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**The Amazing Humanity of Jesus Christ**

Or, The Benefit of Christ's Birth

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of Grace and Truth"

(John 1:14).

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**Preface**

The Second Advent of the Messiah has long been anticipated by the Church of Jesus Christ; and even more, the Godly have been enjoined to reverently hasten their LORD's return by faithful witness and believing prayer, i.e., "Come, LORD Jesus" (Revelation 22:20). "Looking for and hasting unto the coming [literally, hastening the coming] of the day of God" (2Peter 3:12). Even so, the conduct of the True Saints, who await the soon return of their Saviour, is inescapably linked to the events of the First Christmas. "And without controversy great is the Mystery of Godliness: God was **manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1Timothy 3:16). Because the Son of God, Who is the "True God, and Eternal Life" (1John 5:20), has chosen to manifest Himself as Truly a Man, i.e., the Son of Man (Luke 19:10), **He left us "an example, that [we] should follow His steps"** (1Peter 2:21). "And the angel answered and said unto [Mary], The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

If Jesus of Nazareth was only a mere man, then His birth would provide no more than intellectual conversation for theologians, slight interest for historians, or unbalanced fascination for devotees. "And [Jesus] saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ" (Mark 8:29). And, if Jesus was only another New Age incarnation of the Christ Consciousness, and not the "fulness of the Godhead bodily" (Colossians 2:9), then He rightly deserved to die on that Roman cross for the sin of blasphemy... "because that Thou, being a man, makest Thyself God" (John 10:33). Moreover, if Jesus Christ is only one of many in a pantheon of gods, and not singularly, the Only "Way, the Truth, and the Life" (John 14:6), then He would not be the Omnipotent God. "16 For by Him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17 And He is before all things, and by Him all things consist" (Colossians 1:16-17). Further, if Jesus is not God Almighty, then the ancient prophecies predicted a lie. "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

But, if Jesus is the "I Am" (John 8:58) that appeared to Moses on the backside of the desert (Exodus 3:14), then His Christmas Advent as a real, human baby, was necessary:

1. to fulfil prophecy, i.e., "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel" (Isaiah 7:14),
2. to provide an atoning sacrifice for the sins of mankind, i.e., "But with the Precious Blood of Christ, as of a Lamb without blemish and without spot" (1Peter 1:19),
3. to provide a mediator between God and man, i.e., "For there is one God, and one Mediator between God and men, the Man Christ Jesus" (1Timothy 2:5),
4. to provide us an example of how we can and ought to live, i.e., "For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that ye should follow His steps" (1Peter 2:21), and
5. to give us the Spirit of the New Covenant to secure our obedience, i.e., "Nevertheless I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

## **Scriptural Proof of Christ's Human Nature**

### **His Miraculous Conception.**

The very idea of having a human mother, but without a human father, is Jesus Christ's miraculous conception in the Virgin Mary's womb. "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). Though the angel Gabriel explained the general idea of Mary's miraculous conception of Jesus, i.e., "The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35), any more explanation than that would be impossible for the human mind to fathom. "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS" (Luke 1:31).

### **His Miraculous Though Human Birth.**

The birth of the LORD Jesus Christ is not a fanciful tale of angels breeding with the "daughters of men" (Genesis 5:4) to produce a hybrid race of "giants" (5:4); instead, Jesus was born as truly a man, while He was truly God. "16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, Who is called Christ... 25 And knew her not till she had brought forth her firstborn Son: and he called his name JESUS" (Matthew 1:16, 25). The explicit and honest statement of Scripture is that Joseph had no part in the human propagation of Jesus. "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isaiah 7:14). The Wise Men searched for a Newborn Baby Boy-- a Boy that was born in a stable, bedded where animals fed, and excluded from the inn due to lack of vacancy. "7 And she brought forth her Firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn... 11 For unto you is born this day in the city of David a Saviour, which is Christ the LORD" (Luke 2:7, 11).

