

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 σαβαχθανί” [“*Ἡλί, Ἡλί, 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.
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, Hebrews 1–2; Deuteronomy 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 and 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)

E. Uniqueness and Superiority of Jesus Christ in Hypostatic Union.

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.
 - (c) Jesus Christ is eternal God and His eternal deity was never diminished at any time during the incarnation, or because of the hypostatic union. The incarnation does not destroy His deity. He remains coequal and coeternal throughout the incarnation. Divine essence never overflows into His humanity, nor does His humanity ever overflow into His divine essence.



- (d) The incarnate person of Christ is also true humanity. He has a body, soul, and spirit. Because of the virgin birth, He had no old sin nature and no imputation of Adam's original sin. At birth He received physical life and spiritual life. Only His humanity could die spiritually on the cross. Christ was born with a human spirit and already had eternal life as God. Therefore, the Father had to impute something to His human spirit. So the Father imputed the prototype spiritual life to the human spirit of our Lord.
3. In His hypostatic union, no attributes of divine essence are compromised or changed. However, in the fulfillment of the Father's plan for the hypostatic union, certain attributes of our Lord's deity were not used or manifest, but this does not imply that they were surrendered or destroyed (as per the false doctrine of **κένωσις** (*kénōsis*).²
- a. Christ did not use His divine attributes for the benefit of Himself or to stay within the framework of the Father's plan. Instead, Christ functioned under His attributes of humanity through the enabling power of the Holy Spirit provided inside the prototype spiritual life.
- b. Christ didn't exercise His divine attributes to provide for Himself or to glorify Himself; this is the true doctrine of *kénōsis*.
4. In the hypostatic union, the two natures of Christ are united without transfer of attributes. The attributes of deity and the attributes of humanity adhere to their corresponding natures.
5. Therefore, the union of divine essence and the human nature of the incarnate Christ must be considered hypostatic and personal.
6. The Greek word, **ὑπόστασις** (*hypóstasis*), means: "The essential nature of the son of God, an exact representation of God's real being."³
- a. The deity of Christ took upon Himself true humanity.
- b. "Hypostatic" refers to the whole person of Christ.
- c. "Personal" refers to the emergence of one unique Person. He is different from God and the Holy Spirit in that He is man. He is different from true humanity in that He is God.
- d. As man He is superior to man because He was perfect and impeccable.
- e. No essence of deity is changed in the hypostatic union. No characteristic of

² See the paragraph, "The Two Natures of Christ and the Doctrine of Kenosis" on pages 8–10 above.

³ "ὑπόστασις," Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, third ed., revised and edited by Frederick William Danker (Chicago: The University of Chicago Press, 2000), 1040.



humanity is changed by being in union with deity. Therefore, He is unique.

F. The Virgin Birth

1. Two categories of omnipotence were involved in the preparation of the true humanity of Christ in hypostatic union: the omnipotence of God the Father and the omnipotence of God the Holy Spirit.
2. The old sin nature resides in every cell in the human body save one, and that is the female egg when released in ovulation. Through meiosis and polar bodies, the twenty-three chromosomes in the egg are free from the old sin nature. The twenty-three male chromosomes provided in copulation carry the old sin nature.
3. At our physical birth, God simultaneously imputes human life to our soul and Adam's original sin to the old sin nature. Therefore, we are born into the world physically alive and simultaneously spiritually dead. Being spiritually dead means we are totally cut off from God, having only a body and soul.
4. However, our Lord's physical birth was definitely unique; for the omnipotence of God the Holy Spirit fertilized Mary's egg with twenty-three perfect male chromosomes. Therefore, our Lord was born without the old sin nature; therefore, there could be no imputation of Adam's original sin.
5. Being born perfect and trichotomous with body, soul, and spirit, our Lord was born into the prototype spiritual life. He was filled with the Holy Spirit from birth. He remained inside the prototype spiritual life throughout His life, even though He was tempted far beyond anything we've ever known.
6. Therefore, the virgin birth is a major issue. Without the virgin birth, our Lord was not qualified to become our Savior in true humanity.
7. Our Lord was born as true and perfect humanity exactly as Adam was created true and perfect humanity. Our Lord was born trichotomous, having body, soul, and spirit; Adam was created trichotomous, having a body, soul, and spirit.
8. When Adam and the woman sinned, they became dichotomous, and spiritual death replaced the human spirit.
9. The virgin Mary had an old sin nature. Both males and females are carriers of the sin nature, but only the male can transmit it in copulation.

