



## THE HYPOSTASIS OF JESUS AND HIS REFLECTIONS FOR CURRENT BELIEVERS

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**Abstract:** *The emergence of several existing cults is evidence of the difficulty of understanding the concept of Christology as a whole. Therefore, theologians have tried to explain this Christological concept using a tool, namely the idea of Hypostasis. The idea of the Hypostasis of Jesus is not easy, especially when describing the person of Jesus in terms of his existence as God and man. It is not easy to understand the concept. Therefore the researcher tries to find and see the background of the concept building and its implementation for believers. From this description of the experience, the following questions emerge: Is the concept of the Hypostasis of Jesus able to answer the different views about the divinity and humanity of Jesus? How to understand the background of the idea of the Hypostasis of Jesus as a theological struggle and its implementation for believers? The research method used is qualitative by applying the theological systematic analysis method. The results of this research show (i) the background of the emergence of heretical teachings that existed at that time prompted the emergence of the Jesus Hypostatic Concept as an explanatory model for the concept of Christology, especially in explaining the Divinity and humanity of Jesus; (ii) Hypostasis is a response to the natural unity between God and man in the person of Jesus, without overlapping nature and ways of working; (iii) An effort is needed to explain and implement the concept of Hypostasis to believers.*

**Keywords:** *Hypostasis; Christology; reflection; Christianity*

**Abstraksi:** *Konsep hipostasis Yesus tidak mudah dipahami terutama saat mendeskripsikan pribadi Yesus sehubungan dengan hakikatnya sebagai Allah dan manusia. Munculnya beberapa bidat di kalangan Kristen akibat kesalahpahaman terhadap doktrin hipostasis merupakan bukti sulitnya memahami konsep Kristologi secara menyeluruh. Oleh karena itu, para teolog berusaha memaparkannya konsep Kristologi dengan menggunakan alat bantu konsep hipostasis. Tidak terlalu mudah memahami konsep tersebut, oleh karena itu peneliti berusaha mencari dan melihat latar belakang bangunan konsep dan implementasinya bagi orang percaya. Dari gambaran latar tersebut muncul pertanyaan apakah konsep Hipostasis Yesus mampu menjawab perbedaan pandangan tentang keilahian dan kemanusiaan Yesus? Bagaimana memahami latar belakang konsep Hipostasis Yesus sebagai sebuah pergumulan teologis dan implementasinya bagi orang percaya? Metode penelitian yang dipakai adalah kualitatif dengan menerapkan metode analisis sistematika teologis. Hasil penelitian menunjukkan bahwa (i) latar belakang munculnya ajaran sesat yang ada pada saat itu mendorong munculnya konsep Hipostasis Yesus sebagai model penjelasan bagi konsep Kristologi, terutama dalam menjelaskan keilahian dan kemanusiaan Yesus; (ii) konsep Hipostasis merupakan jawaban mengenai kesatuan natur antara keilahian dan kemanusiaan pribadi Yesus, tanpa terjadi tumpang tindih natur dan cara kerjanya; (iii) diperlukan suatu usaha untuk menjelaskan dan mengimplementasikan konsep hipostasis kepada orang percaya.*

**Kata kunci:** *Hipostasis, Kristologi; refleksi; kekristenan*

## INTRODUCTION

The Hypostasis of Jesus is a complicated discussion and often targets shooting by some outside Christians because it is confusing. This is not surprising because the long history of Christianity from the first century to the present has experienced many such attacks. For example, from Arius (250 – 336 M). Arius stated, "how is it possible for Jesus Christ to be God in the same way as God the Father"?<sup>1</sup> Arius carefully emphasized that the Son is not like every other creature. There is a distinction of rank between the Son and other creatures, including humans. Arius had some difficulty in identifying the precise nature of this distinction. The implication is that the Son outranks other creatures while sharing their essentially created nature. Even though the question was asked, Arius did not deny the divinity of Jesus. Even Arius called Jesus a "Strong God" and "Absolute God." Arius argues that Jesus is divine is essentially blasphemy because Jesus has explicitly said that God the Father is more significant than himself.<sup>2</sup> Ebionites emphasized the man of Jesus and denied divinity.<sup>3</sup> Meanwhile, Apollinarianism emphasizes the divinity of Christ and does not emphasize His humanity.<sup>4</sup>

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<sup>1</sup> Rowan Williams, *Arius: Heresy and Tradition* (Michigan: William B. Eerdmans, 2002).

