

Vicarious Sacrifice: Hypostatic Union Defined; Council of Chalcedon; Attributes of Undiminished Deity & True Humanity Remain Separate in One Person of Christ; the Fallacy of the Exchange of Attributes; Biblical Documentation: John 1:1, 14; Rom 1:3–4; 9:5b; Phil 2:6–10; Heb 1:2–3; 2:14; 1 John 1:1–3; Christ as Mediator

1. This union of essences is precisely defined in this statement:
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 doctrine of the hypostatic union was confirmed by the Council of Chalcedon¹ in A.D. 451 and comprised of four proclamations:
 - (1) The two natures of Christ maintain their complete identity though being joined in personal union forever. The attributes of His human and divine natures belong to their corresponding natures though the attributes of either nature belong to the one Person of Christ. Each nature has its own attributes that adhere to that nature.
 - (2) There is no mixture of the two natures to form a third substance or hypostasis. The human nature always remains the human nature and the divine nature always remains the divine nature.
 - (3) It is orthodox to refer to Christ as a theanthropic² \thē-an-throp'-ic\ person (the God-man). The two natures are united without transfer of attributes. It is impossible to transfer an attribute of one nature to the other nature without destroying that nature.
 - (4) The essence is composed of the sum total of its attributes. A change of attributes involves a change of essence. Therefore, there is no change in the essence of deity or the essence of humanity.
3. Beginning with the virgin birth, a human nature was inseparably united forever with the divine nature of the second Person of the Trinity.
4. These two natures remain distinct, whole, unchanged, and without mixture or confusion, so that Jesus Christ is true humanity and undiminished deity in one unique Person forever.
5. Jesus Christ is the unique Person of both eternal, angelic, and human history. He is God with all the attributes of deity. He is true humanity with all the attributes of Homo sapiens.
6. His divine attributes never cross over to aggrandize the attributes of His true humanity and His human attributes never cross over to diminish the attributes of His divine essence.
7. Consequently, Jesus Christ is not two Persons but one Person with two separate essences inseparably united for eternity.
8. Biblical documentation of the hypostatic union is found in several passages of Scripture:

¹ A suburb of present-day Istanbul, Turkey.

² “[Greek *theos*, god, and *anthropos*, man.] Having, or of a nature, both divine and human” (*Webster’s New Twentieth Century Dictionary of the English Language*, 2d ed.), s.v. “theanthropic.”

John 1:1 - In the beginning was the Word [**the deity of Christ**], and the Word was with God [**second Person of the Trinity**], and the Word was God.

John 1:14 - And the Word [**deity of Christ**] became flesh [**true humanity at the virgin birth**] and dwelt among us, and we saw His glory, glory as of the uniquely-born One of the Father, full of grace and doctrine.

Romans 1:3 - Concerning His Son [**deity**], who was born of a descendant of David according to the flesh [**humanity**],

v. 4 - who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.

Romans 9:5b - ... and from whom is Christ according to the flesh [**humanity**], the One Who keeps on being God over all [**deity**], praised forever.

Philippians 2:6 - ... although He eternally existed in the essence of God, He did not regard equality with God a thing to be seized and held,

v. 7 - but He deprived Himself of the proper function of deity when He had received the form of a bond-servant, being born in the outward likeness of mankind.

v. 8 - Although having been discovered in outward appearance as a man, He humbled Himself by becoming obedient to the point of spiritual death, that is, the death of the cross.

v. 9 - Therefore, God exalted Him and has bestowed on Him a name which is above every name [**King of kings and Lord of lords, (Revelation 19:16)**],

v. 10 - in order that in the presence of the Person of Jesus every knee of heaven shall bow, both the ones on earth [**those physically alive at the Rapture**] and the ones under the earth [**those physically dead at the Rapture**].

Hebrews 1:2 - God in these last days has spoken to us by His Son, Whom He has decreed heir and possessor of all things [**battlefield victory in the Angelic Conflict**], through Whom also He designed the dispensations [**Jesus revealed through the prophets & manifest in the Incarnation**].

v. 3 - Who has always been the shining forth of the glory, and the exact image of God's essence [**the hypostatic union**], and He constantly sustains all things [**His divine omnipotence holds the universe together (Colossians 1:17)**] by the expression of His inherent power. When He accomplished the purification of sins, He was caused to sit down at the right hand of the Majesty on high.

Hebrews 2:14 - Since, therefore, the children [**believers**] share in blood and flesh [**true humanity**], He also Himself, in the same manner, took hold of the same in order that He, through spiritual death, might render powerless the one having the ruling power of spiritual death, that is, the devil.

1 John 1:1 - What was from the beginning [**virgin birth**], what we have heard, what we have seen with our eyes, what we have observed, and our hands have touched; this is about the Word of Life [**a title of the hypostatic union**]—

v. 2 - and the life was revealed, in fact we have both seen and testified and proclaimed it to you that eternal life, the very One Who was with the Father [deity], and was revealed to us [true humanity]—

v. 3 - what we have both seen and heard, we also proclaim to you in writing, so that you also may keep on having fellowship with us; furthermore, our fellowship is with the Father and with His Son, Jesus Christ.

9. Even though our Lord possessed two distinct and separate natures, His divine attributes were never utilized to solve problems or provide assistance.
10. If the Lord's divine attributes had assisted His human nature it would have compromised the integrity of His human nature.
11. To be our Mediator, the true humanity of Jesus had to function independently of His divine essence. Some theologians teach that it was His divine essence that enabled Him to reject temptations to sin.
12. Had such occurred, then our salvation would have been not-prosessed³ by the Supreme Court of Heaven. He had to be our *human* Substitute which He would not have been had His deity been the reason He remained sinless.
13. The fact is that He functioned throughout the Incarnation inside the bubble of the Prototype Divine Dynasphere.
14. Our Lord's volitional decision to remain inside this bubble allowed Him to remain sinless for the entire 33-plus years of the Incarnation.
15. This does not mean that He was not legitimately tempted. He was, but He maintained impeccability in the face of it.

³ "*Nolle prosequi* (nō'-lē prōs'-ē-kwī): the formal entry of a declaration that a case will not be further prosecuted" (Steven H. Giffis, *Dictionary of Legal Terms*, 3d ed. [Hauppauge, NY: Barron's Educational Series, 1998], 320).