### **He Partook of Flesh and Blood.**

Early Gnosticism denied that Jesus actually partook of flesh and blood, but only appeared to be human. But, Scripture is emphatic that Jesus, the Eternal Logos, became real, human flesh and blood. "And the Word **was made flesh**, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of Grace and Truth" (John 1:14). It was necessary for Christ to have a human nature, so that His suffering and death on the Cross would "destroy the works of the devil" (1John 3:8), in that all who trust in Christ Jesus for Salvation would overcome the world, i.e., "This is the victory that overcometh the world, even our faith" (5:4). "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

### **He Possesses a Human Soul.**

Though the Word of God alone is able to divide between "soul and spirit" (Hebrews 4:12), suffice it to say that the LORD Jesus Christ claimed to possess a human soul. "Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me" (Matthew 26:38). The Spirit directed Luke to record that Jesus cried out to the Father to receive His spirit, i.e., soul, in the same way that the martyr Stephen cried out, "LORD Jesus, receive my spirit" (Acts 7:59). "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost" (Luke 23:46). Recalling the words of David the Psalmist (Psalm 16:10), the Apostle Peter's Pentecostal sermon reminded his hearers that Christ's resurrection was prophesied, when the LORD promised not to leave the Messiah's soul in the grave. "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:31).

### **Jesus Began Life With Physical Circumcision, And He Continued to Increase In Wisdom and Stature.**

To demonstrate that the LORD Jesus was not to be treated any differently than any other Jewish young child, He was circumcised. "And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb" (Luke 2:21). No doubt, a difficulty for Joseph and Mary, would be the tendency to forget the Divine Nature of their miraculous Son, because He had to physically grow and intellectually learn-- just like all the other children. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

### **Christ Experienced Weeping and Hungering.**

When Lazarus, the brother of Mary and Martha, died, Jesus demonstrated His love for Lazarus through His tears, i.e., "Jesus wept" (John 11:35). But, even greater still, Jesus demonstrated that He is the "Resurrection, and the Life" (11:25) when He commanded, "Lazarus, come forth" (11:43)-- and, "he that was dead came forth" (11:44). Again, immediately before our LORD's Passion Week, Jesus, the "Great God That Formed All Things" (Proverbs 26:10), shed human tears when He contemplated Jerusalem's coming punishment (70 AD) for the rejection of Himself. "And when He was come near, He beheld the city, and wept over it" (Luke 19:41). It should not be

surprising that the One who wept, would also physically hunger. "And when He had fasted forty days and forty nights, He was afterward an hungred" (Matthew 4:2). Hunger demonstrated that Jesus experienced the limitations of the human body, i.e., "in the morning as He returned into the city, He hungered" (Matthew 21:18); but, He used His hunger to teach His disciples the power of prayer. "19 And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away... 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:19, 21-22).

### **The LORD Jesus Knew Thirsting, Sleeping, and Weariness.**

Jesus used His thirst to provide an improbable opportunity to witness of His Messiahship to a Samaritan woman, i.e., "I that speak unto thee am He [the Christ]" (John 4:26). "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (4:7). On the Cross, Jesus reminded us that His suffering, as witnessed by His thirst, was due to our sin, i.e., "Christ also hath once suffered for [or, because of] sins, the Just for the unjust" (1Peter 3:18). "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst" (John 19:28). Humanity is limited by the necessity of sleep; and so, Jesus slept. "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep" (Matthew 8:24). Again, Jesus' encounter with the Woman at the Well was at noon, following the weariness of traveling from Judea during the first part of the day. "Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour" (John 4:6).

### **He Was a Man of Sorrows.**

It was the sincerest display of true sorrow when Jesus responded to Mary's weeping over the loss of her brother Lazarus. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled" (John 11:33). In the Garden of Gethsemane, Jesus was so intensely sorrowful about the sins of mankind and greatly agonized over the ordeal of blood and suffering that would have to pay for our sins, that He sweat real, physical blood-- but, it was the "Precious Blood" of a "Lamb without blemish and without spot" (1Peter 1:19). "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). As humans, we understand being troubled about much smaller things, but Jesus sorrowed for the Salvation of the world. "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour" (John 12:27). Isaiah's description of the Messiah, identified Him as a Man, Who is "despised and rejected"-- not because of His sins, but ours. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isaiah 53:3).