<sup>2</sup> Yohanes Verdianto, "Ontologi Kristus Dan Hubungannya Dengan Soteriologi," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 4, no. 2 (2020): 273–82.

<sup>3</sup> G. Uhlhorn, "Ebionites," in *A Religious Encyclopedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, ed. Philip Schaff (Forgotten Books, 2016), 684–865.

<sup>4</sup> Apollinarianism was a heretical teaching taught by Apollinaris the Younger, bishop of Laodicea in Syria, around 381 AD. He taught that the Word of God (the logos), essentially the divine nature of Christ, assumed the rationality of the human soul of Jesus in His human nature and that the body of Christ was only the glorified form of human nature. In other words, even though Jesus was a real human being (sark), He did not have a human mind. However, His thoughts were purely Divine

unlike Nestorianism, which divided Jesus into two persons: human and divine. The controversy grew so heated that Emperor Constantine intervened and called for a synod at Nicaea.

The historical example above is just one of many debates about the divinity and humanity of Jesus. This concept is called Hypostasis. Talk of Hypostasis is undoubtedly closely related to the concept of the Trinity, which most people outside of Christianity consider absurd. Of course, it does not make sense when the concept of Christian faith see from the perspective of human logic alone. The logic in question is to see things only from a physical point of view, not metaphysics.

Postmodernism, which has brought relativism and pluralism thinking patterns, can severely threaten the life of the Christian faith.<sup>5</sup> It is a fact that doctrinal studies in the dimension of Christian faith have stagnated application in the church so far. Stagnation application in the church is only because of the repetition of abstract themes without being related to the real life faced by the congregation. This paper is a contemporary reflection on the doctrine of divinity and the humanity of Jesus in this postmodern situation, especially in applying the concept of the Hypostasis of Jesus in a new context, where Christianity locate.

Believers themselves have difficulty understanding and explaining the existence of Jesus, who was indeed God and truly human at the same time when He was on earth. This dilemma is what this article will discuss and solve by looking at the background of the emergence of the concept of Hypostasis and looking for common ground to explain it to believers today. Leontius of

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<sup>5</sup> A M Hasiholan Tambunan and Andreas Budi Setyobekti, "Ekstraksi Pemahaman Cyprianus Tentang Extra Ecclesiam Nulla Salus Bagi Gereja Pentakosta Di Era Postmodern," *KHARISMATA: Jurnal Teologi Pantekosta* 4, no. 1 (2021): 28–42.

Byzantium stated that Hypostasis could only have two functions. Namely, it can distinguish from each other two entities of the same species; or unite with each other two entities belonging to two different species.<sup>6</sup>

Kaseke has conducted research related to the Hypostasis that describes the Trinity teaching in the concept of pluralism. Kaseke also discusses the concept of Hypostasis to explain the two natures of Jesus. However, there still needs to be an appropriate way to explain this to the congregation.<sup>7</sup> Meanwhile, Bora discusses the person of Jesus to implement a Christian life who is ready to suffer like Jesus Christ.<sup>8</sup> Of the two studies above, they are discussed in different ways.

## METHOD

This study uses a qualitative approach. This approach was chosen because it can reveal the building of the concept of Hypostasis. At the same time, the theological method used is systematic theological analysis.<sup>9</sup> The systematics used are derived from the Pentecostal approach. French L. Arrington says that the heart of early Pentecost emphasized that the entire content of Scripture is God. This belief affirms that the Bible is God's revelation

that can be trusted.<sup>10</sup> The researcher chose this because the Pentecostal systematic method provides space for history and contemporary discussions in the discussion material.<sup>11</sup> This article can observe the Hypostasis of Jesus from Bible. After the researchers made the hypostatic concept building, the researcher provided a treat for implementing the hypostatic concept to believers.

## RESULT

The concept of Hypostasis is an explanation that embraces the Hypostasis of Jesus. Jesus Christ as God and Man is explained to avoid mistakes in understanding Jesus. When Jesus is on earth, in heaven does not mean there is no God. Alternatively, when Satan tempted Jesus after fasting for 40 days. The concept of Hypostasis directs believers not to make a drastic distinction between the divinity and humanity of Jesus.

