

- (1) The attributes of deity never transfer to humanity or become the attributes of the humanity of Christ. When Jesus Christ was on earth and facing all of the temptations to sin in His humanity, He did not call on His deity to solve the problem. He solved them from his humanity. This is where Dr. Charles Hodge and other theologians have come to erroneous conclusions about the deity of Christ helping His humanity resist the temptation to sin. Our Lord never allowed the integrity of His human nature to be compromised by help from His divine nature. All of His help came from the Father and Holy Spirit totally apart from His own deity.
- (2) Many theologians want to make impeccability the fact that the deity stepped in and guided the humanity of Christ away from temptation. That is absolutely wrong! Many theologians imply that the divine nature overpowers the human nature so that the human nature cannot say yes to temptation. This is totally wrong. Our Lord's help came from God the Father and God the Holy Spirit, not from His divine nature. He could not depend upon His own deity to prevent Himself from sinning. His deity did not help Him at all.
- (3) There is no true humanity in Jesus Christ, if the attributes of His deity start functioning in His humanity. He did not use His deity to resist temptation. He used His humanity. His spiritual life was in His human nature, not His divine nature. He tested and proved our spiritual life from His humanity. He performed miracles from both His own divine attributes and from the power of the filling of the Holy Spirit.

Ephesians 4:13 ... until we all attain the objective because of the system from doctrine, and by means of ἐπίγνωσις (*epignōsis*) knowledge of the son of God [**understanding the hypostatic union**], resulting in the mature believer attaining the stature of the maturity of the fullness of Christ. (EXT)

- (4) This last phrase deals with the prototype spiritual life which was lived entirely in the human nature without any divine attributes coming over to help out.

Ephesians 3:20 Now to Him who is able to do more than we could ever ask or think on the basis of the power that keeps on working for our benefit,

v. 21 to Him the glory by agency of the Church by agency of Christ Jesus with reference to all generations of this unique age of the ages. (EXT)



- b. Whatever is true of either nature is true of the entire person of Christ, which emphasizes the fact that Jesus Christ is not two persons, but one person with two natures. To deny that Christ is one person is to deny the Incarnation.

Romans 9:5 From whom are the fathers, and from whom is the Christ in so far as the flesh is concerned, who is God, sovereign over all, blessed forever. Amen. (EXT)

2. Jesus Christ is eternal God.

- (1) All divine titles are ascribed to Him. He is called “God,” “the Mighty God,” “God over all,” “the Great God,” and “Lord.” Κύριος (*Kúrios*) is the Greek word for deity.
- (2) All divine attributes are ascribed to Christ. He is declared to be the creator and sustainer of the universe:

Colossians 1:16 For by Him [**Jesus Christ**] all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

v. 17 He is before all things, and in Him all things hold together. (NASB)

Hebrews 1:3 He [**Jesus Christ**] is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high. (NASB)

- (3) Jesus declares that He and the Father are one in essence in:

Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever. (NASB)

Jn 10:30 “I and the Father are one.” (NASB)

- (4) Conclusion: God is not more, cannot promise more, or do more than Christ is said to be, to promise, and to do.

3. Jesus Christ is true humanity.

- (1) The humanity of Christ is said to have flesh and blood:

Hebrews 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil. (NASB)



1 John 4:2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;
v. 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

- (2) Jesus Christ was born into the human race through a virgin pregnancy and virgin birth, Heb 10:5-10 (This passage also indicates that our Lord was fully aware of His deity from birth.). Through the virgin birth Jesus Christ was born without an old sin nature, and therefore, was born without the imputation of Adam's original sin. In His humanity, He was trichotomous, having a true body, true soul, and true human spirit. In His deity, He retained all the essence of God. Therefore, Christ was born as Adam was created. He depended on the protocol plan of God. He would not use His deity independent of the Father's plan. At birth the protocol system was imputed to the human spirit of our Lord.
- (3) Jesus had a normal growth:
Luke 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God and men. (NASB)
- (4) Jesus suffered pain, hunger, thirst, fatigue, pleasure, rest, death, and resurrection. These are all functions of humanity, not of deity.
- (5) Jesus Christ had names and titles associated with His humanity: "the man Christ Jesus," "Son of man," "a man of sorrows," "son of David," and "Jesus."
- (6) Any denial of the true humanity of Christ is a denial of the revelation of the word of God.
- (7) The incarnation is not a temporary arrangement, but an eternal one.
- (8) The two natures of Jesus Christ in hypostatic union maintain their separate identity in one Person forever. The attributes of one nature are never attributed to the other nature, but the attributes of both natures are properly attributed to one person.

