

## CHRISTMAS vs CHRIST-LESS MESS

### I. [John 1:9-14](#) [Hebrews 1:1-4](#) [Galatians 4:4-7](#) [Acts 4:10-12](#)

**A. Let me begin this morning by reading four Scriptures right out of the gate. Today I'll be reading from the NLT. If someone were to ask me who and what Christmas is all about, these are four of my top picks. Even before walking them to Bethlehem's manger scene or leading them on a trek through OT prophecies, I believe I'd start with these passages. Maybe after listening you will agree...**

**B. [John 1:9-14](#) (NLT) kicks us off: 9** *The One who is the true Light, who gives light to everyone, was coming into the world. 10 He came into the very world He created, but the world didn't recognize Him. 11 He came to His own people, and even they rejected Him. 12 But to all who believed Him and accepted Him, He gave the right to become children of God. 13 They are reborn--not with a physical birth resulting from human passion or plan, but a birth that comes from God. 14 So the Word became human and made His home among us. He was full of unfailing love and faithfulness. And we have seen His glory, the glory of the Father's one and only Son.*

**C. [Hebrews 1:1-4](#) (NLT) sounds majestic, no matter which Bible version you choose: 1** *Long ago God spoke many times and in many ways to our ancestors through the prophets. 2 And now in these final days, He has spoken to us through His Son. God promised everything to the Son as an inheritance, and through the Son He created the universe. 3 The Son radiates God's own glory and expresses the very character of God, and He sustains everything by the mighty power of His command. When He had cleansed us from our sins, He sat down in the place of honor at the right hand of the majestic God in heaven. 4 This shows that the Son is far greater than the angels, just as the name God gave Him is greater than their names.*

**D. [Galatians 4:4-7](#) (NLT) is all about the *Who* and the *Why*: 4** *But when the right time came, God sent His Son, born of a woman, subject to the law. 5 God sent Him to buy freedom for us who were slaves to the law, so that He could adopt us as His very own children. 6 And because we are His children, God has sent the Spirit of His Son into our hearts, prompting us to call out, "Abba, Father." 7 Now you are no longer a slave but God's own child. And since you are His child, God has made you His heir.*

**E. [Acts 4:10-12](#) (NLT) Luke records Peter's words before Jewish leaders who had arrested them for healing a crippled man. It reminds us *Who* is preeminent, this season and all seasons: 10** *Let me clearly state to all of you and to all the people of Israel that he (**the crippled man**) was healed by the powerful name of Jesus Christ the Nazarene, the Man you crucified but whom God raised from the dead. 11 For Jesus is the One referred to in the Scriptures, where it says, 'The stone that you builders rejected has now become the cornerstone.' 12 There is salvation in no one else! God has given no other name under heaven by which we must be saved.*

**F. Just like I led off with four Scriptures, I suggest there's roughly four ways people tend to center their Christmas celebrations. There's so many traditions and ways of celebrating Christmas so perhaps you can relate to some of these...**

1) **Culture Centered:** While Christmas is celebrated in countless and varied ways around the globe, we Americans have our own traditions. We may wonder where it all got started and how various traditions arose and then morphed into others. Christians used to be adept at taking pagan customs and celebrations and bringing Christ into them, a way of redeeming pagan holidays by shining light into darkness. But these days the opposite is more the norm. This season is more secular than ever. Jesus is treated more like Waldo--just where is He? Think of all our Christmas traditions and ask yourselves, "*What if anything does this or that have to do with the Incarnation; of God becoming man to redeem us from sin and death?*"

2) **Clan Centered:** Christmas is all about Family! The Hallmark Bible says so! Children! Grandchildren! Great-grandchildren! Festivities and fireplaces and feasts and photographs and fruitcake and football with FAMILY! Sing a couple carols if you want to, maybe check out a Christmas Eve service, but don't let any of that get in the way of family! That would be sacrilege!