## DISCUSSIONS

### Hypostasis Concept Historical Background

In 451, the Council of Chalcedon declared that "the incarnation must be understood as the union of the divine and human natures in Hypostasis."<sup>12</sup> This statement became a reference in understanding the Christology that existed. Some theologians unanimously agreed with Chalcedon's council, but others did not agree with Chalcedon's decision. Those who disagreed were more inclined to the Cappadocia decision. The Cappadocia decision was echoed by Basil the Great, Gregory Nyssa, and Gregory Nazianzen, who

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<sup>6</sup> Leontius of Byzantium, *Leontius of Byzantium: Complete Works (Oxford Early Christian Texts)*, ed. Brian E. Daley SJ (Oxford: Oxford University Press, 2021).

<sup>7</sup>Fanny Yapi Markus Kaseke, "Subordinasionisme Allah Tritunggal Dalam Pengajaran Pluralisme," *Missio Ecclesiae* 10, no. 1 (2021): 68–82, <https://doi.org/10.52157/me.v10i1.133>.

<sup>8</sup> Lewi Nataniel Bora, "Keserupaan Dengan Yesus Dalam Penderitaan, Kesengsaraan Dan Kematian-Nya," *Manna Rafflesia* 7, no. 1 (2020): 65–89, <https://doi.org/10.38091/man>.

<sup>9</sup> Sonny Eli Zaluchu, "Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 28, <https://doi.org/10.46445/ejti.v4i1.167>.

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<sup>10</sup> French L. Arrington, *Doktrin Kristen Perspektif Pentakosta*, ed. Gernaida Krisna Pakpahan, 1st ed. (Yogyakarta: ANDI, 2015).

<sup>11</sup> Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2016).

<sup>12</sup> Derek Thompson, *The Council of Chalcedon, Christian History*, 2013.

developed terminology to distinguish between the nature of God in general on the one hand and individual persons on the other. While other theologians, like St. Basil the Great, bishop of Caesarea in Cappadocia (c.330-379), St. Gregory of Nazianzus (c. 330-89/90), Archbishop of Constantinople, and St. Gregory of Nyssa (c. 335-394), brother of St. Basil<sup>13</sup> Use the terms *ousia* and *Hypostasis* interchangeably. The Cappadocia concept explains its function. The term *ousia* was placed to describe the divine nature shared by the Three Persons. While the *Hypostasis* for the existence of the three persons. Thus, *ousia* is for divinity, while *Hypostasis* is for self or person.<sup>14</sup>

Earlier, Origen emphasized Jesus' *Hypostasis*. Origen appears to use the phrase *homouōsios* (ὁμοούσιος, "one substance") to explain the relationship between the Father and the Son. However, in another part, Origen promotes beliefs about the *Hypostasis* of the Son and the Father. Tertullian chose the term *hypostasis* to express the two natures of Jesus, which reflect the substantive *res*, especially since we are told that Hosius was, on this occasion, very zealous in guarding against the Sabellian tendencies.

Chalcedonian theologians later named the *Hypostasis* of Christ and interpreted it as a union of two parts. At the same time, they adapt the conceptual framework that the Cappadocians have developed for the Trinity. However, after taking these steps, they ran into serious problems. Jesus is different from humans in general, and the existence of this Jesus is not easy to understand because He is fully God and fully human.

When Emperor Marcian decided

to convene a council in Chalcedon, he wanted to end half a century of controversy about the meaning of the Incarnation. The formula for the new creed was decided in the hope that it would appeal to all factions and thus reestablish peace and unity in the imperial church. However, this hope was in vain because of the proposed distinction between *Hypostasis* and nature. The conflict between Nestorian and Monophysite is inevitable. Monophysite comes from the Greek language and consists of two words: *mono*, which means one, and *physics*, which means nature or essence). Taken together, this name means the union of natures. Monophysite is a teaching claimed as heresy by the Council of Chalcedon in 451. This school understands that Christ has only one nature, namely the divine nature because His human nature has been absorbed in His divinity.<sup>15</sup> Meanwhile, Nestorianism is a doctrine that teaches that Jesus existed as two persons, namely as the human Jesus and as the Son of God, or *Logos*, not as one single person. This doctrine is attributed to Nestorius (386-451), Patriarch of Constantinople. This view of Christ was condemned at the Council of Ephesus in 431, and conflict over this view resulted in the Nestorian Schism, which separated the Assyrian Church of the East from the Byzantine Church.

