Section: Doctrine of Christ (Christology)

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**TEACHING NOTES**

**Q60. Does Jesus now have a divine nature or a human nature?**

At the incarnation, Jesus took on a human nature yet remained eternally, fully divine at the same time. Jesus Christ is one Person, fully God and fully man.

Hello Disciples church. We’ve finished the Covenant Theology section of the catechism, so now we turn to the next section of the Word of Truth. It’s another really important one. We turn now to study the Doctrine of Christ (Christology). What a true pleasure it is to focus in further on our great Savior—the King of kings!

I am so excited for our next two lessons digging into what is called the Hypostatic Union. This is one of those realities from scripture that often times get very confusing and yet when we strive to rightly understand it, within our capacities and what scripture has revealed, it will well up within us a greater love, worship, and joy of our Savior!

Bow your heads in prayer with me.

Tonight, we begin our study on WoTC Question 60, it is:

**Q60. Does Jesus now have a divine nature or a human nature?**

At the incarnation, Jesus took on a human nature yet remained eternally, fully divine at the same time. Jesus Christ is one Person, fully God and fully man.

With the foundation of our past catechism teachings, this catechism question has us really focus in on the uniqueness and glory of God the Son, Christ Jesus.

My aim in our time is to break down our catechism answer in such a way that you will be able to really have as firm a grip as possible with the hypostatic union.

What we will cover from our catechism answer will span across 5 points. However we cannot cover all of those in this lesson alone. Here are the 5 points: 1st What is the incarnation, 2nd what is the hypostatic union, 3rd Jesus is 1 person, 4th Jesus is fully God, and 5th Jesus is fully man. With that let’s begin!

**P1: What is the incarnation:**

Our answer begins with this statement:

“At the incarnation”

The incarnation is the point in time when Christ Jesus was conceived in the womb of Mary. The most detailed picture scripture gives us of this account is found in:

**Luke 1:30-35 And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”**

**And Mary said to the angel, “How will this be, since I am a virgin?”**

**And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be borne will be called holy—the Son of God.**

Prior to this point Jesus was and always had been fully God. Jesus has eternally existed as God the Son. After this very point in time (at the incarnation) Jesus took on a Human Nature. Jesus remained and always will remain fully GOD, & from this point forward, He will also possess a fully Human nature. This point of conception is the very point in which Jesus took on a human nature. This is why it is called the “incarnation.” The term incarnation literally means “in flesh.” So the incarnation is the point in history when Jesus took on a human nature which He keeps forever after.

With that, in our study now, we are primarily looking at Jesus *once He came and took on flesh—that is, once He took on a human nature.* Prior to His coming in that way, He did not actually possess a human nature. He, as the answer tells us, was and is “eternally, fully divine.” So, He has always been God the Son—without beginning or end, not created, He always existed as the second person of the triune God.

But He took on a second nature in the incarnation.

This leads me to my second point:

**P2: What is the hypostatic union:**

Read again our full answer now: “At the incarnation, Jesus took on a human nature yet remained eternally, fully divine at the same time. Jesus Christ is one Person, fully God and fully man.”

In our next catechism question we will talk in more depth about the miracle of the incarnation of Christ. But our main focus for question 60, is to consider Christ Jesus in light of the incarnation. We need to carefully consider the truth that Jesus took on a human nature yet remained eternally, fully divine at the same time. And that, Jesus Christ (in light of the incarnation) is one Person, fully God and fully man. That truth, that doctrine, is called the Hypostatic Union.

Our WoTC defines the hypostatic union as follows:

Hypostatic Union: Jesus Christ’s eternal, fully divine nature being united to His fully human nature at His incarnation. These two natures are not mixed, confused, or changed but are united without loss of separate identity, and they are inseparable.

The Hypostatic union is the theological term for Jesus being both fully God and fully man. Because of the incarnation, Jesus has two 100%’s—so to speak. He is 100% God and 100% man.

I’d like to take some time now to explain the definition of the hypostatic union. So let’s break that down more before we continue on and know that I will bring these points to your attention all throughout these next two lessons.

Because Jesus is one person, when He took on a human nature we say that both His divine nature and human nature were united **in** His person. Because Jesus is one person not multiple persons, in His one person these two natures are united.

