

1 John 2:27 And as for you, the anointing which you received from Him [**the filling of the Holy Spirit**] abides in you and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

The Cerinthians were teaching a doctrine that denied the hypostatic union which is correctly defined as:

The presence of two natures, undiminished deity, and true humanity, in the one person of Jesus Christ. Both natures are inseparably united without loss or mixture of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.

Zane C. Hodges offer this synopsis:

The Revisionists ... claimed that Jesus was *not* the Christ (1 John 2:22). [They] regarded the "Christ" as a spiritual being who descended on the man Jesus at His baptism but left Him to die alone. Thus, the work of the cross was not a sacrifice offered up by God's Son, but the death of a mere man. Therefore, what saving value could it have?⁵

To make certain that the believers in the church of Asia Minor were not deluded and deceived by the theology of the Cerinthians, John sought to provide for them witnesses that could testify to the principle of the hypostatic union, confirm that Jesus was the Son of God, and that He was a sinless man qualified to die as a substitute for the entire world.

John chose to use terminology that he used in his Gospel to describe the uniqueness of the death of Christ. On that occasion, John uses a medical witness to confirm the Lord's physical death:

John 19:30 When Jesus, therefore, had received the cheap wine, He said, "It is finished now with results that go on forever." And He bowed His head and dismissed His human spirit.

⁵ Zane C. Hodges, *The Epistles of John: Walking in the Light of God's Love* (Irving, TX: Grace Evangelical Society, 1999), 219.



John 19:31 The Jews, therefore, because it was the preparation for the feast of unleavened bread and thus the bodies should not remain upon the cross on the Sabbath day (because the Sabbath day was a high day), asked Pilate that their legs might be broken and that they might be taken away.

v. 32 Then came the soldiers and broke the legs of the first man and of the other man who was crucified with Him.

v. 33 But when they came to Jesus and saw that he was dead already, they didn't break His legs;

v. 34 But one of the soldiers pierced His side [πλευρά (*pleurá*), the chest cavity] with a spear [penetrating the heart] and immediately there came out blood and water [αἷμα καὶ ὕδωρ (*haíma kai húdōr*) blood clots and serum].

To anyone watching the crucifixion from a distance, as John did, the only positive proof of physical death was seeing blood separated into clots and serum. This is exactly what occurs when the heart is punctured following physical death.

John 19:35 And he [**John**] that saw it bears witness, and his witness is true; and he knows that he communicates the truth in order that you may believe.

Incipient, or early, Gnosticism also claimed that there was no resurrection because the "Christ Spirit" had left Jesus on the cross and thus the man Jesus simply fainted and was later revived.

The witness of John records for us in Scripture the testimony of medical science that Jesus experienced physical death on the cross. He did *not* faint. He *was resurrected* on the third day.

John, who was a witness to the blood clots and the serum, records his deposition into the record of Scripture by testifying about the undeniable medical proof of our Lord's physical death.

Now in First John, the Apostle returns to the field of medicine to prove the principle of the hypostatic union, that Jesus is the Christ, born of a virgin, free of the sin nature, filled by the Holy Spirit, and inseparably united with undiminished deity forever.

John's statement is a part of the biblical record which clearly reveals what we may describe as the biblical, physiological, medical, genetic proof:

1 John 5:4 All those who have been born of God overcomes the world. This is the victory that overcomes this cosmic system—our faith.



1 John 5:5 Who is the one who overcomes the cosmic system? No one else, but he who has come to believe that Jesus is the Son of God.

v. 6 He is the one Who came by water and blood clots, Jesus Christ; not with the water only, but with the water and with the blood clots [forensic confirmation of physical death].

v. 7 And it is the Holy Spirit who bears witness, because the Spirit is truth.

v. 8 For there are three that bear witness, the Holy Spirit [Creator] and the water [the Word of God] and the blood [ὕδωρ καὶ αἷμα (*húdōr kai haíma*): salvation]; and the three are in agreement [forensic confirmation: “the application of scientific knowledge to legal problems; *esp*: scientific analysis of physical evidence (as from a crime scene)].⁶ (EXT)

In order to establish that Jesus Christ is the Son of God, John takes us back to the Virgin Birth.