Part of this treatise deals with the Nestorian claim that meat must have a separate *hypostasis*. This is a brief statement of the Nestorian position. Since the Word and the flesh are complete and distinct beings, they must have their hypotheses. Dirk Krausmüller believes that Leontius of Byzantium, in the first book of his early treatise *Contra Nestorianos et Eutychianos*, posited that the singularity includes three elements: (1) an unqualified substrate, (2) a

<sup>13</sup>Angga Indraswara, "Reinterpreting Democracy Through Zizioulas' Ontology of Personhood," *Jurnal Teologi* 7, no. 2 (2018): 105–22, <https://doi.org/10.24071/jt.v7i2.1199>.

<sup>14</sup>Gerald Bray, *The Doctrine of God: Contours of Christian Theology* (Downers Grove, IL: Inter-Varsity Press, 2015), 155.

<sup>15</sup>Theodore Sabo, *From Monophysitism to Nestorianism: AD 431-681* (Cambridge: Cambridge Scholars Publishing, 2018), 101.

substantial set of idioms, and (3) a hypostatic set of idioms.<sup>16</sup>

### The Theologians' View of the Concept of Hypostasis

Systematic Theology prioritizes tracing from a historical perspective as input in viewing a theological problem. Therefore, the views of theologians regarding the concept of Hypostasis are indispensable in this discussion. Thomas F. Torrance (1913–2007) put forward the fundamental methodological axiom that knowledge develops according to the nature (*kata physin*) of the object of scientific investigation. Torrance's understanding is vital to study because he is the twentieth century's most significant British academic theologian. As one of the foremost theologians in the dialogue between theology and philosophy of science, he especially notes his contributions to studying the relationship between Christian theology and natural science.<sup>17</sup> To know God through the incarnate Son, who is "one nature with the Father," is to know God according to God's nature and in a scientific, theological way.<sup>18</sup> In Torrance's metaphysical method, God is a priori knowledge excluded because epistemology follows ontology.<sup>19</sup> Because the fundamental aspect of reality is relational rather than

atomistic.<sup>20</sup> The scientific, theological approach to the doctrine of the mediation of Jesus Christ requires that He investigate in terms of "being is," "relatedness," or "relationship," which reveals his identity as the Savior incarnate in the world. The principal constituent forms of Torrance's doctrine of mediation are the Nicene Homousion and the Chalcedonian doctrine of hypostasis union.<sup>21</sup> Two additional elemental forms that quickly arise as a corollary to the doctrine of hypostasis union are the doctrines of the atonement of the Incarnation and the humanity of Jesus Christ.

In his Christological formulations, Saint Maximus, a 7th-century Byzantine theologian, professed that Jesus Christ, as fully human, had only natural human will (Greek: *telema*) and firmly ruled out the possibility that Jesus also had genomics.<sup>22</sup> In developing his understanding of the Chalcedonian definition, Maximus still requires a certain asymmetry in the composite Hypostasis of Christ because the divine Hypostasis of the Son united with and deified the humanity of humanity, Jesus. In this case, only a "natural" human will indeed be deified, not a gnostic who would be prone to doubt.<sup>23</sup> Modern science only works with two of these six concepts, namely, with particular things and their names. Therefore, it shows us that the laws of nature can uncover without any commitment to the whole conceptual apparatus employed by

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<sup>16</sup> Timur Shchukin, "Identity in Difference: Substance and Nature in Leontius of Byzantium's Writings," *Scrinium* 12, no. 1 (2016): 308–21, <https://doi.org/10.1163/18177565-00121p17>.

<sup>17</sup> Stanley J. Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Augsburg Fortress: Minneapolis, MN, 2004), 201.

<sup>18</sup> Martin M. Davis, "The Pre-History of the Incarnation of Jesus Christ in the Christology of T.F. Torrance," *In Die Skriflig/In Luce Verbi* 50, no. 1 (2016): 1–9, <https://doi.org/10.4102/ids.v50i1.2045>.

