***The God-Man Jesus Christ (The Hypostatic Union)
RO02-02***

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We are studying Romans 1:3-4, looking again at the God-man Jesus Christ.

One of the things that the apostle Paul knew, and knew well, was what he was supposed to do with his life. He knew what his divinely ordained mission in life was, namely the proclamation of the gospel, specifically to the gentile world. It is a wonderful thing when you know what God wants you to do with your life. It gives direction; it gives confidence; and, it gives purpose. Romans is a formal fulfillment of his mission in written form.

The good news that he deals with in this book actually began in Genesis 3:15, and then it has unfolded over the centuries, right down to the time of the crucifixion of Christ, where it was all brought to a head. The gospel message is, of course, about the unique person of the universe, the Lord Jesus Christ.

**The Genealogy of Jesus Christ**

We found last week, in verse 3, that God the Father had a physical descent concerning His Son, Jesus Christ our Lord: "Who was made of the seed of David according to the flesh." The Lord Jesus Christ descended from King David, and was a legitimate heir of the royal line, and was a genuine human being. Here is a picture of part of the genealogy of the Lord Jesus. Jesus Christ had a physical descent from King David through David's son Nathan. King David and his wife Bathsheba had two sons. The older son was Nathan; and, the youngest son was Solomon. These two lines represented two lines of descent from King David. Nathan's line was the legal line. Solomon's line was the regal line. For as you know, it was Solomon, the younger son, who became king upon David's death, rather than Nathan, the elder son.

There is, in the Word of God, a recognition of these two lines of descent from King David in the form of two genealogies which are recorded in the Bible. We have the family tree of Jesus Christ listed for us in the books of Matthew and Luke. As you compare these two family trees, you will discover that, from Abraham to David, the two lines are parallel. The same names are to be found in both sides of the list. However, when you get to King David, you will notice that there begins to be a division in the two listings of the family tree of Jesus Christ, for at that point, one branch moves on through Nathan. This is the line that you have recorded in Luke. The other line moves off through Solomon (the royal line), and this is the one which you have recorded in the book of Matthew. Nathan is identified in Luke 3:31; and, Solomon is identified in Matthew 1:6.

We are told in the Word of God that Jesus Christ was born of the virgin Mary, even as the Old Testament predicted He would be born of a virgin woman (Isaiah 7:14, and this is quoted in Matthew 1:22-23). Joseph was simply the foster father of Jesus, the man who adopted Jesus. But Joseph did this because he was given direct confirmation from heaven that the birth, which was taking place in Mary's womb, was of a supernatural nature.

The virgin birth was a genuine human birth, and Christ is confirmed as to His humanity by these two records that are given to us and Matthew and Luke of his family tree. These are two lines coming down, each of them from a distinct different son of King David.

So, from David to Jesus, these two lines do not have the same names. As you match up the two lines from Nathan and Solomon down, you discover that there are different names, because they are coming through different lines of the family. Actually, these people in the two lines are cousins to one another. Thus, the names are not the same. Nathan's line goes down to Mary. She was born through the line of Nathan. And Jesus was born directly from Nathan's line through Mary. Solomon's line ends up in Joseph, and Joseph is the legal father of Jesus by adoption, but not the real father.

These two lines of descent, which have converged here in this way on Jesus Christ, give us something very fantastic about the person of Christ, and about the authenticity of His humanity. The genealogies, as you read them, you will discover, do not say that Joseph begat Jesus. It simply says that he was the husband of Mary to whom Jesus was born. You have this in Matthew 1:16. Or Luke 3:23 says, "It was supposed that He was Joseph son."

Here is another factor in the lines of the family tree that confirm to us that Jesus Christ is indeed the Messiah, because in the line of Solomon there was a king named Jeconiah. Sometimes he called Coniah. There was a curse placed upon Jeconiah and all further descendants in Solomon's line. This curse was to the effect that no man descended from Solomon's line through Jeconiah would ever sit upon the throne of Israel. They would never sit upon David's throne. You find this recorded in Jeremiah 22:30. Jeconiah, as a matter of fact, had seven sons, but none of them ever possessed the throne of Judah. 1 Chronicles 3:17-18 tells us about them. If the Lord Jesus Christ had been begotten of Joseph, as some people tried to say in his day (and some people try to say in our day), he would have come through the line upon which there was a curse, and he could therefore not rule from His father David's throne. There would be no way that He could have fulfilled the Davidic Covenant, because this line was under a curse. He had to be born through the Nathan line, which, while it was the legal line, was not the royal line, but it was the one through whom Christ could be born and take the throne of His father David.