Following along in our definition it says that these two natures are not mixed. Jesus is not 50% God and 50% man. He’s not 75% God and 25% man. The two natures are not united in that type of way. These natures are not mixed, Jesus possess both His fully divine nature and His fully human nature. His Human nature acts and does things according to Human nature and not divine nature. His human nature cannot possess things that His divine nature does (ex. Omnipresence, omniscience, etc.) In fact from His point of conception on, He will forever more have a fully human nature as well as the eternal divine nature He has always possessed. To be clear, Jesus is not some new form of being that has His nature combined in any way.

We do not have a new type of nature like a demi god - half man half god. There is no such thing. His divine nature and His human nature are not blended in any way. When our definition says they are not confused, it means there is no changing of divine or human nature in the person of Jesus. Jesus’s divine nature did not become more complex by His taking on a Human nature. Jesus’s human nature is not more holy because of His divine nature. These natures as the definition goes on to say are not changed. Although these natures are united in the one person of Jesus, this unity in person does not change the distinctness in natures. Jesus’s divine nature does not change His fully human nature in any way. Jesus is not some form of hybrid. These natures are untied and inseparable in the person of Christ meaning that Jesus will always possess these natures in their fullness and He most certainly possesses both of these natures forevermore after the incarnation. These natures are united because Jesus is one person possessing both of these natures.

What this does mean is that because both of these natures are possessed by one person, they are united in the one person and we’ll unpack that in greater detail as we continue.

In the historic confession of faith chapter 8 says this:

(p2) The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature, with all the essential properties and common infirmities of it,9 yet without sin;10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;11 **so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.12**

9 [John 1:14](https://biblia.com/bible/esv/John%201.14); [Gal. 4](https://biblia.com/bible/esv/Gal.%204);[4](https://biblia.com/bible/esv/Gal%204.4) 10 [Rom. 8:3](https://biblia.com/bible/esv/Rom.%208.3); [Heb. 2:14](https://biblia.com/bible/esv/Heb.%202.14),[16–17](https://biblia.com/bible/esv/Heb%202.16%E2%80%9317), [4:15](https://biblia.com/bible/esv/Heb%204.15) 11 [Matt. 1:22–23](https://biblia.com/bible/esv/Matt.%201.22%E2%80%9323) 12 [Luke 1:27](https://biblia.com/bible/esv/Luke%201.27),[31](https://biblia.com/bible/esv/Luke%201.31),[35](https://biblia.com/bible/esv/Luke%201.35); [Rom. 9:5](https://biblia.com/bible/esv/Rom.%209.5); [1 Tim. 2:5](https://biblia.com/bible/esv/1%20Tim.%202.5)

When Jesus took on flesh, His two natures did not combine in any way. Jesus possesses 2 whole, perfect, and distinct natures. He is fully man, meaning that Jesus has a human soul or spirit as well. He is fully God, He has a perfect divine and whole divine nature. He did not transform from God to man for a temporary time then back into God. While taking on a perfect human nature Jesus never for one millisecond stopped being God. He never lost or diminished His divine nature in any way. When we see the words “united,” “inseparable,” “joined,” we must understand that these words are applied to the reality that the one person of Jesus possess both of these natures fully, that’s why they are “united, inseparable, & joined.” We must not confuse these words as a uniting between the two natures themselves. These natures are united because it is **one person** who possesses them not because the natures themselves are mixed together in any way.

I said earlier that Jesus is 100% God and 100% man, you could also say that Jesus is FULLY God and FULLY man. Or TRULY God and TRULY man. All those phrases are trying to articulate the same thing.

If you remember from one of my earlier lectures, when it comes to complicated topics we typically try to relate them to something we know and experience in our life. Since this is one of those complicated topics we need to make a new category in our minds for this understanding. It’s very helpful to us to create new categories in our minds when it comes to God. We do not have an example or the capacity to fully understand how Jesus can be both 100% man and 100% God. So let’s begin by creating a new category and striving to understand all that the scriptures do give us about the topic of the Hypostatic Union. For clarities sake, there is some mystery here. However let’s not dismiss what God has revealed to us in His word due to the mystery that might remain. Let’s truly strive to know Christ Jesus and this complex reality about the incarnation so that we worship Him more correctly and increase our love and awe for our great KING!

