

Did Christ Lose His Deity When He Became A Man?

The Kenosis of Christ Christology Session 8

Introduction:

- One of the most humbling acts in history was when President Lincoln had to manage the ego of Gen. George B. McClellan. McClellan boasted of being a great military leader, but in reality, he was a poor strategist and not aggressive. Lincoln thought that by commissioning McClellan as "General-in-Chief, that McClellan might be motivated.

When Lincoln hoped for some communication from him, he went with two of his staff members to visit this man nicknamed "Young Napoleon." When McClellan was found to be at a wedding, they waited an hour for him. When McClellan returned, he ignored the president and went to bed.

Lincoln's associates were livid, but Lincoln merely arose and headed home. He commented "This is no time to be making points of etiquette and personal dignity. I would hold McClellan's horse if he will only bring us success."

- As we see a great leader displaying humility, it is only a shadow of the great humility of Christ who being fully God became fully man.
- What happened when Christ descended from heaven to earth?
- Was Christ still fully God when He became a Man?
- Did He lose any of His deity when He was confined to flesh or made incarnate?

I. His Humble State (Kenosis)

A. The Kenosis Passage (Philippians 2:5-8)

Philippians 2:5-8 "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."

1. The Deity Of Christ

Philippians 2:6 ⁶who, being in the form of God, did not consider it robbery to be equal with God,

a. Jesus Is In The Form Of God

- "being" or "existing" = Gr. *hyparchon* = the tense is a present participle (in contrast to aorist/past) which suggests that Christ is already existent or continually existent (cf. Acts 7:55)

- Ron Rhodes points out that: "... the word *being* ... is a present-tense participle and carries the idea of *continued existence* as God. Here the thought is that ' Christ always has been in the form of God with the implication that He still is." (*Christ Before The Manger*, p. 194)
- Christ's preexistence and eternity is demonstrated in this forceful tense.
- "form" – Gr. *Morphe* (ie/ metamorphosis, morphing)
 - "Form" is not a similarity, but the essential form including the whole nature and essence of His deity
 - In Gr. Philosophy & NT, *morphe* means "that which is intrinsic and essential to the thing" (Ryrie)
 - Warren Wiersbe: Form = "Outward expression of the inward nature" (*Be Joyful*)
 - Ryrie: "If 'form of God' implies anything less than fully God, then 'form of a bondservant' in Philippians 2:7 would have to mean that on earth Christ was something less than a servant." (*Basic Theology*, p. 261)
 - MacArthur/Mayhue: "'Form' ... stresses the essence of a person's nature – his continuous state or condition ... that specifically denotes the essential, unchanging character of something – what it is in and of itself." (*Biblical Doctrine*, p. 259)

b. Jesus Is Equal With God

- "equal" = Gr. *Isos* (ie/ isosceles triangles with 2 equal sides)
 - Stated as an assumption, Christ did not consider it "robbery to be equal with God." He did not grasp firmly to retain His reputation, but He let it go freely.
- "robbery" = selfish hanging on to, grasping
 - Christ willing to give up the reputation, glory & splendor of being God to take on form of a man
 - Opposite of Lucifer (Ezek 28) who wanted to be like God & grasped for it
 - Jesus Is God:
 - Col 1:19; 2:9 "All the fullness of the Godhead"
 - 1 Tim 1:11 "blessed God"
 - Tit 2:13 "Our great God & Savior, Jesus Christ"
 - Heb 1:8 – God calls Christ God
 - Commentator Gordon Fee gives us a clear definition of "robbery": "*arpagmos* is a noun formed from a verb that means to 'to seize, steal [hence the KJV's 'robbery'], snatch, take away.' Although its meaning has been much debated, there is a growing consensus that its probable sense leans toward something like either "a matter of

grasping or seizing” or “something grasped for one’s own personal advantage.” In the first option the emphasis lies on the verbal side of the noun, on the idea of “seizing” as such. Thus Christ did not consider “equality with God” to consist of being “grasping” or “selfish”; rather he rejected this popular view of kingly power by pouring himself out for the sake of others. The alternative, which is probably preferable, is to see the word as a synonym of its cognate *harpagma* (“booty” or “prey”), which in idioms similar to Paul’s denotes something like “a matter to be seized upon” in the sense of “taking advantage of” it.” (*Philippians: The IVP New Testament Commentary Series, Vol. 11, p. 94*)

