[The Hypostatic Union](http://savedbygrace.com/eternal-life/hypostatic-union)

[Eternal Life](http://savedbygrace.com/category/eternal-life)

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Before there was ever a when or a where God the Father held an eternal life conference in which he determined he would give man eternal life. God the Son said if you will give them eternal life I will pay the penalty for their sin. God the Spirit said if you will provide a way and the payment then I will seal them for all eternity. A way then was needed to accomplish this miracle . This way is called the hypostatic union.

The union of two natures, human and Divine, in the person of the Lord Jesus Christ is known as the hypostatic union. The Lord Jesus Christ is God in flesh And He is fully God and fully man; thus, He has two natures: God and man.

He is not half God and half man. He is 100% God and 100% man.

He never lost his divinity. He continued to exist as God when He became a man and added human nature to Himself.

Therefore, there is a “union in one person of a full human nature and a full divine nature.” Right now in heaven there is a man, Jesus, who is our Mediator between us and God the Father.

**The hypostatic union guarantees our redemption by insuring our atonement to be divine in nature and securing the propitiatory requirements of a voluntary sacrifice.**

This is why the Lord Jesus Christ is called the second Adam. Adam chose to disobey and thereby sinned. The Lord Jesus Christ chose to obey and thereby purchased our redemption. The hypostatic union is very important to us and to a proper understanding of redemption.

There are errors concerning the two natures of the Lord Jesus Christ known as Eutychianism, Monophycitism, and Nestorianism

**Eutychianism**

States that Christ’s natures were so thoroughly combined — in a sense scrambled together — that the result was that Christ was not really truly able to relate to us as humans. The problem is this implies that Jesus was not truly God nor man. Therefore, He would be unable to act as mediator and unable to truly atone for our sins.

**Monophycitism**

This is another error regarding the two natures of the Lord Jesus Christ , It states that Jesus’ two natures are combined into one new one; the problem here is that neither God nor man was represented in Christ but a new third thing.

**Nestorianism**

States that the two natures of Christ were so separated from each other that they were “not in contact”; the problem here is that worship of the human Jesus would then not be allowed.

**The Incarnation**

Before we look at the issue of the incarnation in relationship to the hypostatic union we will look briefly at what is called Kenosis.

**Kenosis**

This is a teaching concerning the incarnation of the Lord Jesus Christ. Kenosis attempts to solve some of the paradoxes between the nature of God and of man as united in the Lord Jesus Christ.

For example, how could an all knowing God become a baby, or how could God be tempted? The Kenosis maintains that God, when becoming a man, divested Himself of some qualities of being a man.

In a sense, the Kenosis is God minus something; God subtracting some qualities of deity to become a man.

The Hypostatic Union, on the other hand is God plus something; God adding human nature to Himself. The Kenosis, then, jeopardizes the true incarnation because it puts in doubt the full indwelling of God among men in the person of Jesus.

**The Incarnation**

The incarnation is the addition of human nature to the nature of God the second person of the Trinity.

**The Incarnation is where God became a man**

**John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**John 1:14 And the Word was made 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.**

**Phil 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

**The Incarnation was the voluntary act of Jesus to humble Himself so that He might die for our sins**

**1 Pet 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:**

Thus, Jesus has two natures: Divine and human. This is known as the Hypostatic Union.

The doctrine is of vital importance to the Christian. By it we understand the true nature of God, the atonement, forgiveness, grace, redemption, propitiation, etc.

It is only God who could pay for sins. Therefore, God became man to die for our sins which is the atonement.

**1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.**

Through the Lord Jesus Christ we have forgiveness of sins.

Since we are saved by grace through faith, see: Eph. 2:8-9, it is essential that the object of faith be accurate.

The doctrine of the incarnation ensures accuracy, the knowledge that God died on the cross to atone for sin and that the God-man is now in heaven as our mediator between us and God.

**1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.**

**The Hypostatic Union**

This is the union of the two natures, Divine and human, in the person of the Lord Jesus Christ.

**The Lord Jesus Christ is God in flesh**

See Above: John 1:1,14

**Col 2:9 For in him dwelleth all the fulness of the Godhead bodily**.

**John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.**

**Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.**

He is fully God and fully man thus, He has two natures: God and man. He is not half God and half man. He is 100% God and 100% man. He never lost his divinity. He continued to exist as God when He became a man and added human nature to Himself. Therefore, there is a “union in one person of a full human nature and a full divine nature.” Right now in heaven there is a man, the Lord Jesus Christ, who is our Mediator between us and God the Father.

Now let us look at some paradoxes that are only understood in the framework of the Hypostatic Union

**Jesus as God –** is worshipped

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Mat 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

**Jesus as Man –** worshipped the Father see: John 17

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

**Next…**

**Jesus as God –** is prayed to

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

**Jesus as Man –** prayed to the Father

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

**Next…**

**Jesus as God –** is sinless

1 Pet 2:22 Who did no sin, neither was guile found in his mouth:

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

**Jesus as Man –** was tempted

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

**Next…**

**Jesus as God –** knows all things

**John 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.**

**Jesus as Man –** grew in wisdom

Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

**Next…**

**Jesus as God –** gives eternal life

John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

**Jesus as Man –** died

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**And Lastly… (for this study of course, there are many more illustrations)**

**Jesus as God – is to be obeyed**

Rom 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

**Jesus as Man –** Learned obedience

**Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;**

Conclusion

***The hypostatic union guarantees our redemption by insuring our atonement to be divine in nature and securing the propitiatory requirements of a voluntary sacrifice.***

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