With that lets read our definition again.

Hypostatic Union: Jesus Christ’s eternal, fully divine nature being united to His fully human nature at His incarnation. These two natures are not mixed, confused, or changed but are united without loss of separate identity, and they are inseparable.

When I truly began to understand the concept of Jesus’s personhood it helped me grasp so much better how He can possess two natures and yet not mix them. So let’s turn our focus to this part of our catechism answer.

**Point 3: Jesus is 1 person:**

The personhood of Christ is so extremely helpful in understanding the two natures of Christ and how they do not mix or confuse with one another. They are united without loss of separate identity. They are inseparable!

To begin to understand this we need to understand the difference between person and nature. It doesn’t make sense to us in our human context because you are 1 person with 1 nature and so we never really think about the differences between our nature and our personhood. Each of us are one person and we each are only of human nature.

Consider first Human nature:

**Human Nature:** the general psychological characteristics, feelings, and behavioral traits of humankind, regarded as shared by all humans.

And now, personhood:

**Personhood:** the quality or condition of being an individual person.

You see as human beings, we possess the same nature and attributes that all other human beings possess. However our personhood is distinct to us as individuals. Things can be said about the limits of our nature and it can be applied across the board, for example human beings cannot fly without assistance from something outside their nature.

When it comes to personhood there are attributes that all “persons” posses, however there are many things that are very different from person to person because personhood is distinct according to each particular person.

When we begin to consider Christ as one person it may also be helpful to consider the triune nature of God. The reason I am bringing this in, is to compare our understanding of these two things (the nature of the triune God vs. the dual nature of Christ) to see why we can claim that Jesus’s natures are unified yet distinct. God is 3 persons in 1 being. God is unified (one being) yet distinct in the persons who are the triune Godhead.

I do recall how helpful this was when I taught on the trinity. Being and personhood are distinct things. Something can have being and not have personhood. If something exists it has being. This water bottle exists, therefore it has being. Obviously this water bottle is not a human being, however because it exists it possess being. You see everything that exists, by the fact that it exists, gives it being. However not everything that exists and has being possess personhood. The difference between personhood and being is that if I toss this water bottle or drop it on the stage, no one is overly concerned about it. Why, well because it has no personhood. However if I were holding a baby up here that has both being and personhood and were to drop said baby, people would most certainly be concerned right? Why would we be concerned? Because the baby would have or possess personhood and therefore all the attributes that go along with personhood.

Now for clarities sake, you and I have personhood because we are made in the image of God. Being and personhood are critical to how God made us.

God is, unique, in that He is 1 being eternally existing as 3 persons. I have said before when we consider the triune God we need to create this new category in our minds to understand that God is 1 being existing as 3 persons, Father, Son – Jesus, and Holy Spirit.

Well when we consider the person of Christ and His two natures it is helpful to carry this understanding into that conversation. Christ is 1 person with 2 natures. Nature and personhood are distinct, just like being and personhood are distinct.

This is why Jesus can have two distinct natures and yet have them united in His person. Because Jesus is one person whatever can be said of either nature can be attributed to the one person of Jesus. When Jesus acts He acts from one of His two natures. In the flesh He is limited by what His human nature can do, in His divinity He is limited by what His divine nature can do. One neat explanation is this, could Jesus in His human nature sin? No He could not. As fully human, His human nature possessed the ability to sin, but because of His person and the unity of both a divine nature and human nature in the person of Jesus, He could not sin. It can never be said of the person of Christ Jesus that He sinned or could be a sinner. This is where the unity comes together, in the personhood of Jesus and not in the natures He possesses. So since Jesus is one person, anything that He does regardless of which nature He does it through, can be attributed to Him as a person. We will talk more about this next week but as a brief explanation let me say this. Anything any part of you does, can be attributed to you as a person. For example I would say I gave the lecture tonight. I would not say my mouth spoke the lecture tonight. I would not say my mind created the lecture that my mouth delivered. No I’d simply say that I delivered the message tonight. That is because anything any part of me does can be ascribed to me as the person doing it. So because Jesus is one person scripture and even Jesus himself can proclaim things that HE has done and not bring us the clarity as to which of His natures were used to do it.

