of using the divine attributes in no way implies that divine nature was changed, for to change any one of the divine attributes would result in a change of divine nature. Immutability forbids this.
43. Therefore, in the hypostatic union the divine and human natures were maintained without alteration which includes the fact there was no transfer of attributes from one to the other, no diminishment of the attributes of deity by the taking on human attributes and no aggrandizement of human attributes by the retention of divine attributes.
44. In other words, infinity cannot be transferred to the finite nor can the finite be transferred to the infinite. They must both remain independent and unaffected by the presence of the other.
45. But the presence of both natures in the Person of our Lord is what makes Him the unique personality of the universe. This is reflected by several seemingly contradictory concepts.
46. In the Incarnation, Christ could be simultaneously omnipotent and weak. He was capable of performing miracles but during His passion He was too weak to carry the cross.
47. Also, Christ could be simultaneously omniscient and ignorant. He was capable of knowing what others were thinking but as a child His true humanity had to acquire knowledge of Bible doctrine through spiritual growth.
48. Nevertheless, none of the events of the Incarnation caused the Lord to react by commission of sin. While in the hypostatic union, Christ remained impeccable in His true humanity.
49. There are two Latin phrases that summarize the principle of impeccability as it applies to our Lord's deity and His humanity.
50. With regard to His deity the phrase *non posse peccare* means "not able to sin." God cannot be tempted and it is even blasphemous to consider that He could sin.