The result of this divine provision was that the Lord is qualified to become the ruler of all the world as Luke 1:32:33 says: "That He will be ruler over Israel. When the Lord Jesus was born, you will notice that the line through Nathan came to an end. It finished. Jesus Christ had no children. There were no further descendants of the royal line. There were no further kings. Because he was adopted as Joseph's son, it also brought the finish to the line through Solomon. There were no more descendants. Jesus was the oldest son in the family. It is true that he had younger brothers, the other children of Mary and Joseph. But as the eldest son, He alone had the claim to the throne of Israel.

Thus, when the line of descendants came to Jesus (and here's the point of these genealogies), it not only established for us the legitimacy of His humanity, but it also established for us (because we came through the line of Nathan) the legitimacy of his right to sit upon the throne of Israel. It also shows us that the line stopped. At this point, on both the royal line side and on the legal line side, there were no further descendants. Jesus Christ is the only person who can legitimately fulfill the Davidic Covenant. He is the only person who is qualified to sit upon the throne. That's why He is going to come back to this earth – to fulfill exactly that role.

It is indeed very foolish for the amillennialist to try to claim that there is no future for the Jew upon this earth, and that there is no kingdom of Jesus Christ to be established upon this earth, because all of the records that we have in Matthew and Luke concerning His descent are specifically to the point of stressing the fact that He is qualified, and He alone is qualified, to be the Messiah to fulfill that which has never been fulfilled of the promises made to David (under the Covenant made with David). Therefore, if anyone else comes along and tries to claim to be the Messiah, he is a liar. He would have to have come through this line from David, Nathan, and Mary; and. there is nobody after Jesus. It stopped. He would also have to have a connection with the line through Solomon. But that line is under a curse, and with Jeconiah, that was the end of people sitting upon the throne. They were not to be those who would be rulers of Israel. Therefore, he could not qualify, and that line came to an end with Christ also.

So, when we come to the book of Romans, and we read the third verse concerning His Son Jesus Christ our Lord, "who is made of the seed of David according to the flesh," this is the significance of that statement. It is a very fantastic, concise little statement by the apostle Paul, filled with great meaning concerning the humanity of Christ.

**Jesus Christ is Deity**

However verse 4 tells us that He was not only a genuine human being, but He is also a genuine God being. He has genuine deity. The identification of the deity of Christ is in verse 4: "And declared to be the Son of God with power." The word "declared" is the Greek word "horizo." "Horizo" means to be established or to be marked out. The wording is very important. You will notice that in verse 3, the Greek says that Jesus: "Was made of the seed of David." He became of the seed of David is the idea; that is, His physical nature was made. There was a time when He did not have a physical nature. There was a time when He did not have humanity. But when it comes to His deity, it simply is identified. It simply is marked out as deity. He did not begin to be God when He was born in Bethlehem. So, the wording is very significant. You will find this consistently used elsewhere in the Bible.

For example, in the Old Testament, in Isaiah 9:6, you have the statement that a Child is born (the humanity of Christ), but a Son is given (the deity of Christ). God could give His only Son, but the Son could not be born as God. He could be born as humanity, but He had to be given as deity.

The same thing is in Galatians 4:4, where you have the statement of: "Sent forth His Son and made under the Law." Jesus Christ in His deity was sent forth from God as His Son, but He was made under the Law. He came under the human order of the Mosaic Law system.

Paul says, "The God-man was declared to be the Son of God." He was marked out. And he was marked out, furthermore, "with power." The expression "with power" is the Greek preposition "en" plus "dunamis," from which we get our English word "dynamite." That simply means in the sphere of divine power. Jesus Christ was given as the Son of God (as deity).