<sup>19</sup> T.F. Torrance, *Incarnation: The Person and Life of Christ*, ed. R. Walker (InterVarsity Press: Downers Grove, IL, 2008).

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<sup>20</sup> M Habets, *Theology in Transposition: A Constructive Appraisal of T.F. Torrance* (Fortress Press: Minneapolis, MN, 2013).

<sup>21</sup> Martin M. Davis, "Kataphysical Inquiry, onto-Relationality and Elemental Forms in T.F. Torrance's Doctrine of the Mediation of Jesus Christ," *In Die Skriflig/In Luce Verbi* 47, no. 1 (2013): 1–9, <https://doi.org/10.4102/ids.v47i1.100>.

<sup>22</sup> Cullen Joyce, "Maximus the Confessor's Christological Epistemology," 2013.

<sup>23</sup> Paul M Blowers, "Maximus the Confessor and John of Damascus on Gnostic Will (Γνώμη) in Christ: Clarity and Ambiguity," *Union Seminary Quarterly Review* 63 (2012): 44–50.

Maximus.

John Wippel discusses the quote from Thomas Aquinas, where Thomas adds that this essence results from the union of principles, in the case of composites or accompanying properties of matter, as in the case of simple substances. It is not the existence (*ens*) of something that includes its essence and existence resulting from the union of its principles, namely matter, and form.<sup>24</sup> The various questions become coherent without cutting or sidelining the questions that provide a vital perspective on the figure of Jesus in history.

Wayne Grudem said Jesus was still a human on earth and a God who had a divine nature.<sup>25</sup> Thus Grudem acknowledges the existence of Jesus, who is genuinely human, and God, who is one Hypostatic entity. Meanwhile, Stanley Horton, a Pentecostal theologian, asserts an ontological Christology that emphasizes God's Son's eternal existence and the tendency to emphasize the divinity of Jesus at the expense of His humanity. Note that this is a trend, not an absolute position. By carefully balancing God's Word statements, either approach can present an orthodox position. One of the most profound mysteries of the Christian faith is the union of the divine and the human in Jesus Christ. No subject has caused more controversy than this in the age of the church fathers, who tested and condemned Christological heresy in the third to fifth centuries.<sup>26</sup>

J Roodman William asserts regarding the Hypostasis that the Word "was with God, and . . . was God" (John 1:1), taking upon Himself flesh, He

became flesh without ceasing to be the God through whom all things were made. He simultaneously became human by taking our flesh. Thus he is Emmanuel, God with us" (Matt. 1:23)—in the person of Jesus Christ.<sup>27</sup> Thus, the presence of Jesus in the world does not give up his essence as God either.

From the explanation above, the writer views the concept of Hypostasis as a discussion related to the Trinity and the duality of Jesus Christ. This concept can make it easier for Christians to understand Jesus as man and God. However, the above opinion conveys by experts from various churches. The opinions of these theologians can be the basis for understanding the concept of a simple Hypostasis. Nevertheless, the intent and purpose remain the same in looking at the concept of this Hypostasis.

### **Biblical Foundation The Concept of Hypostasis**

This article begins the discussion about the Incarnation of Jesus Christ (embodied in the flesh).<sup>28</sup> John 1:14 explicitly relates to the Incarnation of Jesus. The Greek language is as follows "Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας (*kai ho Logos sark egeneto kai eskenosen en hemin, kai etheasametha ten doksan autou, doksan hos karistos kai aletheias*) "The Word became flesh and dwelt among us, and we have seen his glory, the glory which was given to him as the only begotten of the Father, full of grace and truth." ὁ Λόγος (*ho*

<sup>24</sup> John F Wippel, "Essence and Existence," in *The Cambridge History of Later Medieval Philosophy*, ed. Norman Kretzmann, Anthony Kenny, and Jan Pinborg (Cambridge: Cambridge University Press, 1982), 385–410.

<sup>25</sup> Wayne Grudem, *An Introduction To Biblical Doctrine: Systematic Theology* (Grand Rapids: Zondervan, 1994), 561.

<sup>26</sup> Stanley M. Horton, *Systematic Theology: Revised Edition* (USA: General Council of the Assemblies of God, 2011), 92.

<sup>27</sup> John Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids, Michigan: Zondervan Publishing, 1996), 315.