2. The Humanity Of Christ

Philippians 2:7 ⁷but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

a. Jesus Released His Reputation As God

- *heauton ekenōsen*
- KJV: “emptied Himself”
- NKJV: “made Himself of no reputation”
- NASB (1995): “emptied Himself”
- ESV: “made himself nothing”
- NIV: “made himself nothing”
- NLT: “he gave up his divine privileges”
- The Message: “he set aside the privileges of deity”

- “nothing” = *ekenosen* – to empty
 - from Gr. root *kenoo* (where *kenosis* comes from)
 - MacArthur/Mayhue: “... *kenoo* means ‘to make void,’ ‘to nullify,’ or ‘to make of no effect.’” (*Biblical Doctrine*, p. 260)

- “What is meant is that the heavenly Christ did not selfishly exploit His divine form and mode of being, but by His own decision emptied Himself of it or laid it by, taking the form of a servant by becoming man.” (Kittel, Bromily & Friedrich, ed., *Theological Dictionary of the New Testament*, Vol. 3, p. 661, Logos edition)

- “Paul’s statement that Christ made himself ‘nothing’ in the Incarnation involves three basic issues: the veiling of his preincarnate glory, a voluntary nonuse of some of his divine attributes, and the condescension involved in taking on the likeness of men.” (Rhodes, p. 195)

- Rhodes continues: “Scripture indicates that it was necessary for Christ to give up the *outer appearance* of God in order to take upon himself the form of man. Of course, Christ never actually *surrendered* his divine glory ... It

was necessary for Jesus to *veil* his preincarnate glory in order to dwell among mortal men." (p. 195)

- MacArthur/Mayhue: "... it is the wrong question to ask, of what did Christ empty himself? Christ himself is the object of this emptying; he nullified *himself*. As the King James Version translates it, he 'made himself of no reputation' (Phil 2:7)... He emptied himself not by pouring out portions of his deity but by adding to himself full and true humanity. His was an emptying by addition, not by subtraction." (*Biblical Doctrine*, p. 260)
- It must be clear that Jesus **did not** give up any aspect of His divinity, less He cease being God.
- Christ did not empty any attributes, but veiled them.
- Christ, as God, is immutable (unchangeable) and eternal.

b. Jesus Took On The Form Of A Servant

- *Morphe* again – the ultimate expression of servanthood wrapped up in Christ
- "Form" = "outward appearance" (Arndt & Gingrich)

2 Corinthians 8:9 ⁹For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

- "The passage does not state that Christ ceased to exist in the form of God, but rather that He added the form of a Servant." (Walvoord, p.139)
- "The word *morphei*, translated "form," speaks of the outward appearance or manifestation....In becoming Man He took upon Himself the form of a Servant, that is, the outward appearance of a Servant and the human nature which corresponds to it." (Walvoord, p.139)
- "This included taking the form (*morphe*) of a slave. Yet in this form He was no less at the same time in the form of God though His glory was veiled to most. To take the form of a slave He had to be human." (Ryrie, p. 261)
- Tony Evans elucidates: "He was 'in the form of God,' but took on 'the form of a bond-servant,' a slave. Paul's use of this term is important. Why didn't he just say Jesus took on the form of a human being? That would be humiliation enough for God. There's a Greek word for humanity in general Paul could have used here, or he could have used the word that meant a male as opposed to a female.