He came into this world with the sphere of divine power: "According to the spirit of holiness." The words "according to," again, are important. They are represented by one Greek preposition "kata," which means "by the standard of." But it matches up, you will see, to the according to of verse 3: "according to the flesh," That's humanity. Verse 4 is speaking of deity: "According to," and then he has: "The spirit of holiness." "The spirit of holiness is the Greek word "pneuma," plus "hagiosune" – one of those compounds of the word we studied in the previous session concerning sanctification. This does not refer here to God the Holy Spirit. This does not refer to the Spirit of God. It refers to the nature of absolute holiness. It refers to the essence of deity. Jesus Christ was declared to be the Son of God. He was pointed out as Son of God with divine power according to the essence of deity which He possessed. He was, in other words, the second person of the Trinity, and He possessed all the attributes of deity. This refers to His divine nature, and thus to His absolute holiness, which that divine nature possesses: His absolute righteousness; and, His absolute justice.

The Bible is full of a variety of witnesses to this testimony of the spirit of holiness or the essence of deity (which is what this expression means) that Jesus Christ possessed. God the Father said that Jesus Christ was His Son (Luke 3:22, Luke 9:35). Jesus Christ Himself claimed to be God (John 14:9-11, John 8:58). The demons and Satan acknowledged the deity of Christ (Mark 5:7, Luke 4:3). You'll have to remember what the Greek says in Luke 4:3, where Satan says, "If you are the Son of God, turn these stones into bread." You know that that is a first class condition, if you'll recall, which means: "Since you are the Son of God." He was not questioning. He was saying, "OK, let's face it, since you are the deity, and you are God, you have the power to do this." Unless you remember that, that verse does not come through in the significance of its meaning to you. But Satan and demons recognized and admitted that He was God.

The disciples who were close to Jesus recognized His deity (John 20:28, Matthew 16:16, John 1:34). The centurion at the cross was impressed that he had just witnessed the death of the Son of God – of deity (Matthew 27:54). The resurrection of Christ confirms His deity, since He had power to lay His life down, and He had power to take it again. John 15:17-18 makes a great point of this. Jesus says, "I have power to lay My life down. I power to take My life again." Now, what mere human being could even have the gall to make a statement like that, let alone to confirm it by subsequent experience? It would take deity to be able to say, "Now I'm putting My life down," and it would take deity to say, "Now I'm taking My life back again." Of course, the deity of Christ never died. It was the humanity that died. The deity was always alive, and that's why it was necessary for Jesus Christ to be a God-man, so that He could die as a human being for the sins of the world.

Jesus Christ had a divine nature then, as well as a human nature.

Verse 4: "And declared (marked out – established) to be the Son of God with power (divine power) according to (as per the standard of) the spirit of holiness (the quality and the essence of deity) by the resurrection from the dead." Here is another crucial expression. Let's get it straight. Resurrection from the dead does not only mean the resurrection of Christ. The Greek literally says, "Resurrection *of* the dead" – not *from* the dead, but resurrection *of* the dead. This is in a special word order that indicates to us that it is not speaking of the resurrection of Jesus Christ Himself. ...

This puts the word "ek" right here in between the words "resurrection" and "dead," indicating that it is an expression meaning "out from among the dead." When it is speaking about Jesus Christ being raised from the midst of other dead ones, it uses this. That's our clue. This is not what is used here in the Greek text. In the Greek, it has the words "ek anastasis" and "ek ros" (resurrection *of* the dead). And the expression "by the resurrection of the dead" actually is referring back to the word "declared" at the beginning of verse 4. He was declared to be the Son of God by this particular resurrection: the resurrection of the dead. This tells us that Jesus Christ has His deity established by a particular kind of resurrection.

What it says is actually by resurrection *of* the dead, so that it is referring to the fact that people are brought back to life as per the pattern of Jesus Christ. As He is a human being who died and came back to life, so others will die and again come back to life. This fact not only proved His deity because of His own resurrection, but it establishes His deity to the extent that it is able to influence the resurrection of all of the human race. So, this is the resurrection *of* the dead, not *from* the dead.

This probably refers to what you have in Matthew 27:51-54, and especially to verse 54, referring to people who were rising from their graves when Christ died upon the cross.