Let’ switch gears to my next point and as we continue through our points I will continue to remind you of the person of Jesus and how the two natures He possesses relate to His personhood!

**Point 4: Jesus is fully God.**

As we look at the two natures of Christ, we will look first at His deity or His divine nature. The claims of Scripture about the deity of Christ are both in the Old and New Testament. Now the deity of Jesus is probably one of the more focused upon studies for us in our current culture/time. I believe the reason for this is that there are more false religions now a days that attack the deity of Jesus rather than the humanity of Jesus.

When we look to scripture it is not hard to see the divine nature of Jesus and the clear teaching of scripture that Jesus IS YHWH. YHWH is the name given to God in the Old Testament. Whenever you see the word LORD in all capital letters in the Old Testament it is in the place of YHWH the covenant name of God.

I want us to see that both the Old and New testament proclaim Jesus’s deity and I want us to see Jesus Himself proclaim His deity, lastly I want us to see by nature of what Jesus does He proves that He is God. We’ll spend a good amount of time in the book of John so if you have your bibles out turn there with me now.

I’ll be using the John passages to also highlight the old testament prophecies of Christ Jesus so we’ll get a bit of a combo here, but first let’s look at the famous John 1 passage about Jesus.

**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.**

When we jump down to verses 14-18 we see that this word becomes flesh.

**John 1:14-18 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. (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father’s side, he has made him known.**

The Word which became flesh and made the invisible God known to man is none other than Jesus. Now, here in this short passage we see that Jesus was with God in the beginning. This does not mean that Jesus had a beginning. The Greek word that is defined in this phrase as beginning held with it the understanding that as far back as you could go in the beginning was the Word. This term is not meant to be understood as if the Word had a beginning, rather the term is meant to show that the Word has always been. In fact when the same Greek word is used in revelation in reference to God being the Alpha and Omega the beginning (same Greek word) and the end, it is clearly being used (by the same author might I add) to show an eternal existence. So this Word that became flesh has existed eternally.

Well none other than God can be defined as having existed eternally. All other things have a beginning. Angels have not existed eternally, they were at some point in time created by God.

The next thing our passage declares is: **and the Word was with God**. We know from all of scripture (tota scriptura) that God is 1 being eternally existing as 3 persons. This “being with” God is clarifying this Word is one of the persons of the Triune God.

Our next verse says that the Word who has eternally existed and was with God is also God Himself. **and the Word was God.** In the Greek text the ordering is different, it says and God is the Word. Either way the scripture here is clearly proclaiming that the Word was God and was with God. You only really have two options here either there is more than 1 God or these are references to the persons of the triune God.

In previous lessons we have brought great clarity to the truth that God is 1. Therefore for time’s sake we won’t dig into that topic more. When we see this clear passage in the book of John we need to consider what’s being said in light of the fact that God eternally exists as 1 being, 3 persons.

So back to our passage. The next part declares: **He was in the beginning with God.** Now we see the Word being called a He. This small word change does most certainly bring in the reality of personhood, we wouldn’t normally ascribe personhood to a “word” but to The Word, we see personhood ascribed. Where was He – the Word – Jesus? He was with God and was God. When was He – the Word – Jesus with God and God Himself? From the beginning. From eternities past a “He” existed, that “He” is being called the “Word” in these verses but as we saw in the later verses of John, that “Word” became flesh and has personhood and Deity.

It may be worth explaining here why John uses Logos or Word to reveal Jesus. We don’t have time to exhaustively explain this however what scripture clearly declares is that Jesus made the invisible God known to us. I believe the use of the title of “Word” here is adding to the reality that Jesus is the one whom make the invisible God known to us.

Now the next passage brings even greater clarity to the identity of the Word and to the reality of the nature of the Word. **All things were made through him, and without him was not any thing made that was made.** So the He, the Word, Jesus- was the creator of all things. In fact for clarity John says without Him was not anything made that was made. Therefore the Him in this text was not made. He was not created, He eternally existed. Church see this clearly, because many false religions will deny this truth and therefore deny that Jesus is God.

