Why Jesus Had to Be God and Man

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.

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