So, what this is referring to is the fact of resurrection of everyone which has been made possible by the resurrection of Christ (1 Corinthians 15:22, John 5:21, John 10:18). Because He died and He lives again, we will die, but we will live again. His resurrection makes everyone else's resurrection possible. The resurrection of all mankind, which is going to come, is a confirmation of the deity of Christ. The Lord Jesus Christ, as you know, put Himself in the hands of wicked, hateful men who crucified Him. The result was that He died physically. But three days later, you also know (and we have monumental confirmation of this fact), He came back to life.

He left the grave wrappings (the bandages that they had wrapped him in). He just left them there. He just permeated right through them. He left the stone on the cave of the tomb that he was in. He just walked right through the stone. Later, an angel came along and moved it by God's direction. The angel was told, "Go down and roll the stone out of the way so that people can look in there. The third day has passed, so people can now look in and see that Christ is gone." So, after He had been raised from the dead, and after He had left the tomb, the angel came along and rolled the stone away.

Now, Jesus Christ sits in heaven on the Father's throne at the Father's right hand, and He is performing a work in behalf of intercession and of advocacy.

The unbelievers only see Jesus Christ as a dim historical figure with a very high ethical standard. I hope that by this time you have begun to grasp the fantastic thrilling meaning of the exaltation of the humanity of Christ: resurrected; ascended into heaven itself; there interceding for us; and, coming again at His Second Coming to rule this world as the King of all Kings, and we with Him.

How do you think of the Lord today? The reason I stress that is because we are now coming to the Christmas season. We will think of Christ as the baby of Bethlehem. That is bad enough. We should be thinking of Christ as the grownup Savior who has died; been buried; been raised; has ascended; is performing His work of session in heaven now; and, who is coming again. We should not be thinking of Him as the infant child, but you're going to hear a lot about that in just a few weeks.

The other thing that you're going to be doing, when we get to Easter, is the most horrendous of all, because you're going to be thinking about Jesus Christ as the dead one. You are going to find people who constantly brood over Him as the one who is dead. But I'm here to tell you that the Lord Jesus Christ is alive; He is now in heaven; and, He's ready to save all those who are ready to believe on Him. This practice of thinking of Christ in terms of being dead on the cross is blasphemy. I don't care how great a cathedral you worship in. If you've got that place filled with pictures of Christ on the cross, and if you have images of Christ hanging from a cross, you have entered an expression of blasphemy by that act.

**Lent**

This is signified by Satan and by religion. The dignity word is called Lent. Lent is a period of great grimness. It is a weird period of gorging yourself on self-denial. Lent is Satan's perversion of the fact that Jesus Christ has resurrected. A lot of people may have their feelings hurt because I've said that. A lot of denominations just get warm and sweaty under their armpits when it comes to thinking about Lent. It is something that just gets them right down here, you know?

All of you have heard of New Orleans? If you happen to be one of our senior young adults in the Berean Youth Clubs, you have traveled on some of our tours to New Orleans and other places. But New Orleans is famed for the fact that there comes a time of the year when they have what is known as the Mardi Gras. The Mardi Gras is the event which kicks off Lent. If you know something about French, you would know that "Mardi' is the word for "Tuesday," and "Gras" is the French word for "fat." So, "Mardi Gras" means "Fat Tuesday." It is actually Tuesday. It is the Tuesday which is before what is called Ash Wednesday. Ash Wednesday is when Lent actually begins. It's kicked off on Ash Wednesday, and this is 40 days before Easter.

This is the religious world's way (mind you) of showing respect and reverence and commemoration for the Easter season, and for what Christ has done for us as the God-man upon the cross. So, Fat Tuesday is named that because it is the day on which you have your last opportunity for a fling with your old sin nature. So, how are you going to have a last old sin nature fling on Fat Tuesday?

**Carnival**

Well, the way you do that is with a carnival. Thus, you have the carnival climate and atmosphere down in New Orleans on Fat Tuesday, the day before Ash Wednesday. Incidentally, on Ash Wednesday, everything settles down. On Fat Tuesday, there's gorging and drinking and fornicating and just giving the old sin nature its last uninhibited expression. But come Ash Wednesday, everybody is there in church in the cathedral, and one of the last things you do is walk by the altar up front where the priest has burnt some ashes. I think it's the palm leaves that they have burned, and he dips his finger in to get the ashes on his finger, and he puts a cross on your forehead. And you walk around all day long just oozing your religion all over with this cross on your forehead made in ash. They probably throw a little bit of lamp black and a little bit of charcoal in there to make it a good, solid expression of your devotion.

