

divine nature, He was eternally old before Abraham came into existence."

At the same time it is important to remember that the actions of Christ may not be spoken of as being the actions of one nature, rather than the actions of the one Person. The natures may not be separated. That is, we must not speak of the actions of one nature as though the nature were a person. Thus if we absolutize the statement, "The human nature of Christ died on the cross," and exclude the statement, "The one Person, the God-man, died on the cross as a man, or with respect to His human nature," then we utter heresy, since we separate the natures. On the other hand, if we affirm both of the above statements and wish merely to distinguish the two natures and preserve the Creator creature distinction, then the statement, "The human nature of Christ died on the cross," is not heretical but can be misleading unless it is immediately clarified and qualified.

- (3) As a result of the hypostatic union, all of the acts of Christ, whether spoken of in respect of one or the other nature, are the acts of His Person

Whatever acts are performed in respect of either nature are performed by the Person. When we say that Christ forgave the sins of the paralytic lowered through the roof, it is not proper to say that it was the divine nature alone that extended forgiveness (even though God alone can forgive sins); it was the God-man in respect of His divine nature, who forgave the man's sins. In like manner, it is improper to say that the human nature of Christ alone arose from the grave; rather we must say that the Person, the Lord Jesus Christ, arose from the grave with respect to His human nature. All of the acts of Christ are the acts of the one Person. Accordingly, we must say that the one Person, the Lord Jesus Christ, was ignorant of the day of His return with respect to His human nature, and the same time fully aware of the time of His return with respect to His divine nature.

- (4) As a result of the hypostatic union, Christ is the true Mediator between God and man.

As a righteous man, without guilt of sin, He could take our guilt and its penalty, death, upon Himself; as a holy man, with no corruption of sin, He could perfectly obey the Law of God for us and could be the perfect sacrifice to atone for our sins.

As true God, He is a Person of infinite value and dignity. Although the death of Christ was a finite death, nonetheless it was the death of a Person of infinite value. His death was the death of none other than the Second Person of the Trinity (in respect of His human nature). Thus His death has value for any conceivable number of persons.

If Christ had been God only, He could not have taken our guilt, fulfilled our obligations to divine justice, and died in our behalf and stead. If Christ had been a perfect man only, His obedience and blood would have been sufficient to atone for one other human being,