

Lesson 4. Humanity of Jesus and Hypostatic Union

The Humanity of Jesus Christ

I. The importance of the humanity of Jesus Christ

- A. It is needed for Him to be our Savior; to die as our substitute (kinsman redeemer).
Hebrews 2:9-10; Philippians 2:7, 8
- B. It is needed for Him to be King; to have a claim to the throne of David. Luke 1:31, 32; 2 Samuel 7:8-16
- C. It is needed for Him to be our High Priest. Hebrews 5; 7:4, 5, 14, 18; 9; 10:5, 10-14
- D. It is needed for Him to be a mediator between God and man. 1 Timothy 2:5; Job 9:32, 33

II. Controversies concerning the humanity of Jesus

- A. Docetism: All matter is evil; therefore, Christ did not have a real body. It only “appeared” to be real.
- B. Apollinarianism: Jesus has humanity, but His spirit is the divine “logos” and not a human spirit. He is a great spirit being.

III. Jesus Christ had a human body, soul, and spirit.

- A. Human body
 - 1. He was born of a woman. Matthew 1:23; Galatians 4:4
 - 2. His body consisted of flesh and blood. Hebrews 2:14; 1 John 4:2, 3
 - 3. His body consisted of flesh and bone. Luke 24:29
 - 4. He was seen and touched by others. 1 John 1:1; Matthew 26:12

- B. Soul: He manifested desire, intellect, will, emotion, and self-consciousness
Matthew 26:38; Luke 2:40; John 11:35; 12:27

- C. Spirit
John 11:33; 13:21; Mark 2:8; Luke 23:46

IV. Jesus experienced normal human growth.

Luke 2:52 *And Jesus kept increasing in wisdom and stature and in favor with God and men.*”
He demonstrated mental, physical, and social development.

V. Jesus Christ was identified by human names.

- A. Son of man – emphasizes humanity. Luke 19:10
- B. Jesus – Matthew 1:21
- C. Man – 1 Timothy 2:5 “the man, Christ Jesus”
- D. Son of David – Mark 10:47 His genealogy

VI. Jesus experienced the limitations of human nature.

- A. Hunger Matthew 4:12
- B. Thirst John 4:7; 19:28
- C. Fatigue John 4:6
- D. Needed sleep Mathew 8:24
- E. Suffered pain 1 Peter 4:1
- F. Death 1 Corinthians 15:3

VII. Jesus possessed perfect humanity. He was sinless.

- A. 1 John 3:5 no sin in Him
- B. 1 Corinthians 5:21 knew no sin
- C. Hebrews 4:15 without sin
- D. 1 Peter 2:22 committed no sin

VIII. The humanity of Jesus continues after His death.

- A. Proved by His post resurrection appearances. Matthew 28:9; John 20:17
- B. It is essential to His being our mediator. 1 Timothy 2:5
- C. He returns as the Son of man. Matthew 26:64
- D. Even in glory, He is called the Son of man. Revelation 1:13; 14:14

Hypostatic Union

Definition: Hypostatic union refers to the uniting of full deity and perfect humanity in the one person of Jesus Christ forever. He possesses two natures, one divine and one human, without mixture, without loss or transfer of attributes, without division, and without separation.

- He is the God-man; both God and man in one person.
- He is Jesus Christ, the Son of God and the Son of man.
- The attributes of both divine and human nature belong to the person of Jesus Christ.

I. Statements of hypostatic union:

- A. Jesus Christ has two distinct natures: deity and humanity.
 1. Jesus Christ is fully God. (see The Deity of Jesus Christ)
 2. Jesus Christ is fully man. (see The Humanity of Jesus Christ)
- B. Jesus Christ is one person.
 1. He is the Word (deity) who became flesh (humanity). John 1:1, 2, 14, 18
 2. Pronouns refer to one person. John 8:18
 3. Actions and attributes refer to one person. Luke 1:3; 1 Corinthians 2:8; Acts 20:38
- C. The two natures are united, yet distinct. Romans 1:3-4 (He is a descendant of David and the Son of God.) There is no mixture or intermingling of the two natures
- D. This union is forever. 1 Timothy 2:5; Hebrews 4:14, 15