3) **Cantankerous Centered:** This is the Bah Humbug syndrome. *Festivus for the rest of us.* Ebenezer Scrooge, the Grinch, Old Man Potter, and Skut Farcus. '*Bad stuff happened to me around Christmas so let's not go there!*' or '*Let's just get through it as fast as we can, tolerate what little we have to, and put it all behind us!*' No decorations. No family. No traditional anything. And no Jesus stuff either!

4) **Christ Centered:** We keep Christ in Christmas. Jesus really is the reason for the season. Jesus remains the Star of Christmas. We don't bury the Nativity Scene underneath the giant inflatable Santa Claus. We may or may not hang lights or wreaths or mistletoe. We may or may not put up a tree. We may or may not gather with our families. But we celebrate the birth of our Lord & Savior Jesus Christ, the Word made flesh, and everything else falls in line accordingly...

**G. Listen again to John 1:14, this time from the ESV:** "*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.*" **The ESV Study Bible provides this powerful theological insight:** "This is the most amazing event in all of history: the eternal, omnipotent, omnipresent, infinitely holy Son of God took on a human nature and lived among humanity as One who was both God and man at the same time, in one person." **(Here's some other quotes...)**

\* **St. Athanasius said:** "He became what we are that He might make us what He is."

\* **C.S. Lewis said very similar:** "The Son of God became a man to enable men to become sons of God."

\* **I love this quote from St. Augustine:** "He was created of a mother whom He created. He was carried by hands that He formed. He cried in the manger in wordless infancy, He the Word, without whom all human eloquence is mute."

\* **The great preacher Charles Spurgeon from the 1800s:** "Infinite, and an infant. Eternal, and yet born of a woman. Almighty, and yet hanging on a woman's breast. Supporting a universe, and yet needing to be carried in a mother's arms. King of angels, and yet the reputed Son of Joseph. Heir of all things, and yet the carpenter's despised Son."

\* **The late J.I. Packer sums it up this way:** “The Almighty appeared on earth as a helpless human baby, needing to be fed and changed and taught to talk like any other child. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as this truth of the Incarnation.”

**H. If the Incarnation--the birth of Jesus--means all that, shouldn't we want to be a little jealous and fiercely committed to preserving its astonishing reality, beauty, and majesty?! And can't we do that without being prudish or judgmental or legalistic?! Can't we extract the inherent wonder and joy and spread it around generously?! Can't we have a Birthday cake for Jesus and eat it too?! Can't we give our gifts with hearts that echo the truth that Jesus truly is the most incredible, unbelievable, indescribable Gift ever given?! Can't we see evergreens as pointing to life forevermore?! Can't holly remind us of our Lord's suffering and ivy remind us of His resurrection--and ours too?! Finally, can't we marvel like Shepherds, worship like Magi, and sing like angels in celebrating Jesus' humble yet glorious birth?! A thousand times YES!**

***I. So the Word became human and made His home among us. He was full of unfailing love and faithfulness. And we have seen His glory, the glory of the Father's one and only Son... The Son radiates God's own glory and expresses the very character of God, and He sustains everything by the mighty power of His command... God sent Him to buy freedom for us who were slaves to the law, so that He could adopt us as His very own children... There is salvation in no one else! God has given no other name under heaven by which we must be saved... But to all who believed Him and accepted Him, He gave the right to become children of God... And because we are His children, God has sent the Spirit of His Son into our hearts, prompting us to call out, “Abba, Father.”***

\* **Glory to God in the highest!**

\* **Close with Prayer...**

## **[Scriptures, Videos, & Bonus Stuff](#)**

### **[John 1:9-14 \(NLT\)](#)**

**9** The One who is the true Light, who gives light to everyone, was coming into the world. **10** He came into the very world He created, but the world didn't recognize Him. **11** He came to His own people, and even they rejected Him. **12** But to all who believed Him and accepted Him, He gave the right to become children of God. **13** They are reborn--not with a physical birth resulting from human passion or plan, but a birth that comes from God. **14** So the Word became human and made His home among us. He was full of unfailing love and faithfulness. And we have seen His glory, the glory of the Father's one and only Son.

