

(b) Stages in this state

- [1] The act of incarnation itself, as the Lord Jesus Christ
(Note: This title -- the "Lord Jesus Christ" -- may be viewed as encompassing three aspects of the Person of the Mediator: "Lord" as referring to His divine name; "Jesus" as referring to His human name; and "Christ" as referring to His messianic title.)
- [2] The obedience of Christ, as a feature of His entire life
- [3] The sufferings of Christ
 - [a] both in life and in death
 - [b] both in body and in soul/spirit
- [4] The death of Christ
- [5] The burial of Christ
- [6] Christ's continuance, for a time, under the power of death (sometimes referred to as 'the descent into Hades')

(3) The incarnate State of Exaltation

(a) Nature of this state

- [1] Christ passed from under the demands and the curse of the law
- [2] Christ entered into the blessings of salvation as the Mediator, the one who fulfilled all of the conditions of the Covenant of Grace
- [3] Christ was crowned with honor and glory
- [4] Christ will be crowned as King of kings, and Lord of lords.

(b) Stages in this state

- [1] The resurrection of Christ
- [2] The post-resurrection manifestations of Christ to His disciples
- [3] The ascension of Christ
- [4] The session of Christ at the Father's right hand (the place of favor and honor)
- [5] The second coming of Christ

(4) The "Special Problem" of the Kenosis: the "Self-Emptying"

The passage out of which this 'special problem' arises is, of course, Phil. 2:5-11. Let us look first at the exegetical aspects of the problem; then let us look at the theological aspects.

The first part of verse 6 may be rendered "He who, existing in God's form" (Lenski); or "He, remaining in the form of God" (Buswell). The participle ὑπάρχων is felt by a number, of interpreters to mean more than simple "being", as expressed by εἰμί. As Lenski points out, "In the one instance we have existence as such, in the other we have being