

Jesus Christ, The God-Man Fully Divine and Fully Human

The following are a few sound biblical commentaries, which clearly show the distinctions between the Divine Nature of Jesus Christ and the Human Nature (the MAN) of Jesus Christ.

Albert Barnes

John 1:1. In the beginning. This expression is used also in Ge 1:1. To that place John evidently has allusion here, and means to apply to "the Word" an expression which is there applied to God. In both places it clearly means "before creation," "before the world was made," "when as yet there was nothing." The meaning is, that the Word had an existence before the world was created. **This is not spoken of the man Jesus, but of that which became a man,** or was incarnate, Joh 1:14. The Hebrews, by expressions like this, commonly denoted eternity. Thus the eternity of God is described (Ps 90:2): Before the mountains were brought forth, &c.; and eternity is commonly expressed by the phrase, before the foundation of the world. Whatever is meant by the term "Word," it is clear that it had an existence before creations. It is not, then, a creature or created being, and must be, therefore, uncreated and eternal.

John 1:14. And the Word was made flesh. The word flesh, here, is evidently used to denote human nature or man. See Mt 16:17; 19:5; 24:22; Lu 3:6; Ro 1:3; 9:5. **The "Word" was made man.** This is commonly expressed by saying that he became incarnate. When we say that a being becomes incarnate, we mean **that one of a higher order than man, and of a different nature,** assumes the appearance of man or becomes a man. Here it is meant that **"the Word," or the second person of the Trinity, whom John had just proved to be equal with God,** became a man, **or was united with the man Jesus of Nazareth,** so that it might be said that he was made flesh.

Pulpit Commentary

So when the Λόγος (LOGOS - **WORD**) became "flesh," **he took up humanity** with all its powers and conditions into himself, **constituting himself "The Christ."**

John Gill (John Gill was an English Baptist pastor, biblical scholar, and theologian, (23 November 1697 – 14 October 1771)

John 1:1

"Second Person of the Trinity ...and who is called the WORD, **not as man;** for as man he was not in the beginning with God, ... **nor is the man God;** besides, as such, he is a creature, and not the Creator, nor is he the life and light of men; moreover, **he was the WORD, before he was man,** and therefore not as such: nor can any part of the human nature be so called; not the flesh, for the word was made flesh; nor

his human soul; for self-subsistence, deity, eternity, and the creation of all things, can never be ascribed to that (to man); but he is the WORD as the Son of God.

John 1:1:14

And the word was made flesh,.... The same word, of whom so many things are said in the preceding verses; and is **no other than the Son of God, or second person in the Trinity**; for neither the Father, nor the Holy Ghost, were made flesh, as is here said of the word, but the Son only: and "flesh" here signifies, not a part of the body, nor the whole body only, but the whole human nature, consisting of a true body, and a reasonable soul; and is so called, to denote the frailty of it, being encompassed with infirmities, **though not sinful**; and to show, that it was a real human nature, and not a phantom, or appearance, that he assumed: and when he is said to be "made" flesh, this was not done by the change of one nature into another, the divine into the human, or the word into a man; but by the assumption of the human nature, the word, taking it into personal union with himself; whereby the natures are not altered; ...nor are they confounded, and blended together, **and so make a third nature**; nor are they separated, and divided, **so as to constitute two persons**, a divine person, and an human person; but are so united as to **be but one person**; and this is such an union, **as can never be dissolved, and is the foundation of the virtue and efficacy of all Christ's works and actions, as Mediator**

Horst's comments:

The Bible attributes both human and divine characteristics to the **ONE PERSON of JESUS CHRIST**. When a comment is made about HIM, we must ask: "Is this in reference of HIS Divine realm, or His Human realm?" (Ex John 3:13.)

Now, that we understand the distinctions, we can make these theologically correct biblical statements about the ONE PERSON of JESUS CHRIST:

- A. **Jesus Christ has a Pre-existence** (Pre-Existence means He existed before HIS birth in Bethlehem.
- B. **Jesus Christ is ETERNAL** (Transcendent – external to creation; HE is GOD; only God exists before creation).

Both of these statements refer to Christ's divine nature, NOT the human JESUS of Nazareth.

- C. **Jesus Christ thirsted**
- D. **Jesus Christ slept**

Both of these statements refer to Jesus Christ's human nature, not HIS DIVINE NATURE.

May we always remember, Jesus Christ is our SAVIOR and our LORD. May we love HIM, serve HIM, and worship HIM with all of our faculties. 2 Pe 1:2 "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,"