"But Paul used neither of these. Instead, he chose the more specific term *doulos*, which means slave. In other words, Jesus became a particular kind of man, a slave, the lowest position a person could become in the Roman world. He wasn't born in a mansion or a king's palace, but in a dirty stable among

the animals. And He was wrapped in cheap death clothes. Jesus went as low as He could possibly go." (*Who Is This King Of Glory: Experiencing The Fullness Of Christ's Work In Our Lives*, p. 58)

- MacArthur/Mayhue: "But the Master willingly submitted himself to the life of a slave (Phil 2:7; cf. 2 Cor 8:9). He surrendered the preincarnate glories from which he came. He left the worship of saints and angels to be despised and rejected by men (Isa 53:3), submitting himself to misunderstanding, denials, unbelief, false accusations, and every sort of reviling and persecution. As the Son of God, he had every right to exercise his divine prerogatives at will. Yet as the suffering servant of Yahweh, he surrendered himself to the will of the Father in everything (John 5:19,30)... His internal divine glory was still present, though temporarily veiled by him being in the form of a servant." (*Biblical Doctrine*, p. 260)

c. Jesus Was In The Likeness Of Man

- "likeness" = Gr. *Homoiomati*
 - though He existed in the form of God, He came in the likeness of man
 - Note: Christ did not give up His deity

3. The Humility Of Christ

Philippians 2:8 ⁸And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

a. Jesus Adopted The Appearance Of Man

- "appearance" or "fashion" (KJV) = Gr. *schemati*
- "The word 'fashion' (*schemati*) indicates the more transient manifestation of humanity such as weariness, thirst and other human limitations." (Walvoord, p. 140)
- "He was found in the appearance (*schema*) of a man. This word refers to that which is outward; i.e., in actions, dress, manners, and all appearances He was a man. Thus He humbled Himself and became obedient to death on a cross, the epitome of shame." (Ryrie, p. 261)

b. Jesus Humbled His Stature

c. Jesus Became Obedient To The Point Of Death On The Cross

B. The Kenosis Definitions

- "In the *kenosis* Christ emptied Himself of retaining and exploiting His status in the Godhead and took on humanity in order to die." (Charles Ryrie, *Basic Theology*, p. 262)

- “The act of kenosis...mean[s] that Christ surrendered no attribute of Deity, but that He did voluntarily restrict their independent use in keeping with His purpose of living among men and their limitations.” (John Walvoord, *Jesus Christ Our Lord*, p. 144)
- “Kenosis...is...that Christ as the incarnate Logos possessed all the divine attributes though He operated with self-restricted use of them.” (Lewis Sperry Chafer, *Systematic Theology*, Vol. 1, p. 235)
- “It meant a laying aside of glory (the real kenosis); a voluntary restraint of power; and acceptance of hardship, isolation, ill-treatment, malice, and misunderstanding; finally, a death that involved such agony —spiritual, even more than physical...it meant love to the uttermost for unlovely men, who ‘through his poverty, might become.’” (J. I. Packer, *Knowing God*, p. 55)
- “The humiliation or self-emptying of Christ means that his preincarnate glory was veiled.” (Robert Lightner, *Handbook of Evangelical Theology*, p. 84)
- “In his incarnation, Christ voluntarily yielded the independent exercise of his divine attributes to the will of his heavenly Father.” (*Biblical Doctrine*, p. 258)

C. The Kenosis Doctrine

- Charles Ryrie summarizes the history of this doctrine: “The question of Christ’s self-emptying or *kenosis* (from the verb in Phil. 2:7) has been discussed throughout church history. The Synod of Antioch in 341 said that Christ emptied Himself of ‘the being equal with God’ while clearly defending the full deity of Christ. During the Reformation the discussion centered on the possibility of Christ emptying Himself of the attributes of omnipotence, omniscience, and omnipresence without affecting essential Deity. In the seventeenth century some boldly asserted that Christ was actually less than divine. But the nineteenth century brought an almost new form of Christology with the appearance and spread of many false ideas of the *kenosis*. This was due to the fact that that century saw the rise of many new scientific theories like evolution and radical criticism. It also brought an emphasis on the rediscovery of the “real” humanity of Jesus and with it the magnitude of His self-denial and self-emptying.” (*Basic Theology*, p. 260)

1. *Kenosis Does Not Involve:*

a. Giving Up His Deity

1) Old Heresies On Kenosis:

- a) **Nestorianism** – 2 distinct persons in 1 body, split personality
- b) **Ebionism** – Jesus was a mere man
- c) **Arianism** – Jesus is similar to God, but not the same as God
- d) **Marcionism** – Jesus was not human
- e) **Apollinarianism** – Jesus was not completely human (divine logos replace human mind & spirit)

