



Hypostatic Union of Jesus Christ

The expression “hypostatic union” is a distinctly theological term and is applicable exclusively to Jesus Christ in whom two distinct and independent natures, divine and human, are united. In the person of Jesus Christ are two natures inseparably united without mixture or loss of separate identity and without loss or transfer of properties or attributes. The union is both personal and eternal. Phil. 2:5-11; John 1:1-14; Rom. 1:2-5; Rom. 9:5; 1 Tim. 3:16; Heb. 2:14.

“which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, 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, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,” (Romans 1:2-5, NASB)

“whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.” (Romans 9:5, NASB)

“By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.” (1 Timothy 3:16, NASB)

“Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,” (Hebrews 2:14, NASB)

The incarnate person of Christ includes undiminished deity. Jesus Christ is God, co-equal with the Father and the Holy Spirit, and possessing the exact same essence. Jesus Christ is also true humanity. He had body, soul, and a human spirit. Because of the virgin birth, Jesus Christ was born without an old sin nature.

The two natures of Christ are united without transfer of attributes. In the incarnation, no divine attribute was changed in any way. Therefore, the union of the divine and human nature of the incarnate Christ is both hypostatic and personal. Heb. 1:3.

"And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high," (Hebrews 1:3, NASB)

This does not mean that deity possesses humanity or even that deity indwells humanity. All attributes of the divine and human natures belong to the person of Christ. They were not changed at His incarnation and will never change.

Jesus Christ has attributes that pertain to both His humanity and His deity in one person (Hypostatic Union) such as; He is a Prophet, a Priest, a King, a Savior, and our Redeemer. In His Hypostatic Union, He spoke in Matthew 11:28 and in John 14:6.

"Come to Me, all who are weary and heavy-laden, and I will give you rest." (Matthew 11:28, NASB)

"Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me." (John 14:6, NASB)



Jesus Christ has attributes that pertain to His deity, but the whole person is the subject. In John 8:58, He spoke from His deity.

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.'" (John 8:58, NASB)

Jesus Christ has attributes that pertain to His humanity such He got thirsty, tired, hungry, etc., but the whole person is the subject. In John 19:28, He spoke from His humanity.

"After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, 'I am thirsty.'" (John 19:28, NASB)

Jesus Christ had to become humanity to be qualified as our Savior. Heb. 2:14-15; Phil. 2:7-8.

"Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives." (Hebrews 2:14-15, NASB)

"but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (Philippians 2:7-8, NASB)

Jesus Christ had to become true and sinless humanity to be our mediator who had to be equal to both God and man. Job 9:32-33; 1 Tim. 2:5-6.

"For He is not a man as I am that I may answer Him, That we may go to court together. 'There is no umpire between us, Who may lay his hand upon us both.'" (Job 9:32-33, NASB)

"For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time." (1 Timothy 2:5-6, NASB)

Jesus Christ had to become humanity to be our High Priest. He had to be perfect absolute God and perfect man in one Person. Heb. 7:14; Heb. 7:28; Heb. 10:5; Heb. 10:14; 2 Sam. 7.

"For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests." (Hebrews 7:14, NASB)

"For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever." (Hebrews 7:28, NASB)

"Therefore, when He comes into the world, He says, 'SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;'" (Hebrews 10:5, NASB)