Moving on in our passage we see that this Word which eternally existed, was God, was with God, and was the One through whom all things were created, that Word puts on flesh. **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.** So the eternally existing God put on flesh. This is the incarnation where Jesus takes upon His person the nature of man. Now we’ll come back to this in our third point next week but it is important to see the pieces connect here. How do we know this was Jesus? Well John says in this section that we have seen His glory, glory as of the only Son from the Father. We see two persons of our triune God here mentioned and the one who took on flesh (a human nature) was the Son. We also see the clarity that the Word was Jesus in the next part of the verse **(John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”)**

Who did John bear witness about?

**John 1:19-31** **And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”**

**He confessed, and did not deny, but confessed, “I am not the Christ.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” 23He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” (Now they had been sent from the Pharisees.) They asked him, “Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?”**

**John answered them, “I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie.” These things took place in Bethany across the Jordan, where John was baptizing.**

**The next day he saw *Jesus* coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.”**

John proclaims that this man Jesus is the “Lord” prophesied about in Isaiah, He is the “Lamb of God,” He is preeminent or before John because He has existed before him (even though in the flesh He was born after John was). John the Baptist leaves no doubt that the Word mentioned in verse 1 is none other than Jesus Himself, and even in this proclamation declares that Jesus is the prophesied Lord that Isaiah spoke of.

So what does the Isaiah passage that John quotes from say?

**Isaiah 40:3 A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.**

Church it is vital that you see this. The LORD in Isaiah is in all capital letters referring to YHWH. John the Baptist declared that he himself was the one crying out about this “LORD” and then declares Jesus to be the one whom he himself was crying out about. Jesus is YHWH, Jesus is LORD!

We see this again in John 12.

**John 12:36b-41 When Jesus had said these things, he departed and hid himself from them. Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled:**

**“Lord, who has believed what he heard from us,**

**and to whom has the arm of the Lord been revealed?”**

**Therefore they could not believe. For again Isaiah said,**

**“He has blinded their eyes**

**and hardened their heart,**

**lest they see with their eyes,**

**and understand with their heart, and turn,**

**and I would heal them.”**

**Isaiah said these things because he saw his glory and spoke of him.**

Who’s glory did Isaiah see? Well the passage from John declares that this passage from Isaiah is a prophecy about Jesus. So let’s look at the passage in Isaiah to see who Isaiah said he saw.

**Isaiah 6:1-10** **In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:**

**“Holy, holy, holy is the LORD of hosts;**

**the whole earth is full of his glory!”**

**And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”**

**Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”**

**And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.” And he said, “Go, and say to this people:**

**“‘Keep on hearing, but do not understand;**

**keep on seeing, but do not perceive.’**

**Make the heart of this people dull,**

**and their ears heavy,**

**and blind their eyes;**

**lest they see with their eyes,**

**and hear with their ears,**

**and understand with their hearts,**

**and turn and be healed.”**

Church Isaiah saw the LORD on His throne and in the previous John passage John declares that the LORD whom Isaiah saw was Jesus.

This actually happens again in John;

**John 13:12-19** **When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’ *I am telling you this now, before it takes place, that when it does take place you may believe that I am he.***

Many people miss this small phrase at the end of Jesus’s teaching here. As if what He proclaimed about being Lord in the passage itself was not sufficient, Jesus quotes a passage from none other than Isaiah:

**Isaiah 43:10-11** **“You are my witnesses,” declares the LORD,**

**“and my servant whom I have chosen,**

**that you may know and believe me**

**and understand that I am he.**

**Before me no god was formed,**

**nor shall there be any after me.**

**I, I am the LORD,**

**and besides me there is no savior.**

Jesus did not do this on accident. Jesus was proclaiming then and there to the disciples that He was the LORD that they should have known about from the book of Isaiah. This is amazing, Jesus declares that He is YHWH.

This clarity can be found all over the new testament. Scripture clearly declares that Jesus is God. He is the God of the Old Testament named YHWH and He is clearly called God in the new testament.

Here are a few more examples:

**John 20:28, Thomas responding to Jesus said, “My Lord and my God.”** Jesus does not refute this claim nor the link to God.

