

INTRODUCTION

Our Lord Jesus Christ is the reason we are here together today. He is the Lord we mean when we say we assemble on “the Lord’s Day”

Our Lord Jesus Christ is the reason I prepare a sermon from the scriptures, with which to address you each Lord’s Day.

Our Lord Jesus Christ is the reason you attentively listen, to hear of Him, the good news what He has done for us sinners, and what His commands are for us.

Our Lord Jesus Christ is the reason we have been working through the letter we know as 1 Timothy.

Here in 1 Timothy 6, the Bible once again references the object of our faith, our Lord Jesus Christ.

The scriptures here tell us that

-in the past, He has set the example we follow,

-in the present, He is watching over us, seeing all that we do,

-in the future, He will appear again

But it comes out over and over again that we do not naturally or immediately understand who our Lord Jesus Christ is. That is not surprising, because He is unique. So for three weeks, I am speaking to you directly about who He is.

Last week, I declared to you that our Lord Jesus Christ is very God, true God.

Today I declare to you that our Lord Jesus Christ is very Man, true man.

Next week I hope to declare to you how our Lord Jesus Christ can be very God and very Man at the same time.

TEXT

John 1:14a And the Word became flesh and dwelt among us...

BODY

- I. We Know that Our Lord Jesus Christ Is Very Man Because He Was Born to the Virgin Mary
 - A. 1689.8.2 “Conceived by the Holy Spirit in the womb of the Virgin Mary”
 1. 325 Nicene Creed “was incarnate by the Holy Spirit of the virgin Mary”
 - B. Brought forth through natural childbirth
 - C. Wrapped in swaddling clothes
 - D. Laid in a manger
 - E. The historical account of our Lord Jesus Christ being born to the virgin Mary is of great importance in understanding who He is, that He is very Man
 1. no wonder that, by the deceiving work of the devil, the true account of His birth has become mixed with myths about kings, camels, ships, drummer boys, reindeer, elves, and Santa Claus
 2. no wonder that, under the system of antichrist, an impossible date has been set for His birth has been imagined
 3. no wonder that, in our present culture, sentimentalism dominates many of people’s thoughts about our Lord Jesus Christ’s birth
 - F. APPLICATION: Let us, whose religion is that revealed in the Bible, not that imagined by men, separate the true scriptural history from all the myths in order to understand our Lord Jesus Christ and worship Him in spirit and truth as very Man

We know that our Lord Jesus Christ is very Man because He was born to the virgin Mary

- II. We Know that Our Lord Jesus Christ Is Very Man Because He Suffered and Died for Us
- A. NOTE: It could be said that our Lord Jesus Christ's incarnation proves only that He has a human body, but not that He has also a human soul. If it needs to be proven from the scriptures that our Lord Jesus Christ is very man, having not only a human body, but a human soul, also, here it can be known definitively.
- B. 1689.8.4 [Our Lord Jesus Christ] "...underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us" In that He suffered for us, we see that our Lord Jesus Christ is very man
1. 2 Corinthians 5:21a For He [God] made Him who knew no sin to be sin for us...
 2. 1 Peter 2:24a who Himself bore our sins in His own body on the tree...
 3. this is the doctrine of "penal substitutionary atonement"
 4. the old system of animal sacrifice taught us the truth of penal substitution
 - a) man has sinned, and so deserves death
 - b) an innocent animal, having no blemish, is killed instead
 5. but that system also taught us the truth that an animal can only show penal substitution; it cannot actually accomplish it
 - a) animal sacrifices had to be performed over and over again; once was not enough
 - b) that demonstrates that in animal sacrifices penal substitution was not actually accomplished
 - c) the blood of bulls and goats can never take away sin
 - d) because an animal is not a man, not a human being; therefore penal substitutionary atonement is not accomplished, just shown
 6. only a true man could be a true substitute for us, could justly undergo the punishment due to us
 7. that God the Father sent our Lord Jesus Christ to be sin for us, and to bear our sins in His body; and that God the Father accepted our Lord Jesus Christ's punishment in our place, proves to us that our Lord Jesus Christ is very man, since nothing but a true man would be a suitable substitute for us

