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Jesus—the Nature of God and Man

“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him” (John 1:8 NASB).

Some people like to stress that Jesus is “the Son of God” rather than God, as if there is a distinction to be made in their natures. But Scripture is clear that there is not, for Jesus *“is the radiance of [God’s] glory and the exact representation of His nature, and upholds all things by the word of His power”* (Heb. 1:3a).

Nature is “the inherent character or basic constitution of a person or thing.” There is the nature of the ant, the ape, and the apple tree. On earth at this very moment, 7.4 billion individuals share the same nature—the nature of man with all the innate, inherent, essential qualities of human beings. A man may see differences between himself and his son, but to an ant they are indistinguishable, for the two men bear the same nature—a nature that is very different from the nature of the ant.

In the case of God, there are only three “persons” that share the nature of God from the infinite past to eternal future: the Father, the Son, and the Holy Spirit. These three persons are God, Who is above creation. It is important to understand that Jesus is not called the “Son” because He was created by the Father, but because He left Heaven and was born into a human body, taking on the created nature of man in addition to His eternal nature as God. Thus, He is the “Son” of the Godhead, for *“although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth” (Phil. 2:6-9).

As the Son of God, Jesus shares the exact nature of the Father, while also sharing in the nature of man, *“for in Him all the fullness of Deity dwells in bodily form”* (Col. 2:9). This is an important distinction in understanding Scripture about Jesus, for while He had equality with the Father in His nature as God, His human nature was *“a little while lower than the angels”* (Heb. 2:7). Jesus’ nature as God has never changed, for He *“is the same yesterday and today and forever”* (Heb. 13:8), but His human nature DID change—He was born, He suffered, and He died (for the sins of mankind)—then He was resurrected, glorified and brought into the very presence of the Godhead in Heaven, and *“intercedes for us”* (Rom. 8:34)—the *“mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all”* (1 Tim. 2:5b-6a).

Jesus reconciled man’s fallen nature to God’s nature, for He is both *“the image of the invisible God, [and] the firstborn of all creation [resurrected from our nature of death into glory]...He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father’s good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross”* (Col. 1:15-20a). In order *“that you might be joined to another, to Him who was raised from the dead”* (Rom. 7:4b), even Jesus Christ! Praise God! For through Jesus, we have not only been **reconciled** to God, but we **will be joined** to God as the Bride of Christ. Even so, Amen!

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