The Necessity for our Lord's Virgin Birth:

1. Adam's original sin is the origin of the old sin nature in the human race Romans 5:12. Therefore, there is a symbiotic relationship between Adam's original sin and the old sin nature.
2. It is Adam's original sin that established the genetic origin of the sin nature, not *Ishshah's* personal sin.
3. Adam's sin was deliberate; the woman was deceived. Therefore, the old sin nature is transmitted through the twenty-three male chromosomes, which fertilize the female ovum in intercourse.
4. This imputation of Adam's original sin to the old sin nature is a facsimile of Adam at the point of his fall in the Garden. In this real imputation at birth, there are two factors: (1) Adam's original sin and (2) the old sin nature.
5. All the cells in your body are contaminated by the old sin nature. When God the Father imputes Adam's original sin to the old sin nature, spiritual death results.
6. Virtually all the cells in a human body possess 46 chromosomes. In procreation, human gametes possess half this number at 23.
7. All the other cells in the female body are contaminated by the old sin nature since each contain 46 chromosomes including the old sin nature.

⁶ Merriam-Webster's Collegiate Dictionary, eleventh ed. (Springfield: Merriam-Webster, Inc., 2014), “forensic.”



8. Although both the man and the woman in the Garden were equally guilty, the woman's sin of ignorance was the reason she became the bearer of the embryo.

1 Timothy 2:13
and then Eve.

For it was Adam who was first created,

v. 14

And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

9. While both man and woman are carriers of the old sin nature, only the man can transmit the sin nature through the fertilization of the female ovum.
10. Since it is only the male's twenty-three chromosomes that carry the old sin nature and not the female's, this means that if a woman could have a virgin pregnancy, i.e., if her ovum could be fertilized apart from male copulation, the progeny could be born into the world without an old sin nature.
11. Therefore, such a person would be born without a sin nature. Adam's original sin could not be imputed to that person since there would be no affinity required for the imputation.
12. This circumstance occurred in Mary's pregnancy since Joseph (1) had not married Mary at this point and therefore (2) had not had a sexual relationship with her.
13. This situation actually occurred once in human history with the pregnancy of the human fetus of Jesus Christ and His ultimate physical birth in Bethlehem, an event described as the Virgin Birth of Jesus, the Messiah.
14. NOTE: This was not a miracle. The system that would ultimately provide a solution by which a Messiah figure could enter human history and be the target for the imputation of the sins of all mankind was now in place.
15. This was how our Lord was born as the last Adam. The first Adam was created perfect; the last Adam, Jesus Christ, was born perfect. Jesus Christ was the facsimile of Adam before the fall.
16. Mary, with an old sin nature, was still a virgin when she became pregnant for the first time with our Lord. Matthew 13:55 and Mark 6:3, Mary's other children are mentioned, so we know she eventually copulated with Joseph. She had at least two daughters and four sons, at least six children by Joseph. There is no such thing as the perpetual virginity of Mary.
17. Mary's virgin pregnancy occurred when God the Holy Spirit fertilized the female ovum. He provided twenty-three perfect chromosomes to fertilize her twenty-three perfect chromosomes which were uncontaminated by the old sin nature.



18. In this way, Mary had a virgin pregnancy that culminated in a **παρθένογένεσις** (*parthénogénesis*): “virgin birth,” the arrival of our Lord's humanity into the devil's world.
18. The virgin pregnancy resulted in the virgin birth, thus excluding the old sin nature from the humanity of Christ.
19. Remember that while Mary was a virgin, she was not perfect or impeccable. Only her virgin-born Son was absolutely perfect at birth.
20. Mary received at birth the imputation of human life to her soul and the imputation of Adam's original sin to her old sin nature; so she was not perfect.
21. But in the case of her Son, Jesus, God the Father imputed human life to his human soul, but divine justice could not impute Adam's original sin since there was no target, no home, no antecedence, no affinity, there being no genetically-formed old sin nature in Him.
22. No old sin nature means no imputation of Adam's original sin. A real imputation cannot occur without a target, affinity, or antecedence.
23. It is the virgin birth that is the basis for redemption, because it provided the world with a perfect human being, the only One qualified to be judged for the sins of the world.