### **The Pain of Buffeting, Indignities, and Scourging Were Endured By the Saviour.**

What human being would enjoy being physically abused? Certainly, Jesus did not find any human pleasure in His mistreatment by the soldiers. "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands" (Matthew 26:67). How often does the unreasonableness of man manifest itself in the physical abuse of the defenseless? Only by Special Promise can we be delivered, i.e., "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD" (Isaiah 54:17). "And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?" (Luke 22:64). "And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate" (Luke 23:11). The barbarity of scourging would be enough to kill a man, but the LORD Jesus must have been in robust enough health to survive it, only to be crucified. "Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified" (Matthew 27:26).

### **The Suffering of the Cross, His Death, and His Side Pierced, Were the Circumstances at the Close of His Earthly Life.**

In retrospect, this Psalm accurately described (and prophesied) the crucifixion of our LORD. "For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet" (Psalm 22:16). What other death is so largely chronicled in the Scriptures, than that of the LORD Jesus Christ? "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33). Even as Jesus did "lay down [His] life, that [He] might take it again" (John 10:17), He-- not man-- chose the moment to give up His spirit to the Father. "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost" (John 19:30). Unlike the apparitions of a magician or sorcerer, the blood and water from Jesus' side were really His. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34).

### **The Humiliation of His Burial and the Glory of His Resurrection Speak of the Necessity of His Human Nature to the Gospel Message.**

Jesus was buried in a borrowed tomb, belonging to Joseph of Arimathaea. "59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matthew 27:59-60). This Joseph of Arimathaea, a disciple of the LORD Jesus, boldly begged Pilate for the body of Jesus. "And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre" (Mark 15:46). But, Thanks Be to God, since Jesus died physically, He arose bodily-- just as the Saints will arise at the Resurrection of the Just, i.e., "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Philippians 3:21). "And killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses" (Acts 3:15). A prime feature of the Gospel, is the bodily resurrection of Jesus Christ, because, in like fashion, the resurrection of the Saints in real, glorified bodies, demonstrates

Christ's powerful overcoming of death. "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel" (2Timothy 2:8).

### **Christ's Human Nature Fulfilled Old Testament Prophecy**

The redemption of mankind from his sins, has been the intention of the God of Love from the beginning. "**And I will put enmity between thee [Satan] and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel**" (Genesis 3:15). Much of God's redemptive program seems mysterious to us because His ways are so much higher than our ways. "For as the Heavens are higher than the Earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55:9). The "seed" (Genesis 3:15) of the woman makes embryonic reference to the Virgin Birth and Humanity of the LORD Jesus Christ. Even before we had confessed that we were sinners, the Father had been preparing His Son to be the "propitiation for our sins" (1John 2:2). Satan bruised the heel of the LORD Jesus Christ on the Cross, but only temporarily. "Which none of the princes of this world knew: for had they known it, they would not have crucified the LORD of Glory" (1Corinthians 2:8). However, Satan's head was bruised by the LORD Jesus Christ, ultimately, for Eternity. "And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).

The LORD Jesus Christ, the Only Begotten Son (1John 4:9) of the Father, was always and eternally begotten in His person. "**I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee**" (Psalm 2:7). But, the Son's manifestation in human flesh occurred only about 2,000 years ago. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law" (Galatians 4:4). The Humanity of Christ is part of the "Mystery of Godliness" (1Timothy 3:16). Only a man with a willing heart to do the will of God could understand such a puzzle. "If any man will do His will [literally, is willing to do His will], he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:17).