<sup>28</sup> Peniel C. D. Maiaweng, "Inkarnasi: Realita Kemanusiaan Yesus," *Jurnal Jaffray: Sekolah Tinggi Theologia Jaffray* 13, no. 1 (2015): 97–120; Ealizabeth Rachel Soetopo, "Inkarnasi Yesus Sebagai Logos," *Consilium* 10 (2014): 30–40.

Logos) is the Word which is God Himself. For the Word is God (John 1:1). While the word ἐγένετο- γίνομαι- (*egeneto-ginomai*) has the meaning was made,<sup>29</sup> this means the word "to be" is the active form of the past verb (deponent), which takes another form.

Next is the Word *Sark* (nominative singular feminine), which means flesh. In this case, it means "God became man" and dwelt among us. The following Word *logos* means glory, dignity, honor, praise, worship-his glory. This Word means that all the glory must be directed and given to Jesus as the Only Begotten of the Father, full of grace and truth. The verse implies that God is pleased to become a human in the task of redemption, whereas Jesus, as a human being, is glorified because He is a God who has grace and truth. By observing the verse above, the concept of Hypostasis can understand easily—the existence of Jesus, who was indeed God but also truly human. God's nature and human nature cannot be separated because even though he is an actual human being, he still has the nature of love and truth.

John Rodman William said Jesus became human without ceasing to be the God through whom all things were made. Jesus simultaneously became human by becoming flesh, just like humans. This fact states that Jesus is Emmanuel God with us (Matt. 1:23).<sup>30</sup> Jesus did not forsake his divinity when he was in this world. This duality is not an identity that can remove.

The angel of the Lord told Mary that she would become pregnant and should name Jesus Emanuel, which means God is with us. In the person of Jesus as a human, God also exists, which is the concept of Hypostasis. John the baptist admits that Jesus existed before me (John 1:15), which shows that Jesus

is the God who existed before John existed. Jesus himself acknowledged that before Abraham. Abraham is the ancestor of Israel, but Jesus said that before Abraham came into the world, Jesus already existed, proving that He is God.

Thus, I have been (John 8:58) is an expression following the truth of Jesus' Hypostasis.

The question often arises, "when Jesus was human, where were the elements of his divinity?" "Did God suck up the Divinity of Jesus?" "Did Jesus as a man put off all His Divinity?" Against these various questions, Paul tries to describe in detail the condition of Jesus when he had to carry out the task of redemption. Philippians 2:6-7 makes this concept explicit. Here, the researcher prepares the original Greek text, which will discuss its essential words later. ὁς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγῆσατο τὸ εἶναι ἴσα Θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος (*hos en morphe Theou hupaskon ouk arpagmon hegesato to einai hisa theo, alla eauton ekenosen morphen doulou labon, en homoiomati anthropon genomenos, kai skemati euretheis os anthopos*) (who, though he was in the form of God, did not regard equality with God as something to behold, but emptied himself, taking the form of a servant, and being in the likeness of men.

The first phrase that Paul conveys is, "though he was in the form of God emptied himself," which comes from the verb ἐκένωσεν (*ekenoses*)<sup>31</sup> which means to make himself no reputation. In other words, Jesus limited the power and nature of His Godhead. Thus, the divine nature of Jesus was not completely emptied and discarded. Nevertheless, somewhat "He limits Himself." Even because of his redemptive work, Jesus had to be a faithful servant until death. Kenosis is

<sup>29</sup> from verb-second aorist middle deponent was indicative third singular

<sup>30</sup> John Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective*.

<sup>31</sup> Verb Aorist Active Indicative 3rd Singular

the act of Jesus freely taking the form of a servant in his mission as the atonement for human sins.<sup>32</sup>

Some Bible writers say that the person of Jesus, who is both human and God, is in Him. He is called the Son of man (Mark 10:45). However, He is called the Son of God (Matt. 14:33).<sup>33</sup> The titles son of man and Son of God were often encountered when Jesus delivered His ministry.<sup>34</sup> The term son of God contains several meanings. First, Christ is the Son of God. First of all, in the sense that He is God, which is His Father's chosen Son (Luke 9:35), Jesus Christ is the "Chosen" Son in the sense of "Called" by God.<sup>35</sup> Second, Christ is the Son of God because He belongs to God the Father (John 3:16).<sup>36</sup> Third, in Him is God. He is God, who is the personal embodiment of God. Thus, His existence as God could not abandon when He became human. He only limited his existence as God to the task of redeeming humankind.