The Contrast Between Our Birth and Our Lord's Birth:

1. Human life is, in each case, created by God and imputed to each person at birth. There is no life in the womb. There is only life when God imputes it to the human soul.
2. Simultaneously, Adam's original sin is imputed to the old sin nature, genetically-formed by the twenty-three male chromosomes. Our personal sins are never imputed to us. They were all collected for a one-time only imputation and judgment to Christ on the cross.
3. At the birth of our Lord Jesus Christ, God the Father created human life and imputed it to His human soul. But because our Lord was born without an old sin nature, there could be no imputation of Adam's original sin. Our Lord was born physically alive and spiritually alive.
4. Instead of a sin nature, our Lord was born with a human spirit, born as Adam was created. Instead of receiving the imputation of Adam's original sin, He received the imputation of the prototype divine dynasphere, imputed to His human spirit. In His humanity, Jesus was born filled with the Spirit. He was born trichotomous with a body, soul, and spirit.

The Impeccability of our Lord's Humanity:

1. The doctrines that teach how our Lord was sustained on earth in His humanity all relate to the fact that He was born into the prototype divine dynasphere, the place of the filling of the Spirit.
2. His humanity advanced very rapidly. Jesus “grew in wisdom [**Bible doctrine**], stature, and in favor with God and man,” (Luke 2:52). He quickly advanced spiritually accomplishing spiritual self-esteem based on His personal love for God.
3. From there, the Lord acquired spiritual autonomy and the summum bonum of one's spiritual advance, his personal love for God, spiritual autonomy, and impersonal love for all mankind, and eventually advance to spiritual maturity. This was “evident” by the unique temptations of His evidence testing found in Matthew 4.
4. After being born perfect, Lord Jesus Christ continued to live perfectly for thirty-three years in the prototype divine dynasphere. Not once did He ever sin. He was tempted far beyond anything we will ever understand, but totally apart from sin. He resisted temptations that we will never even experience. He reached the cross with impeccability.

The Hypostatic Union of the God-Man:

1. Jesus Christ is God, and as God, He is coequal and coeternal with God the Father and God the Holy Spirit. All three members of the Trinity have identical essence. When speaking of the attributes of God, God is said to be one. But there are actually three Persons in the Godhead, all having identical attributes. Each one has coequal, coeternal, and co-infinite sovereignty, holiness, justice, righteousness, love, eternal life, omniscience, omnipresence, omnipotence, immutability, and veracity. God is One in essence, but three in Persons.
2. But Jesus Christ became different from the Father and the Holy Spirit at the point of the virgin birth, because He then became true humanity; hence, the God-man. This is the doctrine of the Hypostatic Union.
3. In the Person of the incarnate Christ are two natures, inseparably united, without mixture or loss of separate identify, without loss or transfer of properties or attributes, the union both personal and eternal.
4. In other words, since the incarnation, our Lord Jesus Christ is both true humanity and undiminished deity in one Person forever.
5. Jesus Christ is different from the Father and the Spirit in that He is true humanity. He is different from true humanity in that He is God.



6. But note that whoever is the mediator between God and man must be equal with both parties. Jesus Christ is both God and true humanity. Therefore, as God, He is equal with the party of the first part, God the Father. As true humanity, He is equal and superior to all members of the human race. Consequently, as the God-man, He becomes the Mediator between God and man.
7. The pre-incarnate Person of Christ was deity. But once His First Advent occurred at the point of the virgin birth, Jesus Christ became the unique Person forever, the God-man.

The Significance of the Virgin Birth to the Angelic Conflict:

1. While Jesus Christ was the Angel of Jehovah in the Old Testament, He never really became an angel; He simply appeared as an angel.
2. Note that Jesus Christ bypassed the angelic creation by His human birth. He became true humanity. But Jesus Christ was never a true angel.
3. Once the Lord came in the flesh in the incarnation, there were no more manifestations of the Angel of Jehovah.
4. In bypassing the angelic creation, God did a remarkable thing. He prepared the way in eternity for every believer in Jesus Christ to be superior to angels in resurrection body.
5. Angels are superior to us now during history, but we will be superior to them for all eternity.

The Necessity for Christ Becoming a Member of the Human Race:

1. To be our Savior, as God, Jesus Christ could have nothing to do with sin. To provide redemption, the sins of the world had to be imputed to Christ on the cross. Then from His justice, God the Father judged every one of those sins. That's the basis for our so-great salvation. Without becoming true humanity Jesus could not have been judged for sins.
2. To be our Mediator: 1 Timothy 2:5-6; Hebrews 9:14-15.
3. To be our High Priest:
 - a. Now seated at the right hand of the Father in His humanity, Jesus Christ as our great High Priest now makes intercession for us.
 - b. He is not a Levitical priest as the Jews had in the Old Testament, but He became a royal priest.
 - c. As His royal family in the Church Age and sharing all He has by positional sanctification, each Church Age believer is a royal priest.



