

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.

I. Breakdown the Question

- A. Define and explain the dual natures of Jesus Christ.
 - 1. Jesus is fully God.
 - 2. Jesus is fully man.
- B. Explain why the position on the dual natures of Jesus Christ are crucial for salvation.

II. Define and explain the dual natures of Jesus Christ.

- A. Jesus Christ is fully and completely God, while simultaneously being fully and completely man. He has two distinct natures, neither of which cancels each other out, nor are they partial natures.
- B. Lambert “Christians believe that Jesus is fully God and fully man—two distinct natures in one whole person . . . Jesus has two distinct natures: divinity and humanity. He is both fully divine and fully human. He is not partially God or partially man. He is not one to the exclusion of the other. He is both.”¹
- C. Grudem “We may summarize the biblical teaching about the person of Christ as follows: *Jesus Christ was fully God and fully man in one person, and will be so forever.*”²

III. Jesus is fully God.

- A. Lambert “From the very beginnings of Christianity, the church has believed that Jesus Christ is God. This is one of the longest, most enduring, and most central elements of the church’s confession. One of the earliest false teachings the church had to confront concerned objections about the full humanity of Jesus rather than the full divinity of Jesus.”³
- B. Grudem “Jesus demonstrated his *omnipotence* when he stilled the storm at sea with a word (Matt 8:26-7), multiplied the loaves and fish (Matt 14:19), and changed the water into wine (John 2:1-11).”⁴
 - 1. **Romans 9:1-5** *I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.*

¹ Heath Lambert, *A Theology of Biblical Counseling*, 138.

² Wayne Grudem, *Systematic Theology*, 529.

³ Heath Lambert, *A Theology of Biblical Counseling*, 138.

⁴ Wayne Grudem, *Systematic Theology*, 547.

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2. **Colossians 1:15-20** *He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*
 - a. “. . . Jesus Christ is described as doing things that only a God can do. One example has to do with the creation of the heavens and the earth. The Bible is clear that God alone is the creator of all that is (Gen 1:1-31; Ex 20:11).”⁵
3. **John 1:1-3** *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.*
 - a. **John 1:14** *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
4. **John 10:24-30** *So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one.”*

IV. Jesus is fully man.

- A. Lambert “Jesus’ humanity is quite obviously the case in the picture of Jesus that we have in the Gospels. First, we read that Jesus was born (Matt 1:25-2:2). Though Jesus was the product of a virginal conception (Matt 1:18-23), his experience of physical birth was that of every other human being who has come into the world. We are also told that Jesus became hungry just like any other person (Matt 4:2). After a long journey, Jesus was tired and needed to rest (John 4:4-6). When he was parched, he needed a drink of water (John 19:28). Finally, Jesus endured terrible pain, giving up his physical breath, and died (Luke 23:46-56).”⁶
- B. The Doctrine of the Incarnation.
 1. Grudem defines the Incarnation as “The act of God the Son whereby he took himself a human nature.”⁷

⁵ Heath Lambert, *A Theology of Biblical Counseling*, 138.

⁶ Heath Lambert, *A Theology of Biblical Counseling*, 142.

⁷ Wayne Grudem, *Systematic Theology*, 1244.

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2. Grudem “. . . Jesus did not *temporarily* become man, but that his divine nature was *permanently* united to his human nature, and he lives forever not just as the eternal Son of God, the second person of the Trinity, but also as Jesus, the man who was born of Mary, and as Christ, the Messiah and Savior of His people. Jesus will remain fully God and fully man, yet one person, forever.”⁸
3. Lambert “Jesus is God, yet the Bible is equally clear that he is also a human being. Here we must talk about the doctrine of the incarnation. The incarnation means that the eternal Son of God took on flesh, being born of a woman, and became a human being.”⁹
 - a. **Galatians 4:4-5** *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.*

V. Explain why your position on the dual natures of Jesus Christ is crucial for salvation.

- A. Lambert “It is of crucial importance to embrace that Jesus Christ possessed, in one person, a fully divine nature and a fully human nature. Without this belief, our salvation from sin would be impossible.”¹⁰
- B. The necessity of the divine nature of Christ.
 1. “Here it is appropriate to recognize that it is crucially important to insist on the full deity of Christ as well, not only because it is clearly taught in Scripture, but also because (1) only someone who is infinite God could bear the full penalty for all the sins of all those who would believe in him--any finite creature would have been incapable of bearing that penalty; (2) salvation is from the Lord (Jonah 2:9 NASB), in the whole message of Scripture is designed to show that no human being, no creature, could ever save man--only God himself could; and (3) only someone who is truly and fully God could be the one mediator between God and man (1 Tim 2:5), both to bring us back to God and to also to reveal God most fully to us (John 14:9).”¹¹
 - a. **1 John 2:21-25** *I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. No one who denies the Son has the Father. Whoever confesses the Son has the Father also. Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. And this is the promise that he made to us—eternal life.*
- C. The necessity of the human nature of Christ.
 1. “The apostle John understood that to deny Jesus’ true humanity was to deny something at the very heart of Christianity, so that no one who denied that Jesus had come in the flesh was sent from God.”¹²

⁸ Wayne Grudem, *Systematic Theology*, 543.

⁹ Heath Lambert, *A Theology of Biblical Counseling*, 141.

¹⁰ Heath Lambert, *A Theology of Biblical Counseling*, 145.

¹¹ Wayne Grudem, *Systematic Theology*, 553.

¹² Wayne Grudem, *Systematic Theology*, 540.

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- a. **1 John 4:2-3** *By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.*
2. “To be a Substitute Sacrifice: If Jesus had not been a man, he could not have died in our place and paid the penalty that was due to us.”¹³
 - a. **Hebrews 2:14-18** *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.*

VI. Summary

- A. Jesus Christ had two natures, one of humanity and one of divinity. One did not negate the other, Jesus possessed them both fully. He was fully God, but also fully man. All of creation was made by and through him. He took one flesh and dwelt among us. He lived the perfect life, performing miraculous signs and wonders. He was the Word in the flesh, the embodiment of the invisible God and the Word of God. At times, he was hungry, tired, and thirsty. He was tempted but did not sin. He was perfect. He took the cross and conquered death. His sacrifice paid the sin debt for his elect, those that the father had given to him. He ascended into heaven and sits at the right hand of the father. He was fully God because no human could pay the penalty required for salvation. He was fully man, because a sin debt was owed, and a perfect offering was demanded.

¹³ Wayne Grudem, *Systematic Theology*, 540.