### **[Hebrews 1:1-4 \(NLT\)](#)**

**1** Long ago God spoke many times and in many ways to our ancestors through the prophets. **2** And now in these final days, He has spoken to us through His Son. God promised everything to the Son as an inheritance, and through the Son He created the

universe. **3** The Son radiates God's own glory and expresses the very character of God, and He sustains everything by the mighty power of His command. When He had cleansed us from our sins, He sat down in the place of honor at the right hand of the majestic God in heaven. **4** This shows that the Son is far greater than the angels, just as the name God gave Him is greater than their names.

#### **Galatians 4:4-7 (NLT)**

**4** But when the right time came, God sent His Son, born of a woman, subject to the law. **5** God sent Him to buy freedom for us who were slaves to the law, so that He could adopt us as His very own children. **6** And because we are His children, God has sent the Spirit of His Son into our hearts, prompting us to call out, "Abba, Father." **7** Now you are no longer a slave but God's own child. And since you are His child, God has made you His heir.

#### **Acts 4:10-12 (NLT)**

**10** Let me clearly state to all of you and to all the people of Israel that he was healed by the powerful name of Jesus Christ the Nazarene, the Man you crucified but whom God raised from the dead. **11** For Jesus is the One referred to in the Scriptures, where it says, 'The stone that you builders rejected has now become the cornerstone.' **12** There is salvation in no one else! God has given no other name under heaven by which we must be saved.

#### **Quote by Athanasius**

"He became what we are that He might make us what He is."

#### **Quote by C.S. Lewis**

"The Son of God became a man to enable men to become sons of God."

#### **Quote by St. Augustine**

"He was created of a mother whom He created. He was carried by hands that He formed. He cried in the manger in wordless infancy, He the Word, without whom all human eloquence is mute."

#### **Quote by Charles H. Spurgeon**

"Infinite, and an infant. Eternal, and yet born of a woman. Almighty, and yet hanging on a woman's breast. Supporting a universe, and yet needing to be carried in a mother's arms. King of angels, and yet the reputed Son of Joseph. Heir of all things, and yet the carpenter's despised Son."

#### **Quote by J.I. Packer**

"The Almighty appeared on earth as a helpless human baby, needing to be fed and changed and taught to talk like any other child. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as this truth of the Incarnation."

## **Theological Note on John 1:14**

The ESV Study Bible

*"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 1:14 (ESV)*

**1:14 The Word** continues the opening words of the prologue in V.1. **Became flesh** does not mean the Word ceased being God; rather, the Word, who was God, also took on humanity (cf. Phil 2:6-7). This is the most amazing event in all of history: the eternal, omnipotent, omnipresent, infinitely holy Son of God took on a human nature and lived among humanity as one who was both God and man at the same time, in one person. **Dwelt among us** means more literally *"pitched His tent"* (Gk. *skēnōō*), an allusion to God's dwelling among the Israelites in the tabernacle (cf. Ex. 25:8-9; 33:7). In the past, God had manifested His presence to His people in the tabernacle and the temple. Now God takes up residence among His people in the incarnate Word, Jesus Christ (cf. John 1:17). Thus, the coming of Christ fulfills the OT symbolism for God's dwelling with man in the tabernacle and the temple. Later, through the Holy Spirit, Christ will make into a temple both the church (1 Cor. 3:16) and a Christian's body (1 Cor. 6:19). The references to God's **glory** refer back to OT passages narrating the manifestation of the presence and glory of God in theophanies (appearances of God), the tabernacle, or the temple (e.g. Ex. 33:22; Num. 14:10; Deut. 5:22). **The only Son from the Father.** Jesus is the "Son of God," not in the sense of being created or born (see John 1:3), but in the sense of being a Son who is exactly like His Father in all attributes, and in the sense of having a Father-Son relationship with God the Father. The Greek word underlying "only," *monogenēs*, means *"one of a kind, unique,"* as in the case of Isaac, who is called Abraham's *"one-of-a-kind"* son in Heb. 11:17 (in contrast to Ishmael; cf. Gen. 22:2; 12:16). Thus *"only"* is a better translation than *"only begotten"* (made familiar through its use in the KJV). On **grace and truth**, see note on John 1:16-17.

