

As early as the late first century A.D. heresies regarding the Christian faith had begun to rear their ugly heads, While many of these heresies were in their infancy and would continue to develop further until official Ecumenical Councils like the ones in Nicea (325, 787), Constantinople (381, 553, 680-681), Ephesus (431), and Chalcedon (451), we can see within Scripture the inspired authors addressing them and trying to nip them in the bud.

One such heresy is known as docetism. This false teaching denied the humanity of Jesus. In its more developed forms, namely Marcionism, it posited that since Christ is God and God is holy, he couldn't possibly have a human form, as flesh was seen to literally be the embodiment of evil. People who held this view believed Jesus' body was a "dokesis," or an apparition. Another form of this aberrant theology proposed that Jesus was a man and Christ was a spiritual entity that entered into the human Jesus in the form of a dove at Jesus' baptism. This is often referred to as adoptionism.

John sought to address the embryonic form of these heresies in his gospel and most clearly in his first epistle. **1 John 4:2-3** reads: This is how you know the Spirit of God: Every spirit who confesses that Jesus Christ has come in the flesh is from God. But every spirit who does not confess Jesus is not from God. This is the spirit of the antichrist; you have heard that he is coming, and he is already in the world now.

Since we don't want to be counted among antichrists, this morning, we look at the full humanity of Jesus.

Scripture: Luke 1:26-35

I. Jesus: Fully Man

A. **The Word**

1. Human Birth

- a) Carried to term by and born of a woman

2. Human Body

- a) He grew - Luke 2:40
- b) He hungered - Matt. 4:2
- c) He thirst - John 19:28
- d) He tired - John 4:6
- e) He bled - John 19:34
- f) He died - Mark 15:37
- g) He bore scars - John 20:20-29

3. Human Mind

- a) He increased in wisdom - Luke 2:52

4. Human Emotions

- a) He was troubled - John 12:27

- b) He was sorrowful - Matt. 26:38
 - c) He grieved - John 11:35
 - d) He was amazed - Matt. 8:10
5. Perception of his Peers
- a) His neighbors - Matt. 13:53-58
 - b) His brothers - John 7:5

B. The Why

1. Serve as Satisfactory Sacrifice
 - a) God was concerned with saving mankind not spirit-kind
 - (1) Heb. 2:14-16
2. Serve as Mediator and High Priest
 - a) Mediator must represent both parties
 - (1) Heb. 2:17-18
 - (2) 1 Timothy 2:5
 - b) Knows by experience our struggles
 - (1) Heb. 4:15
3. Serve as Our Example
 - a) He has shown us how to live
 - (1) 1 John 2:6
 - b) He has shown us how to deal with suffering
 - (1) 1 Peter 2:21; 1 Peter 4:1-2
 - c) He has shown us how to die
 - (1) Phil. 3:10-11

The theological implications of Jesus being fully man are just as important as the reasons he needs to be fully God. However, the practical applications of Jesus' life are more dependent upon his humanity than his deity. A fully divine Jesus can perfectly reveal to us God. But a Jesus who is less than fully human cannot perfectly reveal to us how we as humans are to live for God.

We must celebrate that God has closed all of the theological and philosophical loop holes when it comes to our salvation and our sanctification. He has done so through the God-man, Jesus Christ. Through him and him alone can we fully experience who God is and the life to which God has called us.

If you have not trusted in Jesus as Lord and Savior, I encourage you to use our time of invitation to come and accept the all sufficient sacrifice and receive the mediation and priestly service of Jesus.

If you have surrendered your life to Jesus, are you following his example? This is your time to commit to doings so.