

The Doctrine of Christ

Lesson 4

One Person—Truly Divine, Truly Human

Having concluded that the NT teaches that Jesus of Nazareth was at the same time truly divine and truly human, one still faces one of the most difficult of all Christological problems and an issue of the greatest importance: How can there be two natures and yet but one person? Although we may find it difficult to answer the question, the Scriptures encourage us to consider the mystery of God, even Christ and Jesus Himself tells us that a true knowledge of Him is possible through revelation.

I. What do these scriptures tell us about this special revelation that is need to understand Jesus?

a. Col. 2:2, 3 _____

b. Matt 11:25 – 27 _____

c. Matt. 16:17 _____

First it must be established that the view according to which in Jesus two natures were united in one person is required by Scripture itself. We have noted that the Scriptures do indeed represent Christ as having a divine nature and a human nature. That these are united in one person is constantly assumed rather than formally expressed in the NT, which portrays Jesus as one person, one undivided personality in whom the two natures are inseparably united. What did the Apostle Paul say of Christ in Romans 1:3, 4. The two natures in a single person.

Vs. 3 _____

Vs. 4 _____

In the Epistle to the Hebrews, one finds from the very start a systematic development of Christ's two natures in one person. The first chapter proclaims Christ's deity and while the second chapter elaborates on His humanity. Name them, Hebrew chapter 1:

Vs. 2 _____ vs. 3 _____

Vs. 6 _____ Vs. 8 _____

Vs. 10–12 _____
Hebrew chapter 2:

Vs.9 _____ Vs. 14 _____

Vs. 16 _____ Vs.17 _____

The same personal union is recounted in Paul’s description of Christ to the Philippians what did Paul say.

Philippians 2:6- 8 _____

How does John recount the union of the two natures?

John 1:1, 2, 14 _____

Think it through.

Who die on the cross at the crucifixion? _____

Who did Thomas put his finger in? _____

This conviction was so strong among early believers that without the slightest hesitation, the apostles apply qualities of both humanity and deity to the same person. Thus, the One who upholds all things by the word of His power grew and became strong in stature and in wisdom. He who was before Abraham was born in a manger. The One who dies is the One who fills all in all. In some instances, the two natures are held in tension in a simple, compact phrase, such as they “crucified the Lord of glory” (1 Cor. 2:8). Statements like these are neither contradictions nor absurdities when perceived in the light of the human-divine personal union set forth in the Scriptures. They make sense only if one assumes that these two natures were united in a single person, the Godman.