**I Corinthians 8:6 “One Lord, Jesus Christ.”** Jesus is equated with the Lord. At the beginning of every epistle Paul writes, he uses this title, “Lord,” for Christ.

**Hebrews 1:8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.”**

We see with clarity that Jesus is declared to be GOD. Scripture is not vague on this point. It directly calls Jesus God. There are also many prophecies of the coming Messiah (Jesus) and in those prophecies Jesus is called God.

**Isaiah 9:6 For to us a child is born, to us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.**Here we see several titles of the coming Messiah, and in the center is “Mighty God;” this is what is proclaimed of the Messiah. This verse clearly proclaims that when the Messiah came He would come as a child, but that He would also be the Mighty God.

**Isaiah 7:14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel***.* Immanuel literally means “God with us.” We see this prophecy fulfilled in Matthew 1.

**Matthew 1:21-23 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”**

There are plenty of other prophecies about Jesus that reveal to us His divine nature. I want to touch on two more things before we finish though. 1st Jesus Himself proclaimed to be God and the people knew what He was claiming:

**John 10:22-33 At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. 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.”**

**The Jews picked up stones again to stone him. Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?”**

**The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.”**

When Jesus declares that He and the Father are one, He is declaring to be God. The Jews knew this and see their reaction, they picked up stones to kill Jesus. Church those who opposed Jesus knew that He declared Himself to be God!

**John 8:48-59 The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks it, and he is the judge. Truly, truly, I say to you, if anyone keeps my word, he will never see death.” The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.**

Jesus uses the same name God used when speaking to Moses. Jesus declared “I am” and the Jews went for the rocks again. Church they knew what Jesus was declaring here.

Before Abraham was, I am. This cannot be honestly treated any other way than to see Jesus declaring to be God. Even declaring to pre-exist Abraham.

What about the things that Jesus did?

Consider this short list:

He turned water into wine

He healed the blind

He healed the sick

He healed a woman who was bleeding for years

He brought a child back from the dead

He fed multitudes with as little as a few fish and loaves of bread

He knew the thoughts of men

He raised Lazarus who had been dead for multiple days and should have been rotting

He walked on water

He healed the lame

He healed multitudes

He cast out demons

Lastly and this is a bit of a teaser for next week:

He raised Himself from the dead. Scriptures gives credit to both God the Father and God the Son. Jesus declares in John 10 that He has the authority to lay down His life and take it back up:

**John 10:17-18 For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”**

**John 3:19-22 Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.**

No one ever raised them self from the dead. No human would have the capacity to do so. When a human dies that’s it, what we see here is that Christ Jesus possesses both a divine nature and a human nature. His human nature was destroyed and 3 days later He most certainly, through his divine nature, raised Himself back to life.

Now if you recall what I had said about the person of Jesus and that whatever either nature does can be attributed to the person well you see Jesus do that in this very passage. He did not need to say destroy my human nature and my divine nature will raise it again on the third day. He simply said He would do it. He did do it church because He is God! One more example of this:

**Matthew 8:23-27 And when he got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. And they went and woke him, saying, “Save us, Lord; we are perishing.” And he said to them, “Why are you afraid, O you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm. And the men marveled, saying, “What sort of man is this, that even winds and sea obey him?”**

What sort of man indeed. The man Christ Jesus was so tired that He slept in such a storm that the disciples feared for their life. When woken up, as man Jesus must have been tired still, yet with a few words, nature obeyed His voice. What kind of man indeed, Jesus is the God man. Human and yet divine. One moment we see His human nature exhausted from healing many and so tired that He was sleeping while waves crashed over the boat and yet in the very next moment His divine nature exercising omnipotent power such as only God has.

Church we see a glimpse here of the divine nature of Jesus and of His human nature. Only God commands the wind and waves, only God could raise the human body of Christ from the dead. We see two natures at work, not mixed but inseparable. Not confused but both clearly held by the 1 person of Jesus.

I can’t wait for next week’s study where we dive into the humanity of Jesus. We will finish this question with point 5 the humanity of Jesus and some helpful application and hermeneutic tools, then we will learn our next catechism Q&A.

**Let’s pray.**