

IMMANUEL (#2)

The theme of our Sunday Christmas special is taken from Phil.2:9 – “Therefore also God highly exalted Him, and bestowed on Him **the name which is above every name.**”

During December, we will study the following four special names given to Jesus Christ.

- On Dec.2 & 9, we will study **His prophetic name, Immanuel**
- On Dec.16, we will study His crucifixion name, Jesus.
- On Dec.23, we will study His divine family name, Son of the Most High.
- On Dec.30, we will study His genetic name, Only Begotten.

Last week we studied the historical significance to His prophetic name, Immanuel. This week we will study the theological significance to His prophetic name, Immanuel (God with us).

Some Christian theologians connect the doctrine of **theanthropos** (God-man) with the name Immanuel given to Jesus Christ. “According to orthodox interpretation the name denotes the same as God-man (theanthropos), and has reference to personal union of the human nature and the divine nature in Christ.” (Unger, pg.313)

Other Christian theologians call the same thing **hypostatic union**. Hypostatic union comes from the Greek word (hypostasis). It is used this way in Heb.1:3 – “He is the radiance of His glory and the exact representation of **His nature** (hypostasis).”

This lesson will study five aspects of the theology of hypostatic union associated with His prophetic name, Immanuel (God with us).

1. We will begin the theological study of Immanuel with this definition of Hypostatic Union.

Hypostatic Union: “The incarnate person of Jesus Christ possesses undiminished deity and true humanity inseparably united without mixture or loss or transfer of identity or attributes the union being personal and eternal.”

This is the theological meaning of the name Immanuel assigned to Christ by Isaiah in 8th century BC (Isa.7:14) and given to Joseph by Gabriel regarding Mary’s pregnancy (Matt.1:22-23).

Hypostatic union is a doctrine that is constantly under attack by the devil (1 John 4:2-3; Matt.22:41-46).

We have been vocal about the traditional nativity being removed from our public squares in USA during Christmas. But we have been silence about the doctrine of hypostatic union being removed from our Christian theology during the rest of the year.

2. Everything Jesus spoke or did during His first advent came from one of following three sources associated with the theology of hypostatic union.

The Jews called it blaspheme (John 10:30-39).

- His undiminished deity John 8:58; 10:30; Col.2:9
- His true humanity Luke 23:26; 24:26; John 19:28
- His hypostatic union John 5:25 (Son of God) and 5:27 (Son of Man)

3. The Doctrine of “kenosis” is part of the theology of hypostatic union (Phil.2:6-8). It is the English word (emptied) in Phil.2:7.

Kenosis means that Jesus Christ subordinated His deity to obedience of the plan of God (Matt.26:39; John 5:30; Heb.10:7) – “Although He was a Son; He learned obedience from the things which He suffered.” (Heb.5:8)

In ascension-session, Jesus Christ sits in hypostatic union in a resurrection body (Acts 1:11; Ps.110:1; Heb.7:26). In the Second Advent, He will sit upon David’s throne in hypostatic union (Luke 1:30-33).

During the First Advent, Jesus Christ depended completely upon the sustaining and operating powers of the Holy Spirit and the word of God (Luke 2:40, 52; Matt.4:4).

In Christ, we live the CWL by the same sustaining and operating powers (Gal.5:16-17; 2 Cor.5:7) – “For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.” (Heb.4:15-16)

4. As true humanity, Jesus Christ was co-equal with trichotomous mankind (Body, Soul & Spirit) but, at the same time minus the curse of Adam’s Original Sin (AOS), Spiritual Death and Old Sin Nature (OSN) because of the miraculous conception by the Holy Spirit (Luke 1:31-35). His ‘birth’ father was God!

In the virgin birth, Mary was the transmitter of His humanity while the Holy Spirit was the transmitter of His deity (Gal.4:4; Isa.7:14). Isaiah referred to it as a child born and a Son given (Isa.9:6)

His human soul was made tselem demuth monogenes (John 1:14, 18) [Only Begotten] while our souls are made tselem demuth adam (Gen.5:3; Luke 3:23-38). Whenever a person is born again (John 3:3-8), his soul become a new creation (2 Cor.5:17) made in the image of God’ Son (Rom.8:29).

5. The judicial penalty of AOS (the 13 judicial charges that are imputed to us at physical birth), required Jesus Christ to be born “Immanuel” in order to redeem mankind from it (Rom.5:12; 1 Cor.15:22).

As true humanity, Jesus Christ qualified to be offered as the Lamb of God to take away the sin of the world (John 1:29, 36). As the Lamb of God, He must qualify under two important sacrificial requirements as outlined in 1 Pet.1:19:

- “But with precious blood, as of a lamb **unblemished** (amomos) [no birth defects / virgin birth]
- and **spotless** (aspilos) [no growth defects / impeccable], the blood of Christ.”

“He made Him who knew no sin to be sin on our behalf that we might become the righteousness of God in Him.” (2 Cor.5:21) [Impeccability] (1 John 2:2; 4:10)

Gabriel said to Joseph, “Son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name **Jesus**, for it is He who will save His people from their sins.” (Matt.1:20-21)

**“GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AMONG MEN
WITH WHOM HE IS PLEASED.”
(Luke 2:14)**