When the LORD Jesus was confronted with the contentious and deceptive questions of the scribes and Pharisees, He proposed His own question to them, which if they answered, He would answer their questions. Jesus addressed the Messianic significance of the Second Psalm, which lends itself to the both the concepts of the Divinity and Humanity of the Messiah. "**The LORD said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool**" (Psalm 110:1). Jesus addressed the scribes, who claimed to believe the Scriptures, with the seeming contradiction that the Messiah, who would be "David's son" (humanity of Christ), would also be David's "LORD" or Superior (divinity of Christ). "41 And He said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD [the Father] said unto my LORD [the Son], Sit Thou on My right hand, 43 Till I make Thine enemies Thy footstool. 44 David therefore calleth Him LORD, how is he [David] then His son?" (Luke 20:41-44).

The Virgin Birth of Christ was the appointed means to manifest God in human flesh. "**Therefore the LORD Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel**" (Isaiah 7:14). Since the Only Wise God (Romans 16:27) chooses the most suitable means to the end of redeeming mankind from his sins, the humanity of Christ was necessary.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). As the "Apostle and High Priest of our profession, Christ Jesus" (Hebrews 3:1) had to become a man to perform the high priestly duties of making reconciliation for our sins. "17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a Merciful and Faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that He Himself hath suffered being tempted, He is able to succour [literally, help] them that are tempted" (2:17-18). If we view God's conduct toward man from the Creation until now, we will better appreciate that God's manifestation of Himself to us through the Son and the Holy Spirit, reveals that He is a God that is benevolently, personally interested in our welfare. "Am I a God at hand, saith the LORD, and not a God afar off?" (Jeremiah 23:23). His presence on this planet through the humanity of the LORD Jesus, demonstrates His desire to give man rest from his sins. "And He said, My presence shall go with thee, and I will give thee rest" (Exodus 33:14).

The Old Testament of the Scriptures is replete with clues of God's purpose to redeem and govern mankind through the human advent of the Divine Son of God. "6 **For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.** 7 **Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this**" (Isaiah 9:6-7). What astounds us is that the Son of God condescended **to become a man**-- to suffer all the difficulties of the flesh and the human condition, "yet without sin" (Hebrews 4:15). Heaven will surely be filled with the Saints' praise and admiration for so bold an act of love that the Son of Man would become human flesh and then "lay down His life for His friends" (John 15:13). "Ye are My friends, if ye do whatsoever I command you" (15:14).

### **Christ's Human Sinlessness Proves the Justice of God's Demand for Man's Sinlessness**

It is a forthright point of Biblical theology to state that Jesus is truly God Almighty and that He was truly born as a human baby nearly 2,000 years ago; but, the uniqueness of His person has caused many in the study of theology **to discount the value of His human sinless life**. "And ye know that He was manifested to take away our sins; and in Him is no sin" (1John 3:5). "Sure," they may say, "Jesus did not sin while in human flesh, but that's because He is God." But, this misses the point entirely of why the Almighty had to resort to such a daring move as to allow His Eternally Begotten Son to become a defenseless babe in a manger. "Who did no sin, neither was guile found in His mouth" (1Peter 2:22). You can nearly see in your mind the picture of the Father discussing with the Son that mankind would object to His demand of sinless living as unreasonable and unobtainable because no one could live without sin while in human flesh. But, then the Son said, "Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Hebrews 10:7). The Son of God was willing to undergo all the difficulties, humiliations, and sufferings of the human condition, **if only the attainability of a sinless walk from man could be proved, then the Father's wisdom and justice of requiring it would be justified**. "5 But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. 6 He that saith he abideth in Him ought himself also so

to walk, even as He walked" (1John 2:5-6).

The Son of God volunteered to become a man, because He desired to justify the Father's demand of loving obedience from all the children of men. "For this is the love of God, that we keep His Commandments: and His Commandments are not grievous" (1John 5:3). Since "grievous" Commandments are unbearable and impossible to obey, the Son had to demonstrate that man in human flesh **could** obey everything that the Father commanded of all men. "37 Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and Great Commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37-39). And, if Satan could stumble Jesus into sinning, then Satan would justify himself for his rebellion, *as well as humiliate the Father* for requiring more than He ought from His creation. "**If ye love Me, keep My Commandments**" (John 14:15).

