The Nature of God: the Person and Work of Christ

The Nature of God: the Person and Work of Christ

Introduction

The doctrine of Christ begins with the mystery and glory of the eternal Son: He is truly God, yet truly man. John declares that the Word was in the beginning, was with God, and was God; all things were made by Him (John 1:1–3). This is no created messenger or lesser divine being, but the Son who shares the divine nature and works of God. In the fulness of time, the Word was made flesh and dwelt among us (John 1:14). He did not lay aside His deity when He entered human history; rather, He took upon Himself our nature while remaining what He had ever been. Hebrews teaches that He partook of flesh and blood and was made like unto His brethren, that He might be a merciful and faithful high priest (Hebrews 2:14–17). His genuine humanity was essential to His saving work: He could suffer, die, and succor the tempted. In Christ, God has drawn near to redeem sinners and bring them to Himself.

The person and work of Christ stand at the heart of God’s saving purpose. The eternal Son took upon him our humanity, not ceasing to be God, but coming as the obedient servant who gave his life “a ransom for many” (Mark 10:45). His perfect obedience displays the Father’s holiness and love; his death bears sin’s penalty, while his resurrection declares victory over death and secures peace with God. Romans 5:8–11 teaches that sinners are reconciled through Christ’s blood and rejoice in God through his risen life. Colossians 1:15–20 presents him as the image of the invisible God, supreme over creation, and the one through whom God makes peace by the blood of his cross. Thus Christ’s saving mission is no mere example of virtue: the incarnate Son acts for the guilty, bringing them near to God. Exalted as Lord, he reigns over all things, and all who trust him may rest in the sufficiency of his finished work.

The Eternal Son Shares the Divine Nature

Before the world began, the Son was with the Father in glory, and His existence did not begin with Bethlehem. John declares that “the Word was with God, and the Word was God” (John 1:1), distinguishing the Son from the Father while affirming His full divine nature. All things were made by Him; nothing that was made came into being apart from Him (John 1:3). Thus Christ is not a creature, nor a created intermediary through whom God chose to

© 2025 SpearNet | www.spearnet.org | All Rights Reserved

work, but the eternal Word, sharing the very being of God. In John 17:5, He speaks of the glory He had with the Father before the world was. Paul likewise teaches that all things were created by Christ and for Him, and that by Him all things consist (Colossians 1:16–17). This truth gives firm ground for faith: the One who came near to save sinners is the Creator who upholds all things, worthy of worship, trust, and obedience.

Thomas's confession, "My Lord and my God" (John 20:28), is not rebuked by the risen Christ; it bears witness to the divine identity Scripture gives the Son. Hebrews declares Him "the brightness of his glory, and the express image of his person," upholding all things by His powerful word. The Father addresses the Son as God and speaks of His everlasting throne (Hebrews 1:3–8), while the passage also distinguishes the One who speaks from the Son whom He addresses. Thus Christ is no lesser deity, nor is He the Father: He is the eternal Son, sharing the divine nature and perfectly revealing the Father. God has highly exalted Him, that every knee should bow and every tongue confess Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9–11). Such honor belongs not to a creature, but to the Son who reigns with divine authority. In faith and reverence, believers confess Him as Lord and worship Him without diminishing the Father's glory.

The Incarnation Makes the Son Truly Human

The incarnation declares that the eternal Son truly entered our human life without ceasing to be who He is. John writes, "the Word was made flesh" (John 1:14): not in appearance only, but in a complete human nature, with a real body and the ordinary needs and limits of human life, yet without sin. In the fulness of the time, God sent forth His Son, "made of a woman, made under the law," to redeem those under the law and bring them into the adoption of sons (Galatians 4:4–5). Thus Christ was born into Israel's history, the promised seed of David according to the flesh, while His divine identity remained undiminished. Romans 1:3–4 connects His descent from David with His declaration as the Son of God with power. The Son did not lay aside His deity; He took to Himself our nature, that He might obey, suffer, and save as our true kinsman and Redeemer.

The Son of God took upon Him a true human nature, entering our weakness without ceasing to be divine. After fasting, "he was afterward an hungred" (Matthew 4:2); at Lazarus's tomb, "Jesus wept" (John 11:35). These were no appearances or borrowed feelings, but the hunger and sorrow of a man who knew grief in its fullness. He was tempted in all points like as we are, yet without sin (Hebrews 4:15). His sinlessness does not make His humanity less real; rather, He alone lived humanity as God intended, wholly

© 2025 SpearNet | www.spearnet.org | All Rights Reserved

obedient and unstained by evil. Peter declares that He “did no sin” (1 Peter 2:22), even as He endured rejection, pain, and death. Because Christ truly suffered, He is a merciful and faithful High Priest, able to succor those who are tempted. Because He remained without sin, His offering could bear our sins and reconcile us to God. In His true humanity, the Savior draws near to the afflicted and brings them hope.

Christ Reveals the Father and Fulfills His Mission

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, hath declared him (John 1:18). Christ does not merely bring words about God, as though the Father were distant from the message; in his own person, the Son makes the Father known. When Philip said, “Shew us the Father,” Jesus answered that he who had seen him had seen the Father, and pointed to his words and works as witness (John 14:8–11). This revelation is neither independent nor self-appointed: the Son doeth what he seeth the Father do, and the Father showeth him all things that he himself doeth (John 5:19–20). Thus Christ’s compassion, holiness, authority, and obedience faithfully disclose the Father’s character and purpose. Yet the Son remains distinct from the Father, loving and serving him in the work given him. To behold Christ by faith is therefore to receive the Father’s own testimony, and to trust the Savior whom he sent.