However, all of this is preceded by carnival. Carnival comes from two words, as you can readily see. The first part is the Latin word "carne," which means meat. You have it in such expressions as chili con carne, which means chili with meat. The "val" part you will recognize perhaps from the word "valedictorian," where somebody in the class stands up, and he makes a final farewell address for the graduating class – the valedictorian of the class. Well, "val" means "farewell." So, Carnival means farewell to meat. Lent is introduced by Mardi Gras, which is Fat Tuesday, the last expression of uninhibited indulgence of the old sin nature. And it is done under a carnival, which is a farewell to meat, because once Ash Wednesday comes round the next morning, and Lent begins for the next 40 days, it's no more meat. Or it's no more whatever else you decided to deny yourself.

You think of something you like. You like kissing your wife. For 40 days, you're not going to kiss her. You're going to deny yourself in order to please God and pay for your sins. Or you may be like some Berean Academy students. You might ask them, "What would you like to give up for Lent?" They would say, "Soap," or "toothpaste," or something you don't really care about too much anyhow.

Well, the truth of the matter is that this is really quite a farce because giving up something here for self-inflicted punishment for your sins is usually something trivial. And it is generally something that people are not very faithful in observing and keeping after they have decided to do it.

So, here's what you have. You have Satan who is distorting the fantastic fact that Jesus Christ has borne our sins; He has been resurrected; and, He is alive. And all of that is being observed and commemorated through such a thing as Fat Tuesday; Mardi Gras; and, carnival (farewell to meat), so that man can have a great gorging indulgence in religion before God deals with him.

Well, this isn't going to count. The world's madness seeks to forget the fact that sins are paid for; that the issue is closed; and, that it is time that we should do away with Satan's celebration of Lent – this observation of paying for our sins, and that we should do away with the dead Christ. It is not an honor to think about Christ as the baby in Bethlehem. It is not an honor to the Lord to think about Him in terms of hanging dead upon a cross. Both are disrespectful and insulting.

The world's madness is going to run its course, and the Lord Jesus is going to return to rule it again (Acts 17:29-31). If you do not flee to the cross in the meantime, you will suffer eternal death. And I mean, you will suffer it consciously. It does not mean that you just simply go out of existence and consciousness. You will suffer eternal separation from God, and you will be very much aware of the painfulness – the literal painfulness of that separation.

The resurrection of Christ ensures that you will someday face Him. Whether you are a believer or an unbeliever, His resurrection ensures the fact that you will face Him. He came the first time to save individual sinners from their individual sins. He's going to come the second time to redeem society; to redeem civilization; and, to redeem government. Man is absolutely incapable of solving social ills. No matter what man tries, the problems are only going to get worse.

We have a new Congress. You just keep your eyes and ears open, and you are going to be, I'm sure, very much aware of how much worse this new Congress is going to make things than what they have already been. There has been a certain restraint upon Congress recently because they have not been able to override presidential vetoes. There are long lists of very grotesque pieces of legislation that have just barely been stopped by a presidential veto. One such piece of legislation has to do with land use, where you will be told as to what you can do with a piece of property that you own; how you can deal with it; and, what you can build upon it. There will be an annual guaranteed income, which will cover something like 50 million Americans – no matter what they do, they'll get a certain basic income. There will be all kinds of things that are going to run up the national debt even more.

All of this is being done because there are social ills. Society has problems which need to be solved. But it's only going to make things worse. The result will be that inflation is going to become more grievous, and we are going to be under more painful situations economically than we have ever been before. The Congress has not even met, and already there's talk of gas rationing, which would be the kiss of death to us.

This is the kind of thing Jesus Christ is going to straighten out. He came the first time to save individuals from their individual sins. He comes the second time to solve social problems. So, what do we do in the meantime? In the meantime, we try to alert as many people about the fact that Christ is alive, and salvation is available to save them from the wreckage before the end comes. We try to get as many people saved in the midst of the wreckage before the end finally comes.