D. Hypostatic and Personal Union of Deity and Humanity in one Person

1. There is no transfer of attributes from deity to humanity or from humanity to deity. The attributes of the divine nature belong only to the divine nature. The attributes of the human nature belong only to the human nature. The attributes of the human and divine natures belong to their corresponding natures while at the same time the attributes of either nature belong to the person of Jesus Christ.



The divine nature always remains undiminished deity. The human nature always remains true humanity. In fact, it is impossible to transfer the attributes of one nature to the other nature without destroying that nature.

2. Essence is composed of the sum total of its attributes. Therefore, a change of attributes involves a change of essence. To take away a single attribute of our Lord's deity would destroy His deity. To take away a single attribute of His humanity would destroy His humanity.
 - i. In the incarnation of Jesus Christ, no attribute of His divine nature is changed.
 - ii. In the incarnation of Jesus Christ, no attribute of His human nature is changed.
 - iii. In the fulfillment of God's plan and purpose for the incarnation, it was necessary for certain divine attributes to be unused, but these attributes were never surrendered.
 - iv. In the incarnation, the preincarnate Christ as eternal God took on Himself a human nature composed of both material and immaterial elements (body, soul, and human spirit).
 - v. While the characteristics of one nature are never attributed to the other nature, the attributes of both natures contribute to the person. This is why our Lord in hypostatic union could be both weak and omnipotent, increasing in knowledge and omniscient, finite and infinite during the first advent.
3. There are three categories in this doctrine.

Category one. Some of our Lord's attributes are true of His whole person. This includes such attributes as the fact that our Lord is prophet, priest, and king. As prophet He anticipates His death on the Cross. As priest He emphasizes the hypostatic union as an efficacious, priestly sacrifice. As king He emphasizes that the Cross must come before the crown:

Luke 24:46 ... "Thus it stands written that the Christ would suffer and would rise from the dead on the third day ... (NET)

As redeemer at the Cross, Christ is both man and God. While the humanity of Christ was being judged for the sins of the world, the deity of Christ was there, being omnipresent. You do not take the deity out of Christ just because the humanity of Christ was our redeemer or priest or king. All of these are found in Hebrews 10.

- (1) The true humanity of Jesus Christ was a sin offering is noted in:

Hebrews 10:5 So when he came into the world, he said, “Sacrifice and offering you did not desire, but a body you prepared for me.

v. 6 “Whole burnt offerings and sin-offerings you did not desire nor did you take delight in.”

v. 7 “Then I said I, ‘Here I am: I have come—it is written of me in the scroll of the book—to do your will, O God.’”

v. 8 When it says above, “Sacrifices and offerings and whole burnt offerings and sin-offerings you did not desire nor did you take delight in them” (which are offered according to the law),

v. 9 then he says, “Here I am; I have come to do your will.” He does away with the first to establish the second.

v. 10 By his will we have been made holy through the offering of the body of Jesus Christ once for all. (NET)

2 Corinthians 5:21 God made the one who did not know sin to be sin for us, so that in him, we would become the righteousness of God. (NET)

1 Corinthians 11:23 For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread,

v. 24 and after he had given thanks he broke it and said, “This is my body, which is for you. Do this in remembrance of me.”

When Jesus Christ accepted the imputation of all personal sins, this was His impersonal love for all mankind. When He received the judgment of all personal sins, that was His personal love for God the Father. Aggressive love accepted the imputation of sin and responsive love accepted the judgment of sin.

- (2) Jesus Christ had to become true humanity to be our Savior. He could not do it as God. He had to become true humanity to be a mediator between God and man:

1 Timothy 2:5 For there is one God and one intermediary between God and humanity, Christ Jesus, himself human,

v. 6 who gave himself as a ransom for all revealing God’s purpose at his appointed time. (NET)

- (3) Jesus Christ had to become true humanity to be our High Priest, even a King-Priest according to:



1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into hid marvelous light.
(NET)

- (4) Jesus Christ had to be born true humanity to fulfill a promise given to David that he would have a son who would rule forever.

Category two. Some attributes are true only of His deity but the whole person is the subject:

John 8:57 Then the Judeans [a term referring to the Jewish people of Jerusalem] replied, “You are not yet fifty years old! Have you seen Abraham?”

v. 58 Jesus said to them [the Judeans, Jews hostile to Jesus as the Messiah], “Truly, truly, I say to you, before Abraham came into existence, I Am”! [an explicit claim to deity.]

- c. **Category three.** Some attributes are true only of His humanity but the whole person is the subject:

John 19:28 I thirst.”

Luke 23:46 “Father into Your hands I deposit My spirit.”

- (5) The Predicates of Each Nature.