When Jesus came into Galilee, He preached “the gospel of the kingdom of God,” declaring that the time was fulfilled and calling hearers to repent and believe the gospel (Mark 1:14–15). His earthly ministry made the Father known not only by His words, but by deeds of mercy and sovereign power. In Nazareth, He applied Isaiah’s prophecy to Himself: the Spirit had anointed Him to preach good tidings to the poor, deliver the captives, and set at liberty those that were bruised (Luke 4:18–21). His healings and deliverances were signs that God’s reign had drawn near. When He cast out devils by the Spirit of God, He testified that the kingdom of God had come upon His hearers (Matthew 12:28). Thus Christ’s works confirmed His message and disclosed His divine authority, while summoning people to turn from sin and trust Him. The kingdom is not advanced by human strength, but by the King who came to seek and save, and whose call still demands a believing response.

The Son Gives His Life as the Redeemer

The cross was not merely a moving example of love, but the willing sacrifice by which the Son redeemed sinners. Jesus declared that the Son of man came “to give his life a ransom

© 2025 SpearNet | www.spearnet.org | All Rights Reserved

for many” (Mark 10:45). He was no unwilling victim: in obedience to the Father and in love for His people, He laid down His life. Isaiah foretold that the Lord would lay upon Him “the iniquity of us all,” and that He would be wounded for our transgressions (Isaiah 53:5–6). Christ stood as our representative, bearing the judgment our sins deserved; the chastisement of our peace fell upon Him. Peter likewise teaches that He “bare our sins in his own body on the tree,” that we might die unto sin and live unto righteousness (1 Peter 2:24). His death therefore secures forgiveness, not by overlooking evil, but by satisfying divine justice. The believer rests not in personal merit, but in the Redeemer who gave Himself for us.

Christ gave Himself as a ransom for sinners, bearing the judgment their sins deserved. All have sinned and come short of the glory of God; yet God set forth His Son as a propitiation through faith in His blood, declaring His righteousness while justifying the one who believes (Romans 3:23–26). Justification is God’s gracious verdict: the believer is counted righteous, not by works, but through faith in Christ. Therefore, justified by faith, we have peace with God through our Lord Jesus Christ and access to this grace in which we stand (Romans 5:1–2). His death also reconciles those once alienated, bringing them near to God and restoring peace. Moreover, the Father delivers believers from the power of darkness and translates them into the kingdom of His dear Son, in whom they have redemption and forgiveness of sins (Colossians 1:13–14). Sin no longer reigns as master over those united to Christ. These blessings rest wholly upon God’s grace and are received by faith, calling the redeemed to grateful obedience.

The Risen Christ Reigns and Intercedes

The resurrection of Jesus is God’s public vindication of the Son whom men crucified. Peter declares that God raised Him up, loosing the pains of death, and proclaimed Him both Lord and Christ (Acts 2:24–36). This was no mere survival or return to mortal life: the risen Lord truly conquered death, and death hath no more dominion over Him (Romans 6:9–10). Paul bears witness that Christ died for our sins, was buried, and rose again the third day, appearing to many witnesses (1 Corinthians 15:3–8). His resurrection is the beginning of renewed life, the firstfruits of the victory God will bring to all who are in Christ. Exalted at the Father’s right hand, Jesus reigns and intercedes for His people. Therefore believers may grieve in hope, resist sin in the power of new life, and trust that the crucified Savior lives and shall raise His own.

The resurrection did not merely restore Jesus to earthly life; God raised Him and set Him at His own right hand in the heavenly places, “far above all principality, and power”

© 2025 SpearNet | www.spearnet.org | All Rights Reserved

(Ephesians 1:20–23). Christ reigns as Head over all things, and His authority is neither fragile nor temporary. Yet His exaltation is also a ministry of mercy toward His people. As the great High Priest, He ever liveth to make intercession for them, and is able to save to the uttermost all who come unto God by Him (Hebrews 7:25). His finished sacrifice needs no addition, but His continuing advocacy comforts those who trust in Him. The same Jesus who ascended shall come again, as the angels declared, in like manner as His disciples saw Him go into heaven (Acts 1:11). Therefore believers may serve faithfully, awaiting the Lord who reigns, pleads for them, and will bring His saving purpose to completion.

Conclusion

The confession of the church rests upon the one Lord Jesus Christ, truly God and truly man. In Him, “dwelleth all the fulness of the Godhead bodily,” and believers are complete in Him (Colossians 2:9–10). He is not a lesser divine being, nor merely a man raised to honor, but the eternal Son, the brightness of the Father’s glory, who took our nature without sin and upholds all things by His power (Hebrews 1:1–4). Because He shares our humanity, He can represent us; because He is God, His obedience and sacrifice possess saving sufficiency. Scripture therefore names Him the “one mediator between God and men,” who gave Himself a ransom for all (1 Timothy 2:5–6). His person and work cannot be separated: the incarnate Son reconciles sinners to God and brings them near. Let faith rest in Christ alone, whose finished redemption is able to save to the uttermost.

The person and work of Christ call for more than admiration: they summon us to believe, worship, and obey. John records that the signs were written “that ye might believe that Jesus is the Christ, the Son of God,” and that believing, ye might have life through his name (John 20:31). The risen Lord is worthy of every knee bowing and every tongue confessing that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10–11). Such worship is no empty utterance; grace teaches believers to deny ungodliness, live soberly and righteously, and serve the Savior who gave himself to redeem and purify a people zealous of good works (Titus 2:13–14). Therefore, let faith rest upon Christ, let praise be offered to the Son, and let daily conduct confess his rightful lordship. As we look for his appearing, may our hope be steadfast and our lives adorned with obedience.

© 2025 SpearNet | www.spearnet.org | All Rights Reserved