### **Efforts to Understand and Reflect Hypotheses to Believers**

Since the time of the church fathers, the concept of Christology has been arduous, even giving rise to many wrong interpretations of His person. The emergence of several heresies, such as the gnostics in the Apostles' time. Where two views emerge: adoptionism, which

states that Jesus was an ordinary human being adopted as the Son of God.<sup>37</sup> In addition, the teaching of Sabelianism states that God the Father, Son, and Holy Spirit is the appearance of one God in three forms the Old Testament as God the Father—New Testament as Savior (Son), and at Pentecost as the Holy Spirit.<sup>38</sup> Of course, this understanding is not under the duality of Jesus Christ. Therefore, an explanation is needed and a way to overcome it so that the congregation does not experience distortions in their belief in Jesus as the Savior of humanity. Likewise, how to implement the concept of Hypostasis to believers so that having a correct understanding of the existence of Jesus is our common struggle.

Researchers try to propose several ways to implement the concept of Hypostasis to believers. First, put forward a simple concept of Hypostasis based on the Biblical basis for the discussion. A simple concept that can explain is like the researcher's material described above. The discussion explains the concept of Hypostasis from a biblical perspective, various theologians' views, and church history. By combining the views of the Bible, the history of Christian thought, and the views of systematics, the understanding of the concept of Hypostasis will be comprehensive.

Second, propose a discussion of the concept of Hypostasis through seminars and Theological discussions so that this concept will be more straightforward for believers to understand. Seminar is a problem-solving activity. The involvement of experts, usually from universities as presenters of papers or comparisons or arguments, provides a complete picture

<sup>32</sup> John A. Ottuh, "The Concept of Κένωσις in Philippians 2:6–7 and Its Contextual Application in Africa," *Verbum et Ecclesia* 41, no. 1 (2020): 1–13, <https://doi.org/10.4102/VE.V41I1.2081>.

<sup>33</sup> Heri Susanto, "Yesus Sebagai Anak Allah Menurut Injil Matius Dan Implementasinya Dalam Berapologetika," *Logia* 1, no. 1 (2020): 78–95, <https://doi.org/10.37731/log.v1i1.21>.

<sup>34</sup> Jeff K. Clarke, "Living Theology: Reinvigorating Theology by Locating It Within the Context of the Living," *Jesus (Re)Centered*, 2015.

<sup>35</sup> Donald Guthrie, *Teologi Perjanjian Baru 2: Misi Kristus, Roh Kudus, Dan Kehidupan Kristen* (Jakarta: BPK Gunung Mulia, 2008).

<sup>36</sup> Gernaida Krisna R Pakpahan, "Jesus As the Coming King," in *Pemikiran Teolog Gereja Bethel Indonesia Tentang Teologi Pentakosta* (Jakarta: Bethel Press, 2012).

<sup>37</sup> Febriaman Lalaziduhu Harefa, "Konstruksi Kristologi Di Bumi Indonesia," *Ebenhaezer* 2, no. 1 (2015): 70–86.

<sup>38</sup> Hendrik Yufengkri Sanda, "Tinjauan Teologi-Sistematis-Apologika Mengenai Ketuhanan Yesus," *BONAFIDE: Jurnal Teologi Dan Pendidikan Kristen* 1, no. 1 (2020): 144–64.



of the theme of the Hypostatic Jesus. Often discussed are seminars on survival at work or other practical themes. However, scientific seminars on dogmatics are rarely present. Therefore, theological schools should serve the church community by discussing the concept of Hypostasis. Christian scholars and lecturers of the Theological College simultaneously held this seminar according to the theological school from which the lecturers and scholars came. The researcher asserts this is due to his congregation's approach to various theologies.

