



Hypostasis

Hypostasis is a Greek word that began to be used when the early church was defining the Trinity.

When we say the Father, the Son, and the Spirit are *homoousia* we are saying the Father, the Son, and the Spirit are of the same essence.

The Trinity is one *ousia* and three *hypostases*, one essence and three persons.

The hypostatic union means the one person of Christ, or one *hypostasis* of Christ, is the union of two natures.

Hebrews 1:3

Cyril first used the phrase hypostatic union.

The hypostatic union incorporates three truths.

1. Christ is one person.
2. The union between the divine nature and the human nature comes from the fact that both natures belong to the same person.
3. The Son of God is the operative agent in all that Christ does.

Communication of Operations

Everything Christ says or does he says or does as a person, not as a particular nature.

Communion of Attributes

Another aspect that flows from the hypostatic union is the communion of attributes, which in Latin is *communicatio idiomatum*.

Communion of attributes means that the attributes of each nature are the attributes of the person.

The communion of attributes was real with respect to the person of Christ.

Acts 20:28

1 Corinthians 2:8

1 John 1:1



The human nature of Christ never existed apart from the person of the Son so the human nature was never something outside of Christ.

The Lord's Supper

The Roman Catholics hold to transubstantiation.

Martin Luther taught consubstantiation.

John Calvin taught that Jesus was not present in the Lord's Supper in a physical way, but was present through the Holy Spirit.

Ulrich Zwingli believed that Jesus was not necessarily present in any way in the Lord's Supper but that it was simply a memorial of the death of Jesus.

The Lord's Supper is a visible word to us of the sacrifice of Christ on our behalf.

John 16:7

The Christology of the Formula of Concord is summarized with these points.

1. The unity in Christ is more than a unity of person. There is a real unity of both natures through the communion of attributes.
2. The communion of attributes rests on the principle that "human nature is capable of containing the divine."
3. It must be said of Christ that he, not only as God, but also as man, knows all things, is able to do all things, and is present with every creature and exercises authority over all things.

In the 17th century three classes were identified in the communion of attributes.

1. The person of Christ has the attributes of his divine nature and the attributes of his human nature.
2. All the work of salvation is attributed to the person and not to a specific nature.
3. Some divine attributes are transmitted to the human nature.

We reject the assertion that some divine attributes are transmitted to the human nature.

The Lutheran assignment of divine attributes to the humanity of Christ is not supported by Scripture.

The emphasis in Scripture is on the objective justification of man before God by the satisfaction of God's justice, not on the subjective change of human nature.

The Lutheran view does not follow what the New Testament says about the glorification of Jesus.

2 Peter 1:3–4



Communion in Graces

There was the grace of the union of the *Logos* with flesh.

The incarnate Son was endowed with the graces of faith, hope, and love and also with the grace required to be prophet, priest, and king.

The ministry of the Holy Spirit that empowered the human nature of Christ.

Hebrews 5:7

Luke 4:1, 14a, 16–19; 10:21a; 11:20

The Holy Spirit in Christ was granted divine knowledge and wisdom to the human nature of Christ.

John 3:31-34

When the person of Christ performed a miracle the Holy Spirit provided the power and the human nature mediated the miracle.

Anhypostasia

The *anhypostasia* means not personal.

The human nature of Christ is *anhypostatic*, that is, impersonal.

The human nature of Jesus could not exist autonomously.

Divine Person

The person of the Son of God took on a human nature, not another person.

When the Scripture speaks of the divine *Logos* taking on human nature it always the *Logos* that is active.

If the *Logos* retained his personhood and the human nature was a person, Jesus would have been two persons.

Adam could not be Jesus's representative. If so, then Jesus would have been born with original sin and could not have saved anyone.

Because the divine person of the Son takes on flesh, infinite value is attributed to the human nature of Christ.



Enhypostasia

The humanity of Christ as *enyhypostatic*, that is, in-personal.

Conclusion

Humanity was joined to deity in the Son. Deity was not joined to every man but only to the God-man.

The incarnation unites Christ to human nature, but it does not unite Christ to any particular person.

The hypostatic union shows us the difference between the object of our worship and the basis or ground of our worship.

We do not worship Christ because he took on flesh. We worship Christ because he is the second person of the Trinity.