- Theological Note on John 1:14, *The ESV Study Bible*, Crossway, p. 2020.

## **Bonus Goodies**

**The Doctrine of Incarnation - D.A. Carson**

<https://www.youtube.com/watch?v=1UOMTr1b6lo>

**Why is the Incarnation So Important in Understanding Jesus? - Dr. Gregg Allison**

<https://www.youtube.com/watch?v=zH2Pq5oVuj0>

**New Birth, Impossible Without Incarnation - John Piper**

<https://www.youtube.com/watch?v=UzYCpsYMOT4>

**God's Story of Redemption - KnowingJesus888**

<https://www.youtube.com/watch?v=YGxjhUz9Y9c>

**"Word Made Flesh" - Justin Rizzo**

<https://www.youtube.com/watch?v=mQRVIRfBxQ0>

**Festivus for the Rest of Us - Seinfeld Clip**  
<https://www.youtube.com/watch?v=q1ss9OxRtdo>

**Your Online Life is Real Life - Chris Martin**  
<https://www.termsofservice.social/p/your-online-life-is-real-life>

### **Colossians 1:15-20 (NIV)**

**15** The Son is the image of the invisible God, the firstborn over all creation. **16** For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him. **17** He is before all things, and in Him all things hold together. **18** And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy. **19** For God was pleased to have all His fullness dwell in Him, **20** and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross.

### **Philippians 2:5-11 (NIV)**

**5** In your relationships with one another, have the same mindset as Christ Jesus: **6** Who, being in very nature God, did not consider equality with God something to be grasped; **7** but made Himself nothing, taking the very nature of a servant, being made in human likeness. **8** And being found in appearance as a man, He humbled Himself by becoming obedient to death—even death on a cross! **9** Therefore God exalted Him to the highest place and gave Him the name that is above every name, **10** that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **11** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

### **Praise For The Incarnation**

By John Newton

Sweeter sounds than music knows  
Charm me in Immanuel's name;  
All her hopes my spirit owes  
To His birth, and cross, and shame.

When He came, the angels sung,  
"Glory be to God on high;"  
Lord, unloose my stamm'ring tongue,  
Who should louder sing than I?

Did the Lord a Man become,  
That He might the law fulfill,

Bleed and suffer in my room,  
And canst thou, my tongue, be still?

No, I must my praises bring,  
Though they worthless are and weak;  
For should I refuse to sing,  
Sure the very stones would speak.

O my Saviour, Shield, and Sun,  
Shepherd, Brother, Husband, Friend,  
Ev'ry precious name in One,  
I will love Thee without end.

- John Newton, [http://www.puritansermons.com/poetry/newt\\_p03.htm](http://www.puritansermons.com/poetry/newt_p03.htm)

### **Quote by Wayne Grudem**

"[The incarnation] is by far the most amazing miracle of the entire Bible--far more amazing than the resurrection and more amazing even than the creation of the universe. The fact that the infinite, omnipotent, eternal Son of God could become man and join Himself to a human nature forever, so that infinite God became one person with finite man, will remain for eternity the most profound miracle and the most profound mystery in all the universe."

- Wayne Grudem, *Systematic Theology*, Zondervan, p. 563.

### **Quote by John Piper**

"I think what pitching a tent with us implies is that God wants to be on familiar terms with us. He wants to be close. He wants a lot of interaction. If you come into a community and build a huge palace with a wall around it, it says one thing about your desires to be with the people. But if you pitch a tent in my back yard, you will probably use my bathroom and eat often at my table. This is why God became human. He came to pitch a tent in our human back yard so that we would have a lot of dealings with Him."

### **Quote by Charles Hodge**

"A Christian is one who recognizes Jesus as the Christ, the Son of the living God, as God manifested in the flesh, loving us and dying for our redemption; and who is so affected by a sense of the love of this incarnate God as to be constrained to make the will of Christ the rule of His obedience, and the glory of Christ the great end for which He lives."

