

## *The Purple Pulpit*

Installment #9

July 15, 2018

### **The Two Consubstantialities of our Lord Jesus Christ**

In our previous installments we have been making much of the word “homoousian” in reference to the identification of the Being of the Son with that of the Father. The idea is that the Father and Son share between Themselves the same existence, and therefore the same essence, Deity, and being. All that the Father is and has in His Godhood, the Son likewise is and has because together They are one and the same only true and living God. That the Godhead of the Son is the very Godhead of the Father is the sense of “homoousian.” Though separate in Person, the Word is the same God as the Father.

Now, allow me to introduce you to a new word: “consubstantiality.” As Latin began to eclipse Greek as the common language of the Roman empire, in which empire the gospel history had taken place, and in which the spread of that good message began to permeate the world, the Latin word “consubstantia,” meaning “of the same substance” became the standard translation for the Greek “homoousian.” Homoousian and consubstantia became interchangeable to express just how “God” the Lord Jesus is. In

English, “consubstantial” expresses “of the same substance,” and “consubstantiality” the state or fact of something having the same essence as another.

This being understood, the Lord Jesus Christ, as the Person of the hypostatic union, is possessing two consubstantialities (to use Scriptural terminology, two “forms” – Phil. 2:6,7). He is consubstantial with the Father in His Deity, and consubstantial with us in His humanity.

Though many Scriptures could be brought forward to express this dual consubstantiality, maybe none are more powerfully to the point than Hebrews, chapters one and two. Chapter one sets forth His consubstantiality with the Father. There He is called “Son” of the Father (1:2), “the brightness of the glory, and the exact image of His “(the Father’s)” essence,” Who holds sovereign power to sustain all of creation (1:3). In verse six, He is the object of angelic worship. He is straightforwardly called “God” by the Father in verse eight. In verse ten, He is called “Lord,” and creation is ascribed to Him. Immutability is His in verses 11 and 12.

Chapter two teaches His consubstantiality with man. Throughout verses five through nine, He is called “Man,” “a son of man,” “a little lower compared to messengers,” and One Who has undergone death. Verses 11 and 12 say that He is one with us, so that He isn’t ashamed to call us brethren. Verse 14 teaches that He has shared in flesh and blood so as to be able to die. Indeed, verse 17 states that, “He was obligated

to become like His brethren according to all points.” Verse 18 affirms His suffering and temptation.

The early creeds would assert it well when they would speak of the Lord Jesus Christ as consubstantial with the Father relative to the Godhead, and consubstantial with us relative to His humanity.