- C. 1689.8.4 [Our Lord Jesus Christ endured] “...most grievous sorrows in his soul”
1. in that He suffered in His soul, we see that our Lord Jesus Christ is very man
 2. John 12:27 "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour.
 3. Matthew 26:36-38 Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." (37) And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. (38) Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."
 - a) Geneva: Christ, a true man...
 - b) Trapp:
 - (1) He had a true human soul...
 - (2) ...neither was his deity to him for a soul, as some heretics fancied...
 - c) Henry: This proves that Christ had a true human soul; for he suffered not only in his body, but in his soul.
 - d) Gill: That Christ had an human soul, as well as an human body, is clear from hence
 - e) Broadus:
 - (1) The ancient fancy...that in the Incarnation the divine nature took the place and fulfilled the functions of a human soul, is incompatible, not only with this scene...but with the whole history of Jesus.
 - (2) ...it is evident that the divine nature could not...suffer agony.
 4. Luke 22:44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.
 - a) note in our Lord Jesus Christ the apparent connection between soul and body: agony in the soul produces sweat like great drops of blood
 - b) Broadus (not a quote): there is no agony in the divine nature; agony is a feature of human nature, not of the divine;
 - c) in order for there to be agony of soul producing physical effects in the body, this must be a very man, a true man, having both human soul and human body

- D. 1689.8.4 “[Our Lord Jesus Christ endured]...most painful sufferings in his body; was crucified” In that He suffered in His body, that He was crucified, we see that our Lord Jesus Christ is very man.
1. here it is apparent that our Lord Jesus Christ’s body cannot possibly be something that merely appears to be a human body
 2. we recognize that there is such a phenomenon as a being who is not a man manifesting himself as a man, but only appearing to be a man, not truly a man, because this is what angels have done, as recorded in the scriptures several times
 3. but our Lord Jesus Christ was beaten, scourged, crowned with thorns, crucified, pierced with a spear
 4. these most painful sufferings could not be inflicted on anything that merely appeared to be a human body, but only on a true human body
- E. 1689.8.4 “died” In that He died, we see that our Lord Jesus Christ is very man.
1. KJV Matthew 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost [G4151 *pneuma*]
 - a) Henry: His soul was separated from his body, and so his body was left really and truly dead.
 - b) Clarke: the immortal spirit or soul of man, the guest of the body
 2. John 19:30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit [G4151 *pneuma*].
 - a) Gill [on Luke 23:46]: not the Holy Spirit, nor his divine nature, but his human soul

We know that our Lord Jesus Christ is very Man because He was born to the virgin Mary
We know that our Lord Jesus Christ is very Man because He suffered and died for us

III. We Know that Our Lord Jesus Christ Is Very Man Because He Rose From the Dead

- A. 1689.8.4 “on the third day he arose from the dead with the same body in which he suffered”
- B. Luke 24:36-43 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." (37) But they were terrified and frightened, and supposed they had seen a spirit. (38) And He said to them, "Why are you troubled? And why do doubts arise in your hearts? (39) Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." (40) When He had said this, He showed them His hands and His feet. (41) But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" (42) So they gave Him a piece of a broiled fish and some honeycomb. (43) And He took it and ate in their presence.
 1. our Lord Jesus Christ presented Himself to His disciples alive
 2. to prove He had risen from the dead bodily,
 - a) He had them look at His body and touch it
 - b) He ate some food
 3. He told them how to think about this: that His resurrected body is a true human body, with real flesh and bones
- C. John 20:24-27 Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. (25) The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." (26) And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" (27) Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."
- D. APPLICATION
 1. In the case of the disciples who saw our Lord Jesus Christ on the day He rose from the dead, He said that they were troubled, and that they had doubts in their hearts. For you who are his true disciples, who already believe in Him, let what I am preaching to you today calm your troubled thoughts and erase the doubts in your heart. Our Lord Jesus Christ is all you need Him to be; He has done and is doing, and will do all you need. He has died for You, and He is risen from the dead.
 2. In the case of Thomas, he at first refused to believe. But our Lord Jesus Christ proved to Him that He was very man, risen from the dead. So for you who up until now have not believed, or have not been sure whether or not you believe. Hear what the eyewitnesses testified: Our Lord Jesus Christ is very man, risen from the dead, whose body was seen and touched to prove the truth. Now, as Jesus commanded, Do not be unbelieving, but believing!

CONCLUSION

We know that our Lord Jesus Christ is very Man because He was born to the virgin Mary

We know that our Lord Jesus Christ is very Man because He suffered and died for us

We know that our Lord Jesus Christ is very Man because He rose from the dead

Our Lord Jesus Christ is very man.

Next week, God willing, how it is that our Lord Jesus Christ can be both very God and very man at the same time.