- f) **Eutychianism / Monophysitism** – Jesus is neither human or divine, but a mix of both

* The Council Of Chalcedon formed the definitive statement on His Kenosis

2) Kind-Of-Old Heresies:

- A.B. Bruce, *The Humiliation Of Christ* (cited by Walvoord), discusses 4 errors propagated in church history about the Kenosis:
 - a) **Absolute Dualistic Type** (Thomasius of Erlangen) believed that Christ gave up the relative and physical attributes of God (omnipresence, omniscience and omnipotence) to become man. But God cannot change His nature and Christ did express these attributes at times.
 - “Thomasius of Erlangen, one of the first and leading proponents, ‘. . . distinguishes between the absolute and essential attributes of God,’ and taught that omniscience, omnipresence, and omnipotence ‘. . . are not essential to the Godhead...’” (Charles Buntin, “The Empty God”)
 - b) **Absolute Metamorphic** (W.F. Gess) becomes more radical in not only believing that Christ gave up His attributes in the incarnation, but that Christ was not entirely human either. Jesus lost His divine consciousness but gradually reassumed His divinity.
 - “At the incarnation (Jesus) literally ceased from His cosmic functions and His eternal consciousness, and reduced Himself absolutely to the conditions and limits of human nature so that His consciousness became purely that of a human soul” (quoted by Louis Berkhof, *History Of Doctrine*, p. 121)
 - c) **Absolute Semi-Metamorphic Type** (Ebrard) held that divine properties were disguised as a human existence. Christ changed from the God-mode to the Man-mode. This view denies that Christ is God and Man simultaneously.
 - Charles Hodge points out: “Ebrard puts the doctrine in a somewhat different form. He holds that the Logos reduced Himself to the dimensions of a man; but at the same time retained and exercised his divine perfections as the second person of the Trinity.” (*Systematic Theology, Vol 2:434*, Logos Edition)
 - d) **Real But Relative** (Martensen) gets close, but not close enough. This view believes that Christ was God, but that His human experiences were only in the realm of the human consciousness. Christ incorporated His divine attributes into His human nature. But Christ was still omniscient and omnipotent when He wanted to be.

- "Our doctrine of Christ's humiliation will be better understood if we put it midway between two pairs of erroneous views, making it the third of five. The would be as follows: (1) Gess: The Logos gave up all divine attributes; (2) Thomasius: The Logos gave up relative attributes only; (3) True View: The Logos gave up the independent exercise of divine attributes; (4) Old Orthodoxy: Christ gave up the use of divine attributes; (5) Anselm: Christ acted as if he did not possess divine attributes." (A.H. Strong, *Systematic Theology, Volume 2* p. 704 – quoted in Lightner, p. 84)

3) Fairly Recent Heresies

- Wayne Grudem summarized the heresy: "Beginning with this text, several theologians in Germany (from about 1860–1880) and in England (from about 1890–1910) advocated a view of the incarnation that had not been advocated before in the history of the church. This new view was called the 'kenosis theory,' and the overall position it represented was called 'kenotic theology.' The *kenosis theory* holds that Christ gave up some of his divine attributes while he was on earth as a man. (The word κενόσις is taken from the Greek verb κενόω, [G3033](#), which generally means 'to empty,' and is translated 'emptied himself' in [Phil. 2:7](#).) According to the theory Christ 'emptied himself' of some of his divine attributes, such as omniscience, omnipresence, and omnipotence, while he was on earth as a man. This was viewed as a voluntary self-limitation on Christ's part, which he carried out in order to fulfill his work of redemption." (*Systematic Theology*, p. 551)

a) Christ is a limited man without a full understanding of his deity (Bultmann)

b) Christ laid aside His all His attributes (Gore)

- 1889, Bishop Gore, in England, stated that "in becoming man the Son had given up His divine knowledge of matters of fact, though retaining full divine infallibility on moral issues." (Packer, *Knowing God*, p. 52)

c) Christ laid aside some of His attributes

d) Christ reduced the concentration of His attributes

- Grudem: "But does [Philippians 2:7](#) teach that Christ emptied himself of some of his divine attributes, and does the rest of the New Testament confirm this? The evidence of Scripture points to a negative answer to both questions. We must first realize that no recognized teacher in the first 1,800 years of church history, including those who were native speakers of Greek, thought that 'emptied himself' in [Philippians 2:7](#) meant that the Son of God gave up some of his divine attributes." (*Systematic Theology*, p. 551)