### **Quote by C.S. Lewis**

"Non-Christians seem to think that the Incarnation implies some particular merit or excellence in humanity. But of course it implies just the reverse: a particular demerit and depravity. No creature that deserved Redemption would need to be redeemed. They that are whole need not the physician. Christ died for men precisely because men are not worth dying for; to make them worth it."

## **C.S. Lewis On The Incarnation**

The central miracle asserted by Christians is the Incarnation. They say that God became Man. Every other miracle prepares for this, or exhibits this, or results from this. . . .

In the Christian story God descends to re-ascend. He comes down; down from the heights of absolute being into time and space, down into humanity . . . down to the very roots and sea-bed of the Nature He has created.

But He goes down to come up again and bring the ruined world up with Him. One has the picture of a strong man stooping lower and lower to get himself underneath some great complicated burden. He must stoop in order to lift, he must almost disappear under the load before he incredibly straightens his back and marches off with the whole mass swaying on his shoulders.

Or one may think of a diver, first reducing himself to nakedness, then glancing in mid-air, then gone with a splash, vanished, rushing down through green and warm water into black and cold water, down through increasing pressure into the death-like region of ooze and slime and old decay; then up again, back to colour and light, his lungs almost bursting, till suddenly he breaks surface again, holding in his hand the dripping, precious thing that he went down to recover. He and it are both coloured now that they have come up into the light: down below, where it lay colourless in the dark, he lost his colour, too.

In this descent and re-ascent everyone will recognise a familiar pattern: a thing written all over the world. It is the pattern of all vegetable life. It must belittle itself into something hard, small and deathlike, it must fall into the ground: thence the new life re-ascends.

It is the pattern of all animal generation too. There is descent from the full and perfect organisms into the spermatozoon and ovum, and in the dark womb a life at first inferior in kind to that of the species which is being reproduced: then the slow ascent to the perfect embryo, to the living, conscious baby, and finally to the adult.

So it is also in our moral and emotional life. The first innocent and spontaneous desires have to submit to the deathlike process of control or total denial: but from that there is a re-ascent to fully formed character in which the strength of the original material all operates but in a new way. Death and Rebirth—go down to go up—it is a key principle. Through this bottleneck, this belittlement, the highroad nearly always lies.

The doctrine of the Incarnation, if accepted, puts this principle even more emphatically at the centre. The pattern is there in Nature because it was first there in God. All the instances of it which I have mentioned turn out to be but transpositions of the Divine theme into a minor key. I am not now referring simply to the Crucifixion and Resurrection of Christ. The total pattern, of which they are only the turning point, is the real Death and Re-birth: for certainly no seed ever fell from so fair a tree into so dark

and cold a soil as would furnish more than a faint analogy to this huge descent and re-ascension in which God dredged the salt and oozy bottom of Creation.

- C. S. Lewis, *Miracles* (New York: Macmillan, 1947), 112, 115-17.

### **The Supreme Mystery**

J.I. Packer

“The real difficulty, the supreme mystery with which the gospel confronts us, does not lie in the Good Friday message of atonement, nor in the Easter message of resurrection, but in the Christmas message of Incarnation.

The really staggering Christian claim is that Jesus of Nazareth was God made man—that the second person of the Godhead became the ‘second man’ (1 Cor. 15:47), determining human destiny, the second representative head of the race, and that He took humanity without loss of deity, so that Jesus of Nazareth was as truly and fully divine as He was human.

Here are two mysteries for the price of one— the plurality of persons within the unity of God, and the union of Godhead and manhood in the person of Jesus. It is here, in the thing that happened at the first Christmas, that the profoundest and most unfathomable depths of the Christian revelation lie.

‘The Word became flesh’ (John 1:14); God became man; the divine Son became a Jew; the Almighty appeared on earth as a helpless human baby, unable to do more than lie and stare and wriggle and make noises, needing to be fed and changed and taught to talk like any other child.