So, Romans 1:3-4 has been a very marvelous summary of a very great truth concerning the God-man. Verse 3 declares His humanity, and then very skillfully, verse 4 declares His deity.

**The Hypostatic Union**

That brings us to the doctrine of the hypostatic union, which we want to summarize for you now. I hope that you are remembering these technical terms.

1. **Deity and Humanity**

I hope that I already know you could practically tell me what hypostatic means. These terms are used because they are meaningful, and because they are explanatory of great biblical concepts. So, let's begin with the meaning of the word "hypostatic." It comes from the Greek word "hupostasis." "Hupostasis means "to stand under" or "to support." It connotes taking a thing on oneself. The Lord Jesus Christ stood under humanity. Thus, this word "hupostasis" (or "hypostatic") describes the whole person of Jesus Christ. It describes the whole person in contrast to looking at the two sides of His nature separately: as deity; or, humanity. Sometimes we talk of Christ in terms of His deity; and, sometimes we talk of Him in terms of His humanity. But when you say hypostatic union, you are looking at the whole person without separating and distinguishing the two natures.

So, hypostatic refers to the mode of being, which gives a distinct individuality. It's a theological term, and it refers to the nature of Jesus Christ, the Son of God, who has elected to stand under the nature of humanity. In the one personality of Jesus Christ, there are united two distinct and totally dissimilar natures. These natures are both true humanity and true deities. He is a theanthropic person. He is a God-man person.

These two natures are united forever. He will never be anything else. When you see the Son of God, you will see Him as a human being. This union is a personal union on the part of Jesus Christ. No one else has ever had this kind of a being. He is different from God because He is God and man. He is different from man for the same reason – that He is God and man. In other words, His is a unique nature – a unique mode of being. This is called the hypostatic union.

There are several Scriptures which deal with the hypostatic union, and you may read these more at your leisure, which would be a good way for you to study this word further. They are: Philippians 2:5-11; John 1:1-14; Romans 1:2-5; Romans 9:5; 1 Timothy 3:16; and, Hebrews 2:14.

1. **Undiminished Deity**

The deity of the incarnate Son of God is undiminished. Jesus Christ, as God, even after He took on humanity, was coequal with the Father and with the Holy Spirit. However, the wilderness temptation demonstrated to us that Jesus Christ did not use His divine attributes voluntarily. He did not use them independently. He used them only as per the plan and guidance of God the Father. He did not use His attributes even at the instigation and the taunting of Satan. That would have been sin had He done so. The thing that we learned in Philippians 2 about the kenosis, the emptying of Himself, was the emptying of His outward visible glory and His independent use of His divine attributes.

So, the deity of the incarnate Son of God is undiminished. He is still 100% God.

1. **True Humanity**

The humanity of the incarnate Son of God is true humanity. He is 100% human. That means that He has a body; He has a human soul; and, He has a human spirit. Because of the virgin birth, however, he had no old sin nature. Thus, He was not born spiritually dead. He was born spiritually alive. Because He had no human father, Adam's sin was not imputed to Him. So, both Adam and Jesus Christ started off the same – sinless. Adam sinned, and failed. Jesus Christ was always absolutely sinless.

1. **The Divine and Human Natures do not Mix**

The two natures of Jesus Christ are united in one person without transfer of the attributes. These two natures (divine and human) do not mix. They do not lose their separate identity. There's no transfer of properties from one to the other. Each nature retains its own characteristics. The essence of deity cannot be transferred to the finiteness of humanity, nor vice versa. If you transferred (or mixed) the attributes, you would destroy true deity and true humanity.

1. **The Two Natures do not Possess or Indwell Each Other**

The deity of Jesus Christ does not possess the humanity or indwell it, or vice versa. The two separate natures are combined forever into one person. They're not mixed together in one person. This union is more than harmony or compatibility. It is a true and full and complete joining.