4) Modern Heresy

- **“Faith” movement**

- “Jesus didn’t come to earth as God; He’d come as a man. He’d laid aside His divine power and had taken on the form of a human being – with all its limitations.” (Kenneth Copeland, cited by Rod Rosenblatt, *Who Do TV Preachers Say That I Am? The Agony Of Deceit*)
- “They [orthodox Christians] mistakenly believe that Jesus was able to work wonders, to perform miracles, and to live above sin because He had divine power that we don’t have...They don’t realize that when Jesus came to earth, He voluntarily gave up that advantage [deity] living His life here not as God, but as man. He had no innate supernatural powers. He had no ability to perform miracles until after He was anointed by the Holy Spirit...He ministered as a man anointed by the Holy Spirit.” (ibid)

b. **Giving Up Any Of His Attributes As God**

- Renald Showers points out the errant position: “Advocates of this view would argue that because Jesus Christ grew in wisdom as a child (Lk 2:52), He must not have been omniscient (all-knowing). Because he experienced physical weariness and could be beaten, scourged, and crucified by human beings, He must not have been omnipotent (all-powerful). Because He resorted to walking or taking a boat to get from one location to another, He must not have been omnipresent (everywhere present at the same time).” (“The Kenosis Of Jesus Christ,” *Israel My Glory*, June/July, 1998, p. 21)
- For Christ to have given up any of His attributes would have been contradictory to Colossians 2:9.

Colossians 2:9 ⁹For in Him dwells all the fullness of the Godhead bodily;

- Christ still retained His omniscience

John 2:24 ²⁴But Jesus did not commit Himself to them, because He knew all men,

- Christ retained His omnipresence

John 1:48 ⁴⁸Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

- He also rebuked the wind, calmed the storm, knew where the fish with the coin was and was able to cast out demons.

- “To say that Jesus surrendered even one divine attribute is to say that Jesus is less than God, and therefore not God at all! See, if God is deprived of even one attribute, then He is not fully deity.” (Hank Hanegraaff, CRI Perspectives, date unknown)
- “If Christ did not possess all the attributes of the Godhead, it could not be said that He possessed a true deity. As the attributes belong to the essence, it is impossible to subtract any attributes without changing the character of the essence of God.” (Walvoord, p. 142)
- “The kenosis did not involve the abandonment of any of the attributes or other elements of the nature of deity – something that God, being immutable, could not do. Otherwise Jesus would be less than God.” (Witmer, p. 79)
- Grudem: “If it were true that such a momentous event as this happened, that the eternal Son of God ceased for a time to have all the attributes of God—ceased, for a time, to be omniscient, omnipotent, and omnipresent, for example—then we would expect that such an incredible event would be taught clearly and repeatedly in the New Testament, not found in the very doubtful interpretation of one word in one epistle. But we find the opposite of that: we do not find it stated anywhere else that the Son of God ceased to have some of the attributes of God that he had possessed from eternity.” (p. 552)

2. *Kenosis Does Involve:*

a. **Adopting A Form Of A Servant Man**

Philippians 2:7 but emptied himself, by taking the form of a servant, being born in the likeness of men.

2 Corinthians 8:9 ⁹For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

- *Morphe theou – morphe doulou*
- A servant Man was added to His full divine nature
- Nothing was subtracted from Christ
- J. I. Packer writes: “He was no less God then [in the Incarnation] than before; but He had begun to be man. He was not now God *minus* some elements of His deity, but God *plus* all that he had made His own by taking manhood to Himself. He who *made* man was now learning what it felt like to *be* man.” (*Knowing God*, p. 50)
- Paul Enns points out that “emptying” is not subtraction, but addition: “Christ took to Himself an additional nature. The context of Philippians 2:7 provides

the best solution to the *kenosis* problem. The emptying was not a subtraction but an addition. The four following phrases (Phil. 2:7–8) explain the emptying: “(a) taking the form of a bond-servant, and (b) being made in the likeness of men. And (c) being found in appearance as a man, (d) He humbled Himself by becoming obedient to the point of death.” The ‘emptying’ of Christ was taking on an additional nature, a human nature with its limitations. His deity was never surrendered.” (*Moody Handbook Of Theology*, p. 228)

