

DOCTRINE OF THE HYPOSTATIC UNION

- I. Definition: In the person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and everlasting.
- II. Scriptures dealing with this: Ph.2:5-11; Jn.1:1-14; Ro.1:2-5; 1Tm.3:16; Heb.2:14; 1Jn.1:1-3 cf. Gal.4:4-5
- III. The incarnate person of Christ includes undiminished deity. Jesus Christ is God, co-equal with the Father and Holy Spirit. He possesses the same essence.
- IV. The incarnate person of Christ also includes true humanity. He had a body, soul and human spirit. Because of the virgin birth, Jesus Christ was born without an old sin nature.
- V. The infinite cannot be transferred to the finite. To rob God of a single attribute of His essence would destroy His deity. To rob the humanity of Christ of a single attribute of His humanity would destroy his humanity. Therefore, the two natures of Christ are united without transfer of attributes. Jesus Christ is the God-man forever.
- VI. In fulfilling the purpose of the incarnation, certain attributes of deity were not used, but this does not imply they were either surrendered or destroyed.
- VII. The union of divine essence and human nature in the incarnate Christ must be considered hypostatic and personal. Jesus Christ is the unique person. He is different from God because He is man. He is different from man because He is God. "Hypostatic" comes from the Greek word ὑπόστασις; ὑπό - under + ἀΐσσις - stand; the derived meaning is standing under, substance, essence, taking a thing upon oneself. Jesus Christ took upon Himself true humanity (Heb.1:3). Hypostatic refers to the whole person of Christ as distinguished from His two natures, which are divine and human. In the whole person of Christ we have deity and humanity. ὁμοούσιος emphasizes the whole person.
- VIII. This does not mean deity possesses humanity or even that deity indwells humanity. Jesus Christ is undiminished deity and true humanity in one person forever.
- IX. Therefore Jesus Christ is the God-man. The attributes of both divine and human nature belong to the person of Jesus Christ always. The characteristics of one nature are never attributed to the other and this means that during the first advent Jesus was weak and at the same time He was omnipotent, He was ignorant and He was omniscient.
- X. Why did Jesus Christ have to become humanity?
 - A. To be our Savior. (Heb.2:14-15; Ph.2:7-8) As God He is eternal. Eternal life cannot die. Omnipresence cannot reduce itself to one point, i.e. the cross, etc. Deity is always deity and deity cannot go to the cross and die for the sins of the world.
 - B. Jesus Christ is the mediator. According to Job a mediator must be equal with both parties in the mediation (Job 9:23-33). Jesus Christ was always God. He

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- C. became true humanity, therefore He is the mediator between God and man. (1Tm.2:5-6)
 - D. Jesus Christ had to become a man to be a priest. A priest is a man who represents man before God. (Heb.7:4-5,14,28; 10:5-14) Jesus Christ is our High Priest. To be our High Priest He had to become a man.
 - E. God promised David that he would have a son who would rule the earth forever. (2Sm.7:8-16; Ps.89:20-37) In order for that promise to be fulfilled, not only did Jesus Christ have to be true humanity, but He had to be born into the direct line of David and He was.
- XI. Everything Christ spoke while He was on earth during the first advent came from one of three sources:
- A. From His deity. Jn.8:58, He said "Before Abraham was, I am/existed eternally."
 - B. From His humanity. Jn.19:28, "I thirst."
 - C. From His hypostatic union. Mt.11:28; Jn.14:6, "I am the way, the truth, and the life..."
- XII. The categories of attributes as related to the person of Christ:
- A. Attributes true of His whole person (prophet, king and Savior).
 - B. Whole person is the subject, but the attribute mentioned is true only of His deity. (Jn.8:58)
 - C. Whole person is the subject, but attribute mentioned is true only of His humanity. (Jn.19:28)
 - D. The person is described according to His divine nature, but the predicate of the human nature. (Rv.1:12-18) Christ died, yet He says "I live."
 - E. The person is described according to his human nature, but the predicate of divine nature. (Jn.6:62) Son of man is the title of the humanity of Christ. The Son of man ascending up where He was before, that's deity. So, human nature is the subject; attribute of deity is the predicate/proclamation/ assertion.
 - F. The person is described according to His divine nature, but the predicate of both natures. (Jn.5:25-27) Christ as the Son of God spoke to those who were physically dead, but He went on to say in the future Christ will execute judgment as the Son of man. So He spoke, and the dead lived - deity. But as the Son of man in the future when He executes judgment, He will be there as the God-man.
 - G. The person described according to the human nature, but predicate of both natures. (Mt.27:46) Christ is speaking from His humanity, but its effect encompasses His whole person/hypostatic union i.e. His deity is rejecting His humanity and His humanity is under spiritual death.