

The Attackers: Walking in Darkness: Believers Are Enemies of the Cross of Christ, Phil 3:18–19, Who Keep Lying, 1 John 1:6; Those Who Follow Christ Walk in the Light, John 8:12, for the Purpose of Divine Good, Eph 2:10; the Great Power Experiments: the Prototype: Hypostatic Union & Kenosis; Jesus Memorized the Tripartite Hebrew Canon, Luke 24:44

Walking in Darkness:

1. Without a biblically-based inventory, one's character traits, behavior patterns, and lifestyle will exhibit the junk heap¹ of ideas accumulated during pre-salvation unbelief and post-salvation reversionism.

Philippians 3:18 - For many [**reversionists under the influence of evil**] keep walking concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they have made themselves the enemies of the cross of Christ,

Philippians 3:19 - Whose terminal death is destruction [**personal ruin**], whose God is his emotion, whose fame is by means of their dishonor [**conflagration of dead works at the Evaluation Tribunal of Christ**], who keep thinking about earthly things [**human viewpoint, human good, & evil**].

1 John 1:6 - If we contend that we have fellowship with Him and keep walking in darkness [**the cosmic systems**], we keep lying, and we do not live or practice the truth.

John 8:12 (1)² - Again, Jesus communicated doctrine categorically to them saying, "I keep on being light of the world. The one who follows Me will never walk in darkness [**the cosmic systems**], but will have the light of life.

¹ "Any unsightly or chaotic place" (Robert L. Chapman, ed., "junk heap," in *American Slang* [St. Louis: Harper & Row, Publishers, 1987], 249).

² Although John 7:53–8:11 may be an accurate representation of an historical event, it is not found in the oldest and best biblical manuscripts. Translators of the King James Version's New Testament used the Greek *Textus Receptus* which was based on tenth-century manuscripts. "... this narrative can hardly have belonged to the original text of John. It is absent from most of the oldest copies of the Gospel that preceded the sixth century and from the works of the earliest commentators. To say that it does not belong in the Gospel is not identical with rejecting it as unhistorical. It may be accepted as historical truth; but based on the information we now have it was probably not a part of the original text. It is lacking in the major papyri manuscripts of the early third century, in the great uncials that precede the sixth century, in some of the later uncials, and in a considerable number of the best cursive manuscripts" (Merrill C. Tenney, "The Gospel of John," in *The Expositor's Bible Commentary* [Grand Rapids: Regency Reference Library, 1981], 9:89, 91).

2. The concept of walking therefore has a dual application in Scripture. First there is the enabling power of the Holy Spirit to advance spiritually. Second, there is the inferior power of human energy that results in the regression of reversionism.
3. Walking in the light of Bible doctrine enables the believer to avoid the works accomplished in darkness by advancing in the protocol system while producing divine good.

Ephesians 2:10 - For you see we are His production, having been created in Christ Jesus for the purpose of good production [**good of intrinsic value achievements**], which God has decreed in eternity past that in the sphere of them we may walk [περιπατέω (*peripateō*): utilizing His predetermined protocol plan] in wheel-tracks of righteousness.

The Great Power Experiments:

1. For the purpose of our study the word “experiment” needs to be defined:

An operation or procedure carried out under controlled conditions in order to discover an unknown effect or law, or test or establish a hypothesis, or to illustrate a known law.³
2. In His omniscience, God knew how the experiment would turn out, but mankind must have the experiment unfold in time to challenge individual volition regarding the validity of the Lord’s claims of Messiahship.
3. The Bible reveals Jesus to be an historical personality and that His life and work were exercised within a prototype system that enabled Him to maintain impeccability.
4. Because His life and work were the subjects of Old Testament prophecies, the experiment involved the fulfillment of those prophecies.

³ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v.: “experiment.”

5. Had there be no messianic prophecies, then the experiment would have been carried out in order to prove an hypothesis or a theory.
6. But prophecy made the Incarnation of Christ an experiment designed to prove the reality of His Person and demonstrate the reality of His work: He *is* the Messiah and He *did* provide salvation for whosoever would believe in Him.
7. To accomplish these objectives, Jesus Christ, who possessed undiminished deity, had to take on the attributes of true humanity creating the hypostatic union:

The Person of the incarnate Christ consists of 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.

In the hypostatic union, the two natures of Jesus Christ are united without transfer of attributes—the attributes of deity and those of humanity always adhere to their corresponding natures. The attributes of His deity adhere to His deity and never become the attributes of humanity. The attributes of humanity always adhere to His humanity and never crossover to His deity. The humanity and deity of Christ are two separate natures, united in one Person forever.

8. In order to complete the experiment, there were certain attributes of our Lord's deity that He could not use on His own behalf: He could not use them to benefit, provide for, or glorify Himself.
9. Because He was perfect in His deity, He could not allow His immutability to crossover to his humanity in order to withstand temptations.
10. During the Incarnation, the Lord gave up the independent use of certain divine attributes in order to carry out the divine plan of salvation.
11. To accomplish His mission, Jesus had to rely on the enabling power of the Holy Spirit and a thorough knowledge of the Old Testament.

12. To avoid sin He had to know the Mosaic Law and keep it; to know his mission He had to know the writings of the prophets and fulfill them; to know the wisdom of the writings and assimilate them:

Luke 24:44 - Now He said to them [**the disciples**], “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses [**the Torah or Pentateuch**] and the Prophets [**the Navhiim**] and the Psalms [**the Kethuvim**] must be fulfilled.”

13. During the “silent years” between A.D. 12 and 30, our Lord memorized the Old Testament thus giving Him the inventory necessary to face any challenge the devil’s world would offer. He knew the information and the Holy Spirit gave Him the power to endure every test through application.