

The Prototype Divine Dynasphere: Hypostatic Union, Rom 1:3–4; Eph 1:19–20; the Necessity for Kenosis During the Incarnation; the Lord's Sovereign Decision to Deprive Himself of the Use of Divine Attributes; Phil 2:7; Kenosis Illustrated

19. The great power experiment conducted in the operational system beings at the spiritual birth of a Church Age believer and terminates at his physical death.
20. The great power experiment for the Church Age began at Pentecost and will terminate at the Rapture of the church.
21. The great power experiment for the prototype system is addressed in Scripture including:

Romans 1:3 - Concerning His Son, who was born of a descendant of David according to the flesh [true humanity],

v. 4 - who was declared the Son of God [undiminished deity] with power [the great power experiment through the prototype system] by the resurrection [propitiation] from the deaths [spiritual and physical], according to the Spirit of holiness, Jesus Christ our Lord.

Ephesians 1:19 - And what is the surpassing greatness of His power to us [the operational divine dynasphere for the great power experiment of the Church Age] who have believed for the working of His superior power

v. 20 - which He put into operation by means of Christ [the prototype divine dynasphere for the great power experiment of the Incarnation] when He raised Him from the dead and seated Him at His own right hand in heavenly places.

22. The method by which the deity of Christ did not interfere with the prototype spiritual life of Jesus during the Incarnation is the subject of great speculation among theologians but which is answered in Philippians 2:7 by the phrase "He deprived Himself":

Philippians 2:7 - but He deprived Himself of the proper function of deity when He had received the form of a bonds slave although He had been born in the outward likeness of men.

The verse begins with the adversative conjunction **ἀλλά (alla)**, translated "but," which sets up a contrast between the deity of Christ as a "gain to be seized and held" and the personal sacrifice of "deprivation."

"He deprived Himself" is made up of two words, the reflexive pronoun **ἑαυτός (heautos)**, translated "Himself," indicating a voluntary action by the sovereignty of Christ.

The voluntary act is the divine choice by the Second Person of the Trinity to become true humanity. The successful execution of the Father's plan for salvation is dependent upon this free-will decision by Jehovah-Adonai.

In doing so, He must take on the essence of true humanity while depriving Himself of the use of his divine attributes. The word for this deprivation is aorist active indicative of the verb **κενόω (kenoō)**.

The aorist tense is constative: it contemplates the action in its entirety and gathers it into a single whole.

The active voice indicates that His deity made a voluntary decision to withhold the function of His divine attributes whenever such action would grant His humanity an advantage not enjoyed by human essence.

The indicative mood is declarative for a statement of fact: the deity of Christ deprived Himself of the use of divine attributes during the Incarnation.