- d. A priest is defined as a member of the human race representing himself or humanity in general before God. We, the royal family in the Church Age, are a “kingdom of priests” (1 Peter 2:9).
4. To become the Son of David (See: 2 Samuel 7:8-16; Psalm 89:20-37):
 - a. Over 3,000 years ago, God promised David that he would have a son who would reign forever.⁷
 - b. This promise was made in the form of an unconditional covenant; being unconditional it must be fulfilled.
 - c. At the First Advent of the virgin birth, our Lord receives His second royal title, “Son of David.” In order to become the Son of David, Jesus Christ had to become true humanity.
 - d. In His Second Advent our Lord will fulfill that promise to David. The humanity of Christ, riding a white horse, will come back and reign on earth, not only for the 1,000 years of the Millennium, but for all eternity on the new earth.
 - e. This promise was offered during the First Advent; it is fulfilled in the Second Advent.
 - f. When the apostles dealt with the Jews after the Day of Pentecost in the early part of Acts, they always brought up the question: “How can Jesus Christ be the Son of David and at the same time God? Of course, the answer is found in the Hypostatic Union, which in turn leads to the concept of redemption.
 5. **A Brief Definition and Description of the Hypostatic Union:**
 1. **Definition:** In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
 2. The Greek word from which the term “hypostatic” is taken is the noun, ὑπόστασις (*hupóstasis*): that which underlies the apparent, hence, reality, essence, that which is the basis of something. Substance, what really exists under any reality, essential nature (Hebrews 1:3, “the express image” or exact expression of God’s essence or being, i.e., of God Himself).
 3. *Hupóstasis* comes to mean “to stand under, to take a characteristic upon oneself.”

⁷ See 2 Samuel 7:8–16 and observe the marginal references at verse 16: *z*, *aa*, and *bb*.



4. Jesus Christ took upon Himself as deity true humanity (John 1:1–3; Romans 1:3–5; 1 Timothy 3:16).
5. The union, consummated at the virgin birth or First Advent, is a personal or hypostatic union in that Christ is one Person not two:
 1. Jesus Christ is at the same time God and man with no mixture of the two natures to form a third substance or hypostasis.
 2. The divine nature always remains the divine nature and the human nature always remains the human nature.
 3. The Lord Jesus Christ is the unique Person in the universe:
6. The Lord Jesus Christ is unique in the universe:
 1. He is undiminished deity and true humanity in one Person forever.
 2. He is different from the other members of the Trinity in that He is true humanity.
 3. He is different from mankind in that He is eternal God.
 4. Since the First Advent, it is no longer the divine nature alone which is expressed in His Person, but the human nature as well.⁸

John 1:1 In a beginning which was not a beginning, in eternity past, there always existed the Word of God. Furthermore, the Word always existed in company with God. And the Word always was God.

John 1:2 This same One kept on being in company with God.

v. 3 By Him [**Jesus Christ**] all things came into being, and apart from Him nothing came into being that has come into existence. (EXT)

⁸ R. B. Thieme, Jr., "Doctrine of the Hypostatic Union," in *King of Kings and Lord of Lords*, fourth ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2004), 87–88.



Father, we have extracted from Your Word the dramatic details of Who and what our Lord Jesus Christ is, namely the unique Person of both heaven and earth. It is His dramatic uniqueness that provided the ultimate verdict of the Invisible War. This contest still rages with three dispensations to yet be fulfilled. Yet the verdict is in. Jesus Christ controls history; the outcome of the cosmic war's denouement has already been won. Jesus Christ will settle the argument. What is left to do is to allow the Church Age to win its believers for the Prosecution, allow the defense to have its last gasp, and finally resolve the case during the advent of the Millennial kingdom's victory under the leadership of our Lord and Savior's coup de tat.

We are grateful, encouraged, and motivated to be a part of this contest and more motivated to do our duty in the process and especially in the midst of the Dark Side's current assault on Client Nation America. Our duties are clear: keep moving, keep taking in doctrine, and apply Your immutable standards into the fray of cosmos diabolicus.

Thank you for providing us this opportunity to serve the Lord in this contest as we lift our prayer of gratitude to you in the name of our Lord and Savior, Jesus Christ, Who is *'Athonay Sevaoth*, the Lord of the Armies. Amen.