1. **Christ Possesses Both Divine and Human Attributes**

Both the divine and human attributes belong to the one person of the incarnate Christ. The God-man possesses both divine attributes and human attributes. So, in the First Advent, Jesus Christ could be omnipotent, and yet He could be physically weak at the same time. He had to get someone to help Him carry the cross, even though he was omnipotent God at the same time. Jesus Christ could have a limitation of knowledge in His humanity – a limitation which He overcame by the study of the Word of God, and by getting information as He needed. Yet, at the same time, He had omniscience in His deity. Both were true of Him at the same time. In fulfilling the purpose of the incarnation, certain attributes of deity just were not used by Jesus Christ. He didn't surrender them. He just did not use them independently. So, He gave this up voluntarily in keeping with the Father's plan.

That's why Jesus was attacked so viciously by Satan. If Satan could have just gotten Christ to show that He was God by using His deity, and to fulfill some need that Jesus had as a God-man, Satan would have won. That was the reason for the appeal to a hungry Christ to turn stones into bread.

1. **Christ's Humanity was Necessary**

It was necessity for Jesus Christ to possess humanity. Why did he have to be a human being? First of all, He had to be a human being so that He could be the Savior of humanity (Hebrews 2:14-15, Philippians 2:7-8). It would have been impossible for the deity of Christ to die on the cross. Deity is not subject to death. The humanity was necessary for death on the cross.

Secondly, it was necessary for Him to have humanity in order to be our mediator (Job 9:2, Job 9:32-33, 1 Timothy 2:5-6). A mediator has to be equal to both parties in the mediation. Therefore, Jesus Christ had to be both God and man.

He also had to be man in order to be our priest (Hebrews 10:5, Hebrews 10:10-14, Hebrews 7:4-5, Hebrews 7:14, Hebrew 7:28). Jesus Christ is not qualified for the Levitical priesthood. He was not born in that line. He is qualified for the Melchizedek priesthood. He was born in that line. Thus, He is our high priest, and He is part of us as humanity to represent us before God.

In the fourth place, He had to be humanity in order to be King over Israel to fulfill the Davidic Covenant (2 Samuel 7:8-16, Psalm 89:20-37). We have shown you about His line of descent to achieve that.

1. **The Classification of Christ's Attributes**

We have one more point. How do we classify these attributes of the hypostatic union – the attributes of the joining together of these two natures in one person? You classify the attributes according to the nature of the person first. You have attributes which are true of His deity alone.

For example, John 8:58 refers to His eternal existence. No man can have existed eternally. Only God has existed eternally. So, sometimes we speak about Jesus Christ, and all that we are referring to is some aspect of His deity.

Then, secondly, we refer to His attributes that are true of His humanity alone, as in John 19:28, where we are told that He is thirsting. God doesn't get thirsty. Only human beings get thirsty. So, there are times when we speak about Jesus Christ, and we're talking only about His humanity. Jesus says, "I don't know when I'm returning. Only the Father knows when I'm going to return." In His deity, Jesus Christ knew exactly when He was coming back. But speaking from His humanity, He did not know. That information was wrapped up in the Godhead.

Then there's a third way in which we classify his attributes, and that is relative to His entire hypostatic person. That is, we view Him as a Savior in both natures. We view Him in His hypostatic union as our redeemer; as our prophet; as our priest; as our king; and, so on. Everything that Jesus Christ ever said, and everything He ever did, He did from one of these three sources. He either was acting upon attributes of His humanity; He was acting upon attributes of His deity; or, He was acting by means of the entirety of His whole person in the hypostatic union.

So, the apostle Paul, in verses 3-4, has very ably given us a rapid-word picture concerning the person that he is going to be talking about, who is the key person in the gospel, which is what this book is all about – explaining the gospels, and explaining it particularly to the gentile world: "Concerning His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh (humanity), and declared to be the Son of God with power according to the spirit of holiness (deity) by the resurrection of the dead."

This hypostatic person can be your Savior today. If He is not, and you go out into eternity having rejected the fact that God made it possible for Him to act as your go-between, as both God and man, He will someday have to be your judge. We trust that you have all made the decision that has received Him as your personal Savior by believing the gospel, which the apostle Paul is going to explain in such detail in this book: "Believe on the Lord Jesus Christ, and you shall be saved."

Dr. John E. Danish, 1975

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