Thad - Call to Worship and Opening Prayer - Galatians 4:4-5

Dillon - Scripture Reading - Luke 2:1-20

~~Jeremiah~~ Jeff - Congregational Prayer

Lord's Supper - John 19:30-42

Benediction - Revelation 22:21

Allison - Prelude

Haven - Trinity 150 "All My Heart This Night Rejoices" - Andrew lead

Rita - Trinity 685 "Tell Me the Story of Jesus" - Alex lead

Rita - Trinity 175 "Man of Sorrows"

“Soul” and “Spirit”

soul - *psuche*

spirit - *pneuma*

1689.8.4

Matthew 26:37-38 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Matthew 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

1689.31.1

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

I. The Son of God Took Upon Him Man's Nature

(14a) *And the Word became flesh*

- A. With all the *essential* properties thereof
 - 1. Chalcedon: like us in all respects, apart from sin
 - 2. not sin, which is not an essential property of mankind
- B. With all the *common* infirmities thereof
 - 1. def. of infirmities unsound or unhealthy state of the body; weakness; feebleness

The Son of God took upon Him man's nature

II. The Son of God Is Now Recognized In Two Natures

A. Two natures: divine nature and human nature

Chalcedon: recognized in two natures

- 1. whole
 - a) Chalcedon: "at once complete in Godhead and complete in manhood"
 - b) Chalcedon: consisting also of
 - (1) a reasonable soul
 - (2) and body
 - c) NOT: human body, with the divine nature in place of a soul
 - 2. perfect
 - 3. distinct
- B. Inseparably joined together
- 1. joined together
 - a) called the hypostatic union
 - b) a true mystery
 - c) to His praise and glory
 - 2. inseparably
 - a) sometimes we say Jesus "was" both God and man
 - b) better to remember He "was and continues to be God and man . . . forever"
(Baptist Catechism)
- C. Without
- 1. 1689 conversion - Chalcedon change
 - 2. 1689 composition - mixing, with connotation of orderly mixing
 - 3. 1689, Chalcedon confusion - mixing, with connotation of disorderly mixing
 - 4. Chalcedon division, separation
- D. Chalcedon: the distinction of natures being in no way annulled by the union

The Son of God took upon Him man's nature

The Son of God is now recognized in two natures

III. The Son of God Is Very God and Very Man

(14) *the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father*

- A. what is meant by "very" or "true"
 - 1. e.g. Genesis 27:21-24 Are you my very son Esau? I think maybe you are not my very son Esau, but someone who only seems like my son Esau.
- B. Very God
 - 1. Chalcedon: of one substance with the Father as regards his Godhead
 - 2. Are you very God, or someone who only seems like God?
 - 3. not like the demi-gods of mythology, half God

C. Very man

1. Chalcedon: of one substance with us as regards his manhood
2. Are you very man, or someone who only seems like man?
3. so, not that the Son of God has taken on the mere appearance of a man, but instead true manhood; do not mistake Philippians 2:8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
4. APPLICATION: Grasp the gospel significance of this.
 - a) Why can't the blood of bulls and goats take away sin?
 - b) If Christ were not very man, could His blood shed on the cross truly take away sin?
 - (1) Is Christ the very sacrifice for man's sins, or does He only seem to be?
 - (2) Is Christ the very substitute for me, the sinner, or does He only seem to be?

The Son of God took upon Him man's nature

The Son of God is now recognized in two natures

The Son of God is very God and very Man

IV. The Son of God Remains One Person, One Christ

(15b) He who comes after me is preferred before me, for He was before me

- A. He -one person (This is original to me.)
 1. He comes after me (which they will see only as to His human nature)
 2. He was before me (only as to His divine nature)
 3. He is preferred before me, or ranks before me, or has surpassed me (as to Christ as one person!)
- B. Chalcedon: not as parted or separated into two persons
- C. Chalcedon: the characteristics of each nature being preserved and coming together to form one person and subsistence
- D. Despite having two natures, being just one person: Jesus Christ is utterly unique in this - to His eternal praise and glory!
- E. Sometimes we have to make the distinction between His two natures, to understand perfectly something about Him; but when we do that, do not think of Him as two persons, which He is not; He is one Person

CONCLUSION

The Son of God took upon Him man's nature

The Son of God is now recognized in two natures

The Son of God is very God and very Man

The Son of God remains one person, one Christ

As I said in the introduction, I am saying to you today what has been entrusted to me: the truth about our dear Lord Jesus, the Son of God.

Hopefully 5 or 10 years from