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HYPOSTASIS

The word is a transliteration of the Greek hypostasis, "substance," "nature," "essence" (from ηψηπιστασθηα, "stand under," "subsist," which is from ηψπο, "under," and ηιστωνα, "cause to stand"), and denotes a real personal subsistence or person. In philosophy it signifies the underlying or essential part of anything, as distinguished from attributes that may vary.

It developed theologically as the term to describe any one of the three real and distinct subsistence- in the one undivided essence of God- and especially the one unified personality of Christ the Son in His two natures, human and divine

The classic Χηαλγεδονιαν definition of God, one essence in three hypostases (μιαουσια, τρεις ηψποστασεισ - μιαουσια τρεις ηψποστασεισ), was unfortunately translated into Latin as "one substance [Gr. hypostasis] in three persons" (υνα συβσταντια, τρεσ περσοναε). This not only confused threefold substance with the one ουσια (Λατιν εσσεντια, "essence"), but the Latin word persona ("face" or "mask") is very different from the Greek hypostasis.

Bible translators tried unsuccessfully to resolve the conflict by defining hypostasis as synonymous with the very different word persona. Although much confusion still reigns, orthodoxy has generally held to the one substance of God, known in the three persons of Father, Son, and Holy Spirit.

God is "One in essence, three in Hypostasis" is quite different from "One in essence, three in persons". Hypostasis emphasizes the equality of the Godhead- eternal, infinite and absolute but different in functions.