- Grudem adds “the text *does* describe what Jesus did in this ‘emptying’: he did not do it by giving up any of his attributes but rather by “taking the form of a servant,” that is, by coming to live as a man, and “being found in human form he humbled himself and became obedient unto death, even death on a cross” ([Phil. 2:8](#)). Thus, the context itself interprets this ‘emptying’ as equivalent to ‘humbling himself’ and taking on a lowly status and position.” (*Systematic Theology*, p. 551)
- As Man, Christ would suffer and die
- At the resurrection, Christ’s humanity was glorified

John 17:5 ⁵And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

- Christ did not give up His divinity only to reassume it at the resurrection. He always possessed His full deity or He would have ceased being God.
- Christ did not add a human nature to His **divine nature**, but to His **person**

b. Possessing All His Divine Attributes, Yet Voluntarily Restricting Himself Of The Use Of Some Of Them At Certain Times

Philippians 2:6 ⁶who, being in the form of God, did not consider it robbery to be equal with God,

Colossians 2:9 ⁹For in Him dwells all the fullness of the Godhead bodily;

- Christ voluntarily shelved His relative attributes – omniscience, omnipotence, omnipresence – but He never relinquished them
- Christ did draw upon the power of the Holy Spirit to perform some miracles (Mt 12:28; Lk 4:14-18). Christ voluntarily became dependent upon the Holy Spirit to perform these miracles on these two occasions, but He Himself was the source of power for the hundreds of other miracles He performed.
- Christ occasionally asked for information
 - Christ did not know who touched His garment (Mk 5:30)
 - Christ asked the number of loaves available (Mk 6:38)
 - Christ did not know when His return would be (Mk 13:32)

c. Not Using His Divine Attributes To Benefit Himself Personally

- “He did not use His divine attributes to benefit Himself. He did not use them to make His human life easier. He voluntarily submitted to the limitations common to humanity.” (Renald Showers, “The Kenosis Of Christ”, *Israel My Glory*, June/July, 1998)

d. Giving Up The Right To The Reputation As God

2 Corinthians 8:9 “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”

e. Veiling His Divine Glory, But Not Surrendering It

- Christ prayed for His glorious appearance to be restored eventually

John 17:5 “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

- Christ momentarily resumed His glorious appearance at the Transfiguration

Matthew 17:2 “He was transfigured before them. His face shone like the sun, and His clothes became as white as light.”

f. Submitting Himself Voluntarily To God The Father

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HAVE THIS
MIND AMONG
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WHICH IS
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JESUS.

EQUAL
— with —
GOD

WHO, THOUGH HE WAS IN THE FORM OF GOD, DID NOT COUNT EQUALITY WITH GOD A THING TO BE GRASPED

SET ASIDE
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BUT MADE HIMSELF NOTHING TAKING THE FORM OF A SERVANT

BECAME
— fully —
HUMAN

BEING BORN IN THE LIKENESS OF MEN, AND BEING FOUND IN HUMAN FORM

LIVED
— a perfect —
LIFE

HE HUMILED HIMSELF BY BECOMING OBEDIENT

DIED
— on a —
CROSS

TO THE POINT OF DEATH, EVEN DEATH ON A CROSS

HIGHLY
— exalted —
BY GOD

TO THE GLORY OF GOD THE FATHER!

THAT JESUS CHRIST IS LORD

AND EVERY TONGUE CONFESS

IN HEAVEN & ON EARTH & UNDER THE EARTH

EVERY KNEE SHOULD BOW

SO THAT AT THE NAME OF JESUS

THE NAME THAT IS ABOVE EVERY NAME

AND BESTOWED ON HIM

GOD HAS HIGHLY EXALTED HIM

THEREFORE

PHILIPPIANS 2:5-11