

Is God Human?

The staggering implications of who Jesus is

Introduction: Was Jesus human?

In asking the question, “Is God human?” the simple answer is “Yes.” When God gave himself to us in Jesus and came to humanity in self-disclosure, he took upon himself our human nature so that he could sanctify it and bend it back to God in obedience, even to death on the cross.

Jesus, as God, was indeed human. He died a human death. He was also born as the “Son of Man” through Mary. He lived a human life, subject to learning obedience by suffering. When it came to the ultimate agony of the cross, his humanity fought against his faith, much as it does with us, and he pleaded with the Father to remove the dreadful cup from him. But the human will that he had sanctified within him surrendered to the will of the Father and he said “not what I will, but what you will (**Mark 14:36** NKJV).”

We marvel at the boundless love of our Saviour that sealed this decision, but when he said “not what I will,” who was this “I” whose will was to be denied? It surely wasn’t God who trembled and poured bloody sweat in anticipation of the torture to follow. It could only be the weak, fallen humanity that Jesus took from us, in order to save us.

But Jesus is also called the Son of God. He’s the Son of the Father in heaven, the “Son” of the Trinity, the head of the Church on Earth, our Saviour and the King of Kings. He was human, yes, but a lot more besides, just like I’m human but my humanity includes being a father, son and husband. I’m also a pastor of a congregation and a member of the Body of Christ. Jesus has many roles just like I do, but in all my roles I’m human, whereas Jesus was both God and human.

Is Jesus still human?

Jesus clearly *was* human, but is he still? For our sakes we must hope so, or we do not have a forerunner who went before us to show the way. We don’t have a Mediator and Priest, either, who is fully able to act for us toward God and to act for God towards us.

Jesus, however, was resurrected from the dead and became the “firstfruits” of the new humanity, **1 Corinthians 15:20-23**. He was the “new man.” The “old man,” our fallen humanity that Jesus acquired from us, was crucified with him on Calvary.

Forty days after the resurrection a most marvellous thing took place. Jesus ascended to the Father and took his place at the right hand of God. All power and authority was given to him and the hosts of heaven fell down in praise and worship. Jesus, now glorified, took the rescued, redeemed and newly created humanity into the throne room of God as the firstfruit of the new creation, and it remains there now, “hidden with Christ in God” (**Colossians 3:3-4**), only to be revealed when Jesus returns (**Romans 8:18-23**).

Meanwhile, Jesus, now at the Father’s right hand, is there for us. He it is who mediates and represents humanity before God, and as the only one who can, “For there is one God and one mediator between God and men, the man Christ Jesus (**1 Timothy 2:5** NKJV).”

The Greek word for “man” in that verse, “anthropos,” really means man, too. It’s an emphatic version of the Greek word meaning literally “human being,” and some Bible translations catch that meaning. The American Standard Version and The Living Bible, for instance, both say “Jesus Christ, himself man.” The New American and The New Revised Standard say “Christ Jesus, himself human.” The Jerusalem Bible says “there is

only one Mediator between God and humanity, himself a human being, Christ Jesus.” They all grasp the fact that, yes, Jesus *still is* human!

Are we losing sight of that today, though, of the indescribable wonder of who God is, what he has done for us, and is still doing? Are we losing the picture of God’s world as he describes it for us in his Word, in order to encourage us and secure us in his all encompassing love?

The hymn writers of the 1800s certainly hadn’t lost sight of it. When Matthew Bridges and Godfrey Thring wrote “Crown Him with Many Crowns,” for instance, they included this verse:

Crown him the Lord of Love, behold his hands and side,
These wounds yet visible above in beauty glorified,
No angel in the sky can fully bear that sight,
But downwards bends his burning eye at mysteries so bright

They, and other hymn writers like them, exulted in the knowledge of our almost incomprehensible Saviour and Mediator, who now acts for us before God’s Throne from the point of view of a human being. They understood that Jesus in his humanity has become humanity’s response to God on our behalf.

The author of the Living Bible, Kenneth Taylor, understood Jesus this way, too. In his translation of **1 Timothy 2:3-5**, he writes, “This is good and pleases God our Saviour, for he longs for all to be saved and to understand this truth: That God is on one side and all the people on the other side, and Christ Jesus, himself man, is between them to bring them together.”

He too, confirms that Christ is still human, and that this very human Jesus is our Mediator. It sounds like, in verse 5, that Jesus stands in defence of us toward the Father, but this cannot be so because God is for us, not against us, and the Father, Son and Spirit are all of one being, mind and heart.

Conclusion

Humanity is hidden with Christ, the Firstfruits of the new creation, in God. Jesus, therefore, is our Saviour to the uttermost. He took our fallen nature to the cross, he was resurrected and ascended to the Throne of God, and he is there now continually as “God for us” and “Glorified Human for us,” the perfect and only mediator between God and humanity.