If one must be the Son of God to obey completely the Father, then no one needs to feel himself rebellious for giving only the semblance of partial obedience. But, "whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all" (James 2:10). Jesus came to destroy the arguments of self-justification that allow man to **hide behind physical flesh as his excuse for sinning**. Instead, the Son of God's manifestation in human flesh was to obliterate man's arguments of self-justification for why he sins, which arguments are the "works of the devil". "He that committeth sin **is** of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1John 3:8). Sin is so rampant in this world, and in the Professed Church, because excuse is found everywhere that our flesh made us to sin. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:12).

Man has transposed sin away from his **willful disobedience** of God and metaphysically made human flesh the residence of sin, as evidenced by the misunderstanding many have of the Apostle Paul's inspired reference to "sinful flesh". "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). **Flesh can only be sinful by how we use it**, else wise Christ could not have "condemned **sin** in the flesh" (8:3) without obliterating flesh entirely-- which He did not. "19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1Corinthians 6:19-20). Brother Paul goes on to **disabuse us of any misconception we have that flesh, by itself, is sinful**, by further informing us that:

(1) it is only how we mind or treat the flesh, that makes it sinful, i.e., "6 For to be carnally minded is death; but to be Spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be" (Romans 8:6-7), and

(2) we are no longer minding the flesh, if we are walking after the Spirit, i.e., "8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (8:8-9).

If we desire to honor God for His Love, Truth, Mercy, and Grace, then **we ought to give the Son of**

**God the "glory and honour and power" (Revelation 4:11) for walking in human flesh without sinning, without having to resort to miraculous or supernatural advantages normally unavailable to mortal man.** "Though He were a Son, yet **learned He obedience** by the things which He **suffered**" (Hebrews 5:8). Instead of calling for the assistance of angels to stand in for Him when obedience was difficult and sinning was easy, i.e., "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (Matthew 26:53), **Jesus chose to be humanly perfected and matured by His human sufferings.** "For it became Him [the Father], for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to **make the Captain of Their Salvation [Jesus] perfect through sufferings**" (Hebrews 2:10).

The sinless obedience of Christ while in human flesh magnifies the wise choice of God to create man and to wisely and certainly expect that man must perfectly obey Him, "as unto a Faithful Creator" (1Peter 4:19). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His Judgments, and His ways past finding out!" (Romans 11:33). If the Son of God was the only man to ever obey the Father, then God would still be praised for the wisdom and justice of His decision to require loving and sinless obedience from man. "Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy Sayings, and mightest overcome when Thou art judged" (3:4). But, the truth is that any time that any man ever does obey the Father, it is because the New Covenant's gift of the Spirit of Christ is working in us to "will and to do of His good pleasure" (Philippians 2:13). And, that working in us comes **only** when we trust Him. "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

### **Christ's Human Nature Exemplifies How We Can and Ought to Live**

Since Jesus is truly the Almighty God, being "declared to be the Son of God with power" (Romans 1:4), and since Christ is also truly man, being "in all points tempted like as we are, yet without sin" (Hebrews 4:15), then the human nature of Jesus Christ joyfully announces to all mankind that we can and ought to live without sinning. "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1John 2:6). Even as the "Law of the Spirit of life in Christ Jesus hath made [us] free from the law of sin and death" (Romans 8:2), He has set us free as "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). No longer are we to cower as sinners, sinning while awaiting the execution of the penalty for our deeds. "And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:15). The Christmas gifts that the LORD Jesus has given us include not only His atonement for our sins, but His deliverance of us from any necessity to sin. "Whosoever is born of God doth not commit sin; for His Seed remaineth in him: and he cannot sin, because he is born of God" (1John 3:9).