- (a) When the person of Christ is described according to His divine nature, but that which is predicated is an attribute of His human nature:

Revelation 1:18 “I was dead, but look, now I am alive – forever and ever – and I hold the keys of death and of Hades!”

While this relates to the deity of Christ, Christ is talking, and He is describing divine nature.

- (b) The person of Christ is described according to His human nature, but the predicate states the divine nature we consult:

John 6:62 “What then if you should see the Son of Man [humanity] ascending where He [deity] was before?”

The person of Christ is described according to His divine nature, but the predicate states both natures:

John 5:25 I tell you the solemn struth, a time is coming—and is now here—when the dead will hear the voice of the Son of God, and those hear will live.



v. 26 For just as the Father has life in Himself, thus He has granted the Son to have life in himself,

v. 27 and he has granted the Son authority to execute judgment, because he is the Son of Man. (NET)

The Son of God [deity] speaks and the dead rise up, verse 25. But in verse 27, the Son of Man [humanity] executes judgment [from both natures].

- (c) The person of Christ is described according to His human nature, but the predicate states both natures:

Matthew 27:46 At about three o'clock Jesus shouted with a loud voice saying, “ Ἡλί, Ἡλί, λαμὰ σαβαχθαní” [“*Hlí, Elí, lemà sachthani?*”] that is, “My God, My God, why have you forsaken me?” (NET)

This is what happened on the Cross while Jesus was being judged, yet both natures were present. There was no separation of the humanity and deity of Christ on the Cross; deity was present because Christ, as God, is both immanent and transcendent. Immanence means that God fills all space with His presence and gives it purpose and value. Transcendence means that God the Son is prior to and exalted above the universe, which He has created and which He sustains.

4. As the God-man, Jesus Christ is different from the other members of the Trinity in that He is true humanity, and He is different from mankind in that He is eternal God. The preincarnate person of Christ as deity is coeternal and coequal with the Father and Holy Spirit. The incarnation does not in any way diminish or destroy the deity of Christ. The post-incarnate person of Christ includes both undiminished deity and true humanity united in one person of Christ includes
5. Jesus Christ, therefore, is the unique person of the universe. As infinite and eternal God, He is infinitely superior to angels and mankind. As undiminished deity and true humanity in one person forever, He is now superior to all angels and mankind, Heb 1-2; Dt 6:4. In His deity, He continues to hold the universe together:

Colossians 1:17 He Himself is before all things and all things are held together in him. (NET)

6. During the first advent, Christ did not use His divine attributes to glorify Himself or to provide for Himself.



7. The prototype spiritual life fulfilled by the humanity of Christ in hypostatic union plus His efficacious sacrifice plus His resurrection provide the unique content of the dispensational status of the incarnation. Certain aspects of the prototype spiritual life used by the humanity of Christ in hypostatic union were adopted for the Church Age and the Millennium.
8. Since the ultimate aspects of the prototype spiritual life of the humanity of Christ in hypostatic union are both precedence and pattern for both the Church Age believer and Millennial saints means that the hypostatic union was truly a dispensation in God's eyes. Millennial saints means that the hypostatic union was truly a dispensation in God's eyes.
9. Christ was brought to completion by rejecting every and all possible types of temptation, and therefore, remaining true humanity and reaching the Cross.

Hebrews 10:12 But He, having offered one sacrifice as a substitute for our sins for all time, sat down at the right hand of God,"

v. 13 waiting from that time onward until His enemies be made a footstool for His feet.

v. 14 For by one offering He was perfected for all time those who are sanctified. (NASB)

D. The Hypostatic and Personal Union of Deity and Humanity in One Person.

1. The great power experiment of the hypostatic union emphasizes the uniqueness and superiority of our Lord Jesus Christ. As eternal God, He is infinitely superior to all creatures, angels and homo sapiens. As impeccable, perfect humanity and the winner in the great power experiment of the hypostatic union, He is superior to all human beings.
2. In the hypostatic union, the two natures of Christ are united, but without any transfer of attributes. The attributes of deity and the attributes of humanity in hypostatic union adhere to their corresponding natures.
 - a. The essence of His deity cannot be changed, Hebrews 13:8. To take from Christ a single attribute of His deity would destroy His deity. Therefore, in hypostatic union from the single attribute of His deity would destroy His deity. Therefore, in hypostatic union from the virgin birth on, Christ's deity has remained intact.
 - b. To take from Christ a single attribute of His humanity would destroy His true humanity. Attributes never leave one side of Christ's person and go to the other side. Deity and humanity are united forever.

(End CR23-01. See CR23-02 for continuation of study at p. 13.)