Third, internal discussion through Bible study in each church is a learning tool for believers and God's people. Discipleship is the practice in order to strengthen the essential faith of Christians. However, the tedious method of discipleship usually becomes a hole that destroys the theological building. Therefore, discipleship carried out by the church must pay attention to all aspects of a person. Not only the fulfillment of knowledge but the spiritual encounter with God.<sup>39</sup> This can do through group counseling and touching on the practicalities and character of the person. Not just a standard concept for the fulfillment of the mind.<sup>40</sup>

Fourth, opening an apologetic forum through social media reduces distortions in believers' understanding of Christology.<sup>41</sup> The apology is not a

forum for debate. An apology is the responsibility of a Christian when asked by someone.<sup>42</sup> However, how can Christians answer if they need help understanding and are more exposed to concepts that oppose the divinity and humanity of Jesus Christ? where an apologetic forum among believers needs to be present to answer accusations from people who do not believe in God and educate Christians about proper Christology.

Fifth, train church leaders to teach the congregation and believers the correct idea of Christology.<sup>43</sup> Church leaders have primary responsibility for the success of a church. His credibility can show his desire to continue learning the basics of the Christian faith.<sup>44</sup> Therefore, theological schools also conduct community service to the church. The church community is pastors and leaders, so they give guidance and training to teach their local congregation the concept of a simple Hypostasis.

## CONCLUSION

The concept of Jesus' Hypostasis is the primary doctrine of Christianity. This concept is like a fence that keeps Christianity aligned with the faith Jesus and the apostles passed down. Because the background of the emergence of heresies that existed at that time

<sup>39</sup> Sadrah Sugiono and Johni Hardori, "Domain Desain Pembelajaran Inkarnatif," *Diegesis: Jurnal Teologi* 5, no. 2 (2020): 14–24, <https://doi.org/10.46933/dgs.vol5i214-24>; Desy Masrina, Muryati, and Suwondo Sumen, "Dampak Pemuridan Bagi Kaderisasi Pelayan Tuhan Dan Pertumbuhan Gereja Bethel Indonesia Toho," *Jurnal Gamaliel: Teologi Praktika* 3, no. 2 (2021): 127–40.

<sup>40</sup> Susanna Kathryn et al., "Implementasi Bimbingan Dan Konseling Sebagai Penunjang Pembentukan Godly Character Mahasiswa Universitas Pelita Harapan," *Counsellia: Jurnal Bimbingan Dan Konseling* 11, no. 2 (2021): 193, <https://doi.org/10.25273/counsellia.v11i2.10364>.

<sup>41</sup> Susanto, "Yesus Sebagai Anak Allah Menurut Injil Matius Dan Implementasinya Dalam Berapologetika."

<sup>42</sup> Andreas Budi Setyobekti, *Pondasi Iman* (Jakarta: Bethel Press, 2017).

<sup>43</sup> J R Wallace, "How the Christ Hymn in Philippians 2: 5–11 Informs the Praxis of Leadership in At-Risk Communities: Two Super-Leaders Operationalizing Kenosis," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2018): 291–310.

<sup>44</sup> Johannes Radjagukguk, "Kredibilitas Pribadi Gembala Dalam Pertumbuhan Gereja," *Diegesis: Jurnal Teologi* 3, no. 2 (2019): 13–24, <https://doi.org/10.46933/dgs.vol3i213-24>; Frans Pantan, Purim Marbun, and Syanti D. Mulia, "Model Pembelajaran Berpusat Pada Kristus Untuk Transformasi Bangsa: Studi Deskriptif Di Sekolah Cahaya Cemerlang," *SIKIP: Jurnal Pendidikan Agama Kristen* 2, no. 1 (2021): 26–33, <https://doi.org/10.52220/sikip.v2i1.76>.

encouraged the emergence of the concept of Jesus's Hypostasis, this concept became an explanatory model for Christology, especially in explaining the divinity and humanity of Jesus. Thus, understanding the concept of Hypostasis well, a person or a specific theological school is still in the Christian family. The concept of Hypostasis also answers to the unity of nature between God and man in the person of Jesus. Without overlapping soul and how it works, misconceptions that Christians have thought about the duality of Jesus have found a way to be clear by understanding the concept of this Hypostasis. Therefore, an effort is needed to explain and implement the idea of Hypostasis to believers—the responsibility of lecturers and students working in theology. If the teacher only explains in a textbook, the community will find it easier to accept the concept of Hypostasis and tend to be reluctant to teach it because it is too difficult. The accepted theological understanding must explain to the congregation in easy-to-understand language. This post-colonial spirit must continuously develop in the theological life with the assembly.

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