

The Hypostatic Union: The Communion of Attributes: Jesus Christ is One Person with Two Natures; the Ministry of the Holy Spirit to the Humanity of Christ: in the Incarnation Christ Did Not Use His Deity to Resolve Exigencies but Rather the Prototype Spiritual Life

II. The Communion of Attributes

1. While the two natures of Christ in hypostatic union remain distinct, whole, and unchanged without mixture or transfer one to the other, whatever the Bible says about either nature must be attributed to the entire person of Christ.
2. The attributes of deity never transfer to humanity or become the attributes of the humanity of Christ. When Jesus Christ was on earth and facing all of the temptations to sin in His humanity, He did not call on His deity to solve the problem. He solved them from his humanity.
3. Some theologians have come to erroneous conclusions about the deity of Christ helping His humanity resist the temptation to sin. Our Lord never allowed the integrity of His human nature to be compromised by help from His divine nature. All of His help came from the Father and Holy Spirit totally apart from His own deity.
4. Many theologians want to make impeccability the fact that the deity stepped in and guided the humanity of Christ away from temptation. This denies the principle of *kenōsis* stated in Philippians 2:7.
5. Many theologians imply that the divine nature overpowers the human nature so that the human nature cannot say yes to temptation. This too violates the principle of *kenōsis*. Our Lord's help came from God the Father and God the Holy Spirit, not from His divine nature. He could not depend upon His own deity to prevent Himself from sinning. His deity did not help Him at all.
6. There is no true humanity in Jesus Christ, if the attributes of His deity start functioning in His humanity. He did not use His deity to resist temptation. He used His humanity.
7. His spiritual life was in His human nature, not His divine nature. He tested and proved our spiritual life from His humanity.
8. Whatever is true of either nature is true of the entire person of Christ, which emphasizes the fact that Jesus Christ is not two persons, but one Person with two natures. To deny that Christ is one Person is to deny the Incarnation.
10. Jesus Christ had names and titles associated with His humanity: "the man Christ Jesus," "Son of man," "a man of sorrows," "son of David," and "Jesus."
11. Any denial of the true humanity of Christ is a denial of the revelation of the word of God.
12. The incarnation is not a temporary arrangement, but an eternal one.



III. The Ministry the Holy Spirit to the Humanity of Christ

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.
2. 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.
3. As the author of the divine plan for the great power experiment of the hypostatic union, God the Father actually invented the prototype spiritual life to sustain the humanity of Christ during His First Advent.
4. At birth, the humanity of Christ was entered into the prototype spiritual life because He was born trichotomous, with body, soul, and spirit (Isaiah 11:2). He was born as Adam was created (1 Corinthians 15:45).
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 in the power of the Spirit returned to Galilee.

Matthew 4:1 - Then Jesus was led by the Spirit into the desert to be tested [*πειράζω, peirazō*¹] by the devil."

7. Remember that the whole purpose of the virgin birth was to allow our Lord to be born perfect into the spiritual life.
8. His purpose while on earth was to remain in that state of perfection in the prototype 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 substitute and Savior.
9. After our Lord's resurrection and just before He ascended, He prophesied the extension of the Holy Spirit's power for every believer:

Acts 1:8 - "But you will receive power, when the Holy Spirit has come upon you ..."

10. Jesus Christ remained impeccable though His humanity was temptable. He did not once sin or yield to a temptation, though He was tempted in every area.
11. The doctrine of impeccability states that our Lord in hypostatic union did not sin during the Incarnation.

¹ *πειράζω (peirazō)* means to test in a good or bad sense and can be translated either "tempt" or "test" dependent upon context; here it is testing for the purpose of approval.



12. Two Latin phrases summarize the doctrine of impeccability related to our Lord Jesus Christ.
13. Jesus Christ is said to be *non posse peccare* meaning, “not able to sin.” This refers to the deity of Christ. As God, Jesus Christ is not able to sin. It's blasphemous and unthinkable to associate temptation or sin with God.
James 1:13 - Let no one say when he is tempted, “I am tempted by God,” for God cannot be tempted by evil and He Himself does not tempt anyone.
14. Jesus Christ is said to be *posse non peccare* meaning, “able not to sin.” As true humanity, Jesus Christ was able not to sin because He continued to reside inside the prototype spiritual life.
15. Though the humanity of Christ was tempted in all ways that we are tempted and far beyond any temptation we have ever experienced, He remained perfect for He did not sin.
16. The reason for our Lord's continued perfection in His humanity was the residence of the humanity of Christ in the prototype spiritual life under the enabling power of the Holy Spirit.
17. The prototype spiritual life was imputed to Christ at the virgin birth and sustained Him through the power of the Holy Spirit while being judged for our sins on the cross.