II. Jesus spoke:

- A. From His deity.
John 8:58 "*Before Abraham was born, I Am.*"
- B. From His humanity.
John 19:28 "*I thirst*"
- C. From His hypostatic union.
John 14:6 "*I am the way, the truth, and the life; no one comes to the Father, but through me.*"
John 8:12 "*I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life.*" (cf. John 1:4-10;
John 6:47-51 "*I am the bread of life.*" (*the bread which came down out of heaven; the bread which I shall give for the life of the world is My flesh*)

III. What is true of either nature is true of the person.

It is declared that Jesus is both finite and infinite; that He is ignorant and omniscient; that He is less than God and equal with God; that He existed from eternity, created all things, and yet He was born in time.

The Scriptures call Him Lord, or Son, and attribute to Him, often in the same sentence, what is true of Him only as God, what is true only of his humanity, and what is true of Him only as the God-man.

 Hebrews 1:1-3

:2 “has spoken to us in His Son”	The incarnate Son
:2 “through whom also He made the world”	The eternal Son
:3 “the radiance of His glory and the exact representation of His nature and upholds all things by the word of His power”	The eternal Son
:3 “When He had made purification of sins” (by His sacrificial death)	His human nature
“sat down at the right hand of the Majesty on high;”	
	The God-man

- A. Some passages speak of the person of Jesus with respect to His whole person:
As the God-man, He is our Redeemer, our Lord, our King, Prophet, or Priest, our Shepherd.
- B. Some passages speak of the person of Jesus with respect to His deity:
“Before Abraham was born, I AM.” (John 8:58)
“The glory which I had with thee before the foundation of the world;” (John 17:5)
“And You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands;” (Hebrews 1:10)
- C. Some passages speak of the person of Jesus with respect to His humanity:
This is seen in all those passages which speak of our Lord as walking, eating, and sleeping; and as being seen, touched, and handled.
“crucified the Lord of glory.” 1 Corinthians 2:8; cf. Acts 2:36; 3:13-15
Also note Romans 9:5 *“from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”*

IV. The acts of Jesus Christ reflect His hypostatic union: one person, yet two natures.

- A. Jesus has experienced our infirmities. Hebrews 2:16, 17
- B. It made possible His death on our behalf. Hebrews 2:14
- C. He is our High Priest with an everlasting priesthood. Hebrews 5:1-9; 7:17
- D. We have a true mediator. 1 Timothy 2:5; Hebrews 4:14, 15
- E. Note the hypostatic relationship in the following:
He is called God, the Son of God, the Lord of glory; yet it is declared that He would be delivering Himself unto death.
It is the Son of man who forgives sins; who is Lord of the Sabbath; who raises the dead; and who is to send forth his angels to gather his elect.
- F. He is life, having life in Himself, and the source of life. He is the only Savior, the only source of life to us. It is to those who believe, to those who receive Him as God manifest in the flesh, that He becomes eternal life. John 1:1-4; 8:12; 1 John 1:1-3
- G. Jesus Christ is the object of religious worship. This is illustrated as the Apostles worshipped Him as their Lord and God; the one whom they saw, felt, and handled. John 20:26-28; 1 John 1:1-3

V. Christological Errors

	<u>Humanity</u>	<u>Deity</u>	
Ebionites	affirmed	denied	He had a great measure of the Spirit of God at His baptism. A great prophet.
Docetism	denied	affirmed	Jesus seemed to be human but really wasn't. Matter is evil.
Arians	affirmed	reduced	A divine being, created, like the Father but not the same as the Father.
Apollinarians	reduced	affirmed	He was not a fully normal human being. He had body and soul but not a human spirit or mind.
Eutychians	reduced	reduced	Mixed natures; the human was absorbed into the divine.
Nestorians	affirmed	affirmed	Denied union between two persons; made Christ two persons.

➤ These errors deny the reality of the two natures, the integrity of the two natures (not complete), or the union of the two natures.

1 Timothy 3:16

“And by common confession great is the mystery of godliness:

***He who was revealed in the flesh,
Was vindicated in the Spirit,
Beheld by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory.”***

➤ Jesus Christ is fully God and fully human. He is both God and man, the God-man.