

## **THE DOCTRINE OF HYPOSTATIC UNION**

We are currently studying a series of lessons on the doctrine of Amen (true).

We have learned that Amen was used to teach a primary essence of God known as the veracity of Godhead.

**GOD:** “Know therefore that the Lord your God, He is God, **the faithful (Amen) God**, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.” (Deut.7:9)

**JESUS:** “**The Amen**, the faithful and true Witness, the Beginning of the creation of God.” (Rev.3:14)

We have learned that there are doctrinal Amen doxologies and prayers recorded in the Bible (Rom.16:25-27; Matt.6:9-13). In fact, we open both of our Sunday services with an Amen doxology.

The double Amen at the end of a doctrinal statement reflects both God’s veracity and the believer’s acceptance of this doctrinal truth to his life.

**God side:** “It is and shall be so.”

**Believer’s side:** “So let it be so.”

**Today’s lesson will study four aspects of a new Amen teaching technique used by Jesus. We will examine Jesus’ new Amen teaching technique introducing the doctrine of hypostatic union.**

**1. The new teaching technique Jesus created was to use the double Amen at the beginning of a doctrinal statement rather than at the end.**

He did this with the English phrase, “Truly (Amen), Truly (Amen) I say to you.” This was a way of saying that the Amen (veracity) God (Deut.7:9) and the Amen (veracity) Christ (Rev.3:14) are united in declaring this specific doctrinal truth.

The Gospel of John used this phrase some 25 times to teach specific doctrinal truths that was based on the veracity of the Godhead (Jn.1:51; Jn.3:3, Jn.5,11,19,24,25; Jn.6:26,32,47,53; Jn.8:34,51,58; Jn.10:1,7; Jn.12:24; Jn.13:16,20,21,38; Jn.14:12; Jn.16:20,23; Jn.21:18).

During the month of September, we will study some of these 25 doctrinal references on Sunday.

**2. What makes today’s lesson interesting that there are three double Amen used to teach hypostatic union of Jesus Christ (John 5:19, 24, 25).**

They will teach the equality of essence or **hypostatic union** within the Godhead.

(Jn.5:19) “**Truly (the veracity of God), truly (the veracity of Jesus Christ) I say to you, the Son** can do nothing of Himself, unless it is something He sees the Father doing.”

(Jn.5:24) “**Truly, truly I say to you**, he who hears My word, and believes in Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”

(Jn.5:25-26) “**Truly, truly, I say to you**, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.”

### 3. The apostate Jews understood and rejected the doctrinal concept of hypostatic union

“For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.” (Jn.5:18)

At least seven times, Jesus made reference to His equality with God or His hypostatic union:

(Jn 5:17)	(Work),
(Jn 19-20)	(Do and see)
(Jn 21)	(Gives)
(Jn 22)	(Judgment)
(Jn 23)	(Honor)
(Jn 26)	(Life)
(Jn 27)	(Authority)

### 4. The doctrinal point of these three double Amen was to teach the doctrine of hypostatic union of Jesus Christ.

The English word hypostatic is derived from the Greek word hypostasis. It is used in Heb.1:3 by the English word **nature or substance** – “And He is the radiance of His glory and the exact representation of His **nature** (hypostatic union), and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”

It is also used in Heb.11:1 by the English word assurance – “Now faith is the assurance (confidence to stand under the pressure because God is faithful and truthful or veracity) of things hoped for, the conviction of things not seen.”

**HUPOSTATIC UNION:** Jesus Christ is undiminished deity and true humanity in one unique person of the human race, inseparably united without mixture or loss or transfer of identity or attributes, the union being personal and eternal.

- **“Jesus Christ is undiminished deity** (Matt.1:23) “Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means, ‘God with us.’”
- **and true humanity** (2 Cor.5:21) “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”
- **in one unique person of human race** (Luke 1:32-33) “He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever; and His kingdom will have no end.”
- **inseparably united without mixture or loss or transfer of identity or attributes** (Phil.2:6-8) “Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death on a cross.”
- **the union being personal and eternal** (1 Tim.3:16) “And by common confession great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, beheld by angels, proclaimed among the nations, believed on in the world, taken up in glory.”