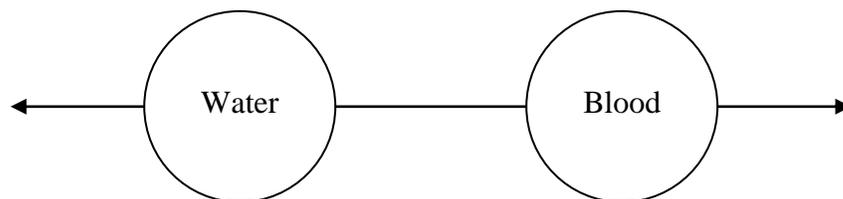


Doctrine of the Hypostatic Union

- I. Definition:
- A. Jesus Christ is the unique Person of the universe; He is different from God because He is man and is different from man because His is God.
 - B. The term “Hypostatic” comes from the compound Greek word ὑποστάσις (hupostasis) literally meaning “under” (ὑπο – hupo) and “stand” (στασις – stasis) or “standing under”, indicating the “taking a thing upon oneself” in substance and essence.
 - C. The Son of God took upon Himself true humanity. Heb.1:3
 - D. Hypostatic refers to the whole Person of Christ as distinguished from His two natures that are Divine and human.
 - E. The union of the natures of Divine essence and human substance in the incarnate Christ must be considered hypostatic and personal.
 - F. Ὑποστάσις – hupostasis emphasizes the whole person denoting that in the whole person of Christ we have both Deity and humanity.
 - G. Hypostatic union defined: In the whole Person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and everlasting.
 - H. Primary Scriptures dealing with this include: Phi.2:5-11; Joh.1:1-14; Rom.1:2-5; 1Tim.3:16; Heb.2:14; 1Joh.1:1-3 cf. Gal.4:4-5
 - I. At no time from the inception of the incarnation has this union been separated to include Christ’s public ministry and work on the cross.
 - 1. The union began upon conception of His humanity by God the Holy Spirit. Mat.1:18,20
 - 2. This is further illustrated through His prophetic name Immanuel, which literally means “God with us”. Mat.1:22-23
 - 3. John makes clear this union remained intact throughout the entire course of the incarnation in his apologetics against the heresy of Gnosticism and Docetism in 1Joh.5:6.
 - 4. The phrase translated in the NAS “...who came by water and blood, Jesus Christ” is literally translated “...who came **through** (preposition διά - dia) water and blood, Jesus Christ”.
 - 5. The water looks at the initiation of His public ministry through His baptism by John the Baptist. Mat.3:13-17; Mar.1:9-11; Luk.3:21-23a cp. Joh.1:31-34
 - 6. The blood indicates His work on the cross that signaled the end of His public ministry. Joh.19:30
 - 7. The prepositional phrase diagrammed in context indicates:

He was Jesus Christ all the way “through”



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- J.** The incarnate Person of Christ includes undiminished Deity i.e., He is God, co-equal with the Father and the Holy Spirit. He possesses the same essence.
- K.** The incarnate Person of Christ also includes true humanity i.e., He had a body, soul and human spirit. Because of the virgin birth, Jesus Christ in humanity was born without a sin nature.
- L.** The incarnate Christ is literally the second member of the Godhead, God the Son, that condescended (lowered His station as God) to come into this inseparable unity with the man Jesus. Joh.1:1 cp.14; Phi.2:5-7
- M.** This does not mean Deity possesses humanity or even that Deity indwells humanity.
- N.** The infinite of His Deity cannot be transferred to the finite of His humanity.
 - 1.** To rob God of a single attribute of His essence would destroy His Deity.
 - 2.** To rob the humanity of Christ of a single attribute of His humanity would destroy His humanity.
 - 3.** Therefore, the two natures of Christ are united without transfer of attributes making Jesus Christ the God-man forever.
- O.** Jesus Christ is undiminished Deity and true humanity in one Person forever.
- P.** In fulfilling the purpose of the incarnation, certain attributes of Deity were not used under operation “Kenosis” (from the verb κενόω – kenoo, meaning “to make empty” indicating the veiling of His Deity), yet this does not imply they were either surrendered or destroyed.
- Q.** Summary: Jesus Christ is the God-man.
 - 1.** The attributes of both Divine and human nature belong to the Person of Jesus Christ always.
 - 2.** The characteristics of one nature are never attributed to the other.
 - 3.** This real but mysterious union means that during the 1st advent Jesus was weak (Joh.19:28), yet at the same time was omnipotent (miracles), He was limited in knowledge (Mat.24:36), yet remained omniscient (Joh.2:24).

II. Why did Jesus Christ have to become humanity?

- A.** To be our Savior. Heb.2:14-15; Phi.2:7-8
 - 1.** As God He is eternal.
 - 2.** Eternal life cannot die.
 - 3.** Omnipresence cannot reduce itself to one point, i.e., the cross, etc.
 - 4.** Deity is always Deity and Deity cannot go to the cross and die for the sins of the world.
- B.** He is the Mediator.
 - 1.** According to Job a mediator must be equal with both parties in the mediation. Job.9:23-33
 - 2.** Jesus Christ was always God.

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3. By becoming humanity He is qualified to mediate between God and man. 1Tim.2:5-6
 - C. Jesus Christ had to become a man to be a priest.
 1. A priest is a man that represents man before God. Heb.7:4-5,14,28; 10:5-14
 2. Jesus Christ is our High Priest and to be so had to be true humanity.
 - D. God promised David that he would have a son that would rule the earth forever (King). 2Sam.7:8-16; Psa.89:20-37
 1. This eternal King must be in the direct line of David.
 2. Christ had to be humanity for this promised to be fulfilled and was accomplished through His biological mother Mary and legal human father Joseph.
- III. Everything Christ spoke while He was on earth during the 1st advent came from one of three sources:
- A. From His Deity. Joh.8:58, He said *“Before Abraham was, I am.”*
 - B. From His humanity. Joh.19:28, *“I thirst.”*
 - C. From His hypostatic union (whole Person). Mat.11:28; Joh.14:6 *“I am the way, the truth, and the life...”*
- IV. Categories of attributes as related to the Person of Christ.
- A. Attributes true of His whole Person are essential in fulfillment of His offices of Prophet, Priest, King, Mediator and Savior.
 - B. Whole Person is the subject, but the attribute mentioned is true only of His Deity. Joh.8:58 (speaking as the Messiah)
 - C. Whole Person is the subject, but attribute mentioned is true only of His humanity. Joh.19:28 (whole Person “knew all things accomplished”, but only humanity “thirsted”)
 - D. The Person is described according to His Divine nature, but the predicate (statement affirmed) of the human nature. Rev.1:12-18 (Christ died, yet He says “I live”)
 - E. The Person is described according to His human nature, but the predicate of Divine nature. Joh.6:62 (the Son of Man is the title of the humanity of Christ. The Son of man ascending up where He was before, that’s Deity. So, human nature is the subject; the attribute of Deity is the predicate.
 - F. The Person is described according to His Divine nature, but the predicate of both natures. Joh.5:25-27 (Christ as the Son of God/Deity spoke to those that were physically dead, but He goes on to say in the future He will execute judgment as the Son of man. So He spoke and the dead lived (Deity), but as the Son of Man in the future, when He executes judgment, He will be there as the God-man.)
 - G. The Person described according to the human nature, but predicate of both natures. Mat.27:46 (Christ is speaking from His humanity, but its effect encompasses His whole Person i.e., His Deity forsakes (experiential fellowship broken) His humanity while His humanity is under spiritual death.)