G. The Result of the Virgin Birth.

1. The preincarnate person of Christ is classified as undiminished deity. He is coequal, co-infinite, and coeternal with God the Father and God the Holy Spirit.
2. The post-incarnate person of Christ is classified as a hypostatic union. He is undiminished deity and true humanity in one Person forever.



3. Because of the virgin pregnancy and resultant virgin birth, the true humanity of Christ was trichotomous, having a body, soul, and spirit like Adam at creation.
4. There are two devastating results of Adam's original sin.
 - a. The origin of the sin nature and the perpetuation of real spiritual death in the human race at the point of physical birth.
 - b. The fact that Homo sapiens are born dichotomous, having a body and soul, but no human spirit:

Jude 19 These people are divisive, worldly, devoid of the Spirit.
(NET)
5. Both of these problem-solving devices were resolved by the great power experiment of the hypostatic union.
 - a. Real spiritual death was resolved through our Lord's substitutionary spiritual death on the cross.
 - b. Jesus Christ was born trichotomous with a body, soul, and spirit. Our dichotomy is changed to trichotomy when we receive a human spirit at the point of our faith in Christ.

H. The Spiritual Growth of the Humanity of Christ.

Luke 2:52 And Jesus kept advancing [προκόπτω (*prokóptō*) making spiritual progress] in wisdom [elapse of time] and stature, and in favor [χάρις (*cháris*)] with [παρά (*pará*)] God and man.
(NIV)

1. "Jesus" is the title for the humanity of Christ. "Jesus" when used alone refers to the humanity of Christ only.
2. The imperfect active indicative of the Greek verb, **προκόπτω (*prokóptō*)** means to advance, to make progress, to go forward, to increase. The best translation is "and Jesus kept advancing."
 - a. The progressive imperfect of duration is used for an action which began in the past and continues to the present, i.e., throughout the Incarnation. During the entire period of our Lord's first advent up to the point of the cross, this verb describes our Lord during that time only. It does not describe Him in resurrection body, at the right hand of the Father, during the second advent or millennial reign.
 - b. The active voice says that the humanity of Christ produced the action of the verb during the dispensation of the hypostatic union only.
 - c. The declarative indicative mood is used for a dogmatic statement of doctrine regarding the humanity of Christ during the first advent only.



3. The two nouns that follow indicate how He grew in wisdom. There are always two factors in spiritual growth.
 - a. The locative of time from the Greek noun **ἡλικία (hēlikia)** is translated “stature,” meaning physical body, but that is not its primary meaning. *Hēlikia* actually means age, the elapse of time. It means that the elapse of time refers to one’s spiritual growth.
 - b. The Greek word **χάρις (cháris)** means grace, and it can be translated “favor.”
4. Of course, at the end of a short time-lapse, our Lord was mature. By the time He was thirty-three and went to the cross, He was way beyond the spiritual maturity of anyone who ever lived.
5. We grow in grace. Everything is provided for us. The prototype spiritual life was provided for the humanity of Christ.
6. “Jesus kept advancing in wisdom and stature.” As our Lord’s humanity advanced in age, He advanced spiritually inside the prototype spiritual life. In other words, our Lord used time inside the spiritual life to advance. The only time in which you advance spiritually and fulfill God’s plan for your life and glorify God is that time you log inside the spiritual life. Our Lord logged maximum time, all thirty-three years, in the spiritual life.
7. How much time have you logged in the spiritual life? That counts more than how many years you have been saved. How much time you log in the spiritual life learning and applying doctrine and using the problem-solving devices is the strength of your spiritual life.
8. Now there is finally a prepositional phrase. Up until now in the Greek, there is the deliberate absence of a preposition to show that it is the spiritual growth of our Lord’s humanity that is the subject, not physical growth.
9. Jesus Christ had a magnificent spiritual life; He was born into the spiritual life. He stayed there and remained filled with the Spirit. Furthermore, He learned doctrine much more rapidly than we do, not because He is God and the source of doctrine, but because He was born trichotomous and stayed inside the prototype spiritual life.
10. Therefore, He demonstrated what we can do in the spiritual life, though we do so in a limited way. Yet there is an avenue of spiritual life available to you that is phenomenal.
11. The Greek preposition, **παρά (pará)** is very interesting here, and hard to explain. *Pará* means different things depending on the case. Here *pará* plus the instrumental of association can be translated, “in association with.”
12. The two Greek nouns in the instrumental of association are the singular of **Θεός (Theós)**, referring to God, and the plural of **ἄνθρωπος (anthrōpos)**, referring to people in general. This is translated, “both in age and in favor with God and with men.”



13. Note the priority. Favor or grace with God must precede favor or grace with mankind. Favor with mankind does not imply favor with God, which was the thinking of Adam and the woman in the Garden.

I. The Ministry of God the Holy Spirit to the Humanity of Christ inside the Prototype Spiritual Life.

1. The omnipotence of God the Holy Spirit in the prototype spiritual life sustained the humanity of Christ during the hypostatic union. The filling of the Holy Spirit was a problem-solving device for our Lord during the first advent. He used the filling of the Holy Spirit to keep the outside pressure of adversity from being converted into the inside pressure of stress in the soul.
2. As the author of the divine plan for the great power experiment of the hypostatic union, God the Father invented the prototype spiritual life to sustain the humanity of Christ during His first advent. God the Father created for His Son in His humanity the first palace, called the spiritual life. It is the place of the filling of the Holy Spirit.
 - a. At birth, the humanity of Christ was entered into the prototype spiritual life because He was born trichotomous, with body, soul, and spirit. He was born as Adam was created.
 - b. We are born again into the operational-type spiritual life.
 - c. Therefore, our Lord was filled with the Spirit from birth.
3. To remain perfect, our Lord had to stay inside the prototype spiritual life. However, He had greater temptations to get out of the prototype spiritual life than we will ever know.
4. Therefore, God the Holy Spirit sustained the humanity of Christ during the thirty-three years of the dispensation of the hypostatic union.

John 3:34 For the one [**the Lord**] whom the Father has sent speaks the words of God, for He does not give the Spirit sparingly (NET)

- d. There was no limitation of the ministry of God the Holy Spirit because Jesus Christ's humanity was born into the prototype spiritual life, and He remained filled with the Spirit from the point of His birth.
- e. Inside the spiritual life, there is no limitation on the omnipotence of God the Holy Spirit in sustaining our Lord.
- f. Hence, inside the spiritual life is the place of the filling of the Spirit.
- g. Our mandate of Ephesians 5:18, "Be filled with the Spirit," is our mandate to remain inside the spiritual life.



5. As a result of being filled with the Holy Spirit from birth, the humanity of Christ resided inside the prototype spiritual life where He matured very quickly, both spiritually and physically. (Luke 2:52)
6. Our Lord's humanity continued to reside inside the prototype spiritual life and continued to be sustained by the Holy Spirit.

Luke 4:14a And Jesus returned to Galilee in the power of the Spirit ...

Matthew 4:1 Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

- h. Remember that the whole purpose of the virgin birth was to allow our Lord to be born perfect into the spiritual life. His purpose while on earth was to remain in that state of perfection in the spiritual life so that, when He arrived at the cross, He was still perfect humanity and therefore qualified to be judged for the sins of the world as our substitutionary sacrifice.
7. After our Lord's resurrection and just before He ascended, He prophesied the extension of the Holy Spirit's power for every believer:

Acts 1:6 So when they had gathered together, they began to ask Him, "Lord, is this the time when You are restoring the kingdom to Israel?"

v. 7 He told them, "You are not permitted to know the times or periods that the Father has set by His own authority.

v. 8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth."

v.9 After He had said this, while they were watching, He was lifted up and a cloud hid Him from their sight. (NET)

(End "The Doctrine of the Hypostatic Union": Christmas 2023.)

