

“THE UNIPERSONALITY OF CHRIST”

concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. (Romans 1:3-4 NKJV)

The past two Sundays I preached on “The Son of Man” and “The Son of God.” Today I want to preach on the two natures, human and Divine, combined or possessed by one Person.

I admit that this is a daunting task for me and for you. In announcing the sermon last Sunday I said it would be about the “hypostatic union.” I was wrong. The “hypostatic union” concerns the union of the three Persons of the Godhead into one spiritual essence. The union of the human being Jesus and the eternal Son of God into one person is called the unipersonality of Christ.

Some people have said and will say, “I don’t want to know all that theological mumbo jumbo. I know the Gospel. It is simple enough for a child to understand. That’s all I need or want to know.” Such a statement, on the face of it, is appealing. What would a wife say or feel if her husband said, “I don’t want to know about her feelings, or her opinions, or what her goals and ambitions are. All I want to know is if she can cook, wash clothes, clean the house, have babies and raise them. That is all I need or want to know about her?” The wife of the man who would say such things would be hurt. When someone loves another person the love between them grows as they know more and more about each other.

In many places in the Bible God compares His love for Israel and Christ’s love for the church to the love of a husband for his bride. When we love Christ and God we want to know more and more about Him.

1.) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God...And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:1-2,14 NKJV)

The Son of God was incarnate, that is He took unto Himself a human nature so that He could accomplish salvation for mankind. His Divine nature cannot suffer or die; it cannot be weak or suffer temptation. He could not experience these things in His Divine nature. The Divine nature did not assume human flesh. When the Son of God possessed a human nature also, He was able to be our Savior.

After taking on a human body and mind, He did not have a dual personality. The Scriptures refer to Him as one Person.

"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. (Psalms 2:7 NKJV) (quoted in Acts 13:33; Hebrews 1:5; Hebrews 5:5) Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, (John 17:1 NKJV)

God has three Persons in the Godhead. Therefore, He refers to the Father, Son, and Holy Spirit as Us.

Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - (Genesis 3:22 NKJV)

"Come, let Us go down and there confuse their language, that they may not understand one another's speech." (Genesis 11:7 NKJV)

However, Jesus never refers to Himself in the plural.

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. (Luke 10:21 NKJV)

"All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. (John 6:37 NKJV)

"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father." (John 16:16 NKJV)

"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." (John 16:28 NKJV)

He came forth from the Father with one nature, Divine, but will return with two natures, human and Divine, but still as one Person.

2.) Both natures are united in one Person.

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But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. (Galatians 4:4-5 NKJV)

who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:6-11 NKJV)

The one Person is spoken of in terms of either of the natures.

Human attributes and actions are credited to the Person while He is designated by His Divine title.

"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (Acts 20:28 NKJV)

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. (Colossians 1:13-14 NKJV)

Divine attributes and actions are attributed to the Person when He is designated by a human title.

"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. (John 3:13 NKJV)

"What then if you should see the Son of Man ascend where He was before? (John 6:62) who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. (Romans 9:4-5 NKJV)

3.) Nothing peculiar to the Divine nature is shared with the human nature and nothing peculiar to the human nature is shared by the Divine. Therefore, the theologian who wrote THE CRUCIFIED GOD saying that God shared in the sufferings of Christ on the cross is wrong. There is no interpenetration of the two natures. The Divine is not humanized, nor is the human deified. However, the Person possesses both natures, Thus He can be almighty, omnipotent, and omnipresent, and also man of sorrows, limited in knowledge and power, and subject to human want and misery.

In Christ the Divine nature and human nature share in working.

The work of redemption had a divine-human character. The effectual cause of the redemptive work of Christ is the undivided Person of Christ. That is, redemption was brought about by the cooperation of the two natures. Each of these natures worked with its own peculiar powers and gifts. Despite this the result is an undivided unity because it is the work of one Person.

The human nature of Christ received three graces by virtue of being possessed by the Son of God. He was exalted high above all creatures and becomes an object of adoration. The Holy Spirit gave Him exalted gifts of the will, the intellect, of power and especially impeccability where He was freed from the compulsion to sin which all other humans have by virtue of original sin. As the God-Man He is the object of our prayers and our great High Priest. The object of our religious worship is the God-Man Jesus, but the basis on which we adore Him is the Person of the Son of God.