It was vital that the Son of God manifested Himself to us as Emmanuel (Matthew 1:23), because it demonstrated through Jesus' perfect human example that God is justified in expecting and receiving perfect obedience, i.e., walking without sinning, from His Saints. "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matthew 5:48). It is a depreciation of the true value of the humanity of the LORD Jesus Christ, to say that Christ was only able to walk perfectly in this world without sinning, because His Divine Nature somehow metaphysically extinguished the sin in His human nature. "1 For every high priest taken from among men is ordained for men in things

pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (Hebrews 5:1-2).

Jesus' perfect human example evidences that **the only sin in the human nature comes when we actually commit sin**, not by merely being human. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2:3). But, after we have confessed "our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from **all** unrighteousness" (1John 1:9), then we are without sin in our human nature, and can partake again in the Divine Nature. "Whereby are given unto us Exceeding Great and Precious Promises: that by these ye might be partakers of the Divine Nature, having **escaped** the corruption that is in the world through lust" (2Peter 1:4). The great tragedy for mankind and for the Professed Church, is that the humanity of Jesus Christ is either **only** a good example or **only** a preview of how life will be lived "when we all get to Heaven". But, how much more has His Divine Power "given unto us all things that pertain unto Life and Godliness, through the knowledge of Him that hath called us to glory and virtue" (1:3)?

If the Pre-Tribulational Rapture and departure of the Saints is so close at hand, why need we any further discussion of how the Professed Church could have or should have lived? Because the prospect of anyone departing this planet for Heaven is still contingent upon whether we are walking according to the "righteousness which is of faith" (Romans 10:6). If we do not learn and live what Abraham understood-- "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3)-- then we will not experience the blessings of Abraham. "18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the Promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what He had Promised, He was able also to perform. 22 And therefore it was imputed to him for righteousness" (Romans 4:18-22). Likewise, our worthiness to be Pre-Tribulationally Raptured is based upon the "righteousness of faith" (Romans 4:13). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

## Conclusion

The doctrine of the humanity of Christ is so important that the true confession of it, is a test of belonging to God. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is **come in the flesh** is of God" (1John 4:2). In fact, the human nature of Christ will be denied by the Antichrist. "For many deceivers are entered into the world, who confess **not** that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2John 7). "The Antichrist denies not only that Jesus is solely the Christ-- and continues to be so-- but, Antichrist also denies that Jesus the Christ dwells in a resurrected, fleshly body-- and continues to do so-- while he, the Antichrist, obviously claims to be dwelling in human flesh" (excerpted from our article, "[Antichrist Shall Come](http://WhatSaithTheScripture.com/Prophecy/Antichrist.Shall.Come.html)" -- <http://WhatSaithTheScripture.com/Prophecy/Antichrist.Shall.Come.html> --). "And every spirit that confesseth **not** that Jesus Christ is come in the flesh is not

of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1John 4:3).

Because of the celebration of Christmas, we have been benefited by a thorough familiarization with the idea of the birth of the Baby Jesus in a Bethlehem manger. "1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) 5 To be taxed with Mary his espoused wife, being great with Child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her Firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the LORD. 12 And this shall be a Sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on Earth peace, good will toward men" (Luke 2:1-14).

But, the true benefit of the Christmas Story is **the manifestation of the Son of God in human flesh to "redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"** (Titus 2:14). We need to be reminded that the Little Baby in a Bethlehem manger was named Jesus, by His Father, because "He shall save His people from their sins" (Matthew 1:21). So great is His Salvation, that He not only would redeem us from the "wrath to come" (1Thessalonians 1:10), but the Spirit of Christ, Who is the True Spirit of Christmas, would secure for Himself *a wonderful change of heart in the children of men that would cause loving obedience in His people*. "And I will put My Spirit within you, and cause you to walk in My Statutes, and ye shall keep My Judgments, and do them" (Ezekiel 36:27). And, the willingness of His people seems to be the very issue that connects the reason for the advent of Jesus at the First Christmas with His soon return. "Thy people shall be willing in the day of Thy Power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth" (Psalm 110:3).

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