And there was no illusion or deception in this: the babyhood of the Son of God was a reality. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as is this truth of the Incarnation.

This is the real stumbling block in Christianity. It is here that Jews, Muslims, Unitarians, Jehovah’s Witnesses, and many of those who feel the difficulties concerning the virgin birth, the miracles, the atonement, and the resurrection have come to grief.

It is from misbelief, or at least inadequate belief, about the Incarnation that difficulties at other points in the gospel story usually spring. But once the Incarnation is grasped as a reality, these other difficulties dissolve.”

- J.I. Packer, excerpted from *Knowing God*, Downers Grove, IL, IVP Press, 1973, p. 53.

### **The Chalcedonian Creed (451 A.D.)**

*This creed was adopted at the Fourth Ecumenical Council, held at Chalcedon, located in what is now Turkey, in 451, as a response to certain heretical views concerning the nature of Christ. It established the orthodox view that Christ has two natures (human and divine) that are unified in one person.*

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

### **How Can Jesus Be Both God and Man at the Same Time?**

By S. Michael Houdmann

<https://www.gotquestions.org/Jesus-God-man.html>

**Answer:** The Bible teaches that Jesus Christ is both God and man. Many Christians are understandably confused when it comes to understanding how Jesus can be God and man at the same time. How could our divine Creator become a human? Could a first-century Jewish man really be God? While a certain amount of mystery will always accompany this issue, both Scripture and, to a lesser extent, church tradition provide for us important distinctions to help us make sense of this matter.

While previous church councils had deliberated over issues pertaining to the nature of Christ and His relationship to the Father, it was the [Council of Chalcedon](#) (AD 451) that affirmed that Christ is “the same perfect in divinity and perfect in humanity, the same truly God and truly man.” This statement is not true simply because the council taught it. Rather, the council’s declaration was authoritative only insofar as it aligned with what the Bible teaches on the subject. Scripture is clear that Jesus is God ([John 20:28](#); [Titus 2:13](#); [Hebrews 1:8](#)), and it is equally clear that He is truly human ([Romans 1:2–4](#); [1 John 4:2–3](#)). Jesus claimed the divine name ([John 8:58](#)) and did things that only God can do ([Mark 2:1–12](#); [Luke 7:48–50](#)). But Jesus also displayed the weaknesses and vulnerabilities common to humanity ([Luke 19:41](#); [John 19:28](#)).

The belief that Jesus is both God and man is of fundamental importance. The apostle Paul wrote that an affirmation of the divinity of Jesus is required to be saved ([Romans 10:9](#)), and the apostle John provided a sober warning that those who deny Christ’s true humanity are promoting the doctrine of antichrist ([2 John 1:7](#)).

The Triune God of the Bible has existed and reigned from all eternity, and the second Person of the [Trinity](#), the Son, took on human flesh at a particular point in time ([Luke](#)

[1:35](#); [Hebrews 1:5](#)). God the Son added a sinless human nature to His eternally existent divine nature. The result was the Incarnation. God the Son became a man ([John 1:1, 14](#)). [Hebrews 2:17](#) gives the reason that Jesus had to be both God and man: “He had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.” The Son of God took on human flesh to provide redemption to those under the law ([Galatians 4:4–5](#)).

At no time did Jesus ever cease to be God. Although He was made fully human, there was never a point when He abrogated His divine nature (see [Luke 6:5, 8](#)). It is equally true that, after becoming incarnate, the Son has never ceased to be human. As the apostle Paul wrote, “For there is one God, and there is one mediator between God and men, *the man* Christ Jesus” ([1 Timothy 2:5](#), emphasis added). Jesus is not half-human and half-divine. Rather, He is *Theanthropos*, the God-man. The Lord Jesus Christ is one eternally divine Person who will forever possess two [distinct yet inseparable natures](#): one divine and one human.

- While he is not the author of every article on GotQuestions.org, for citation purposes, you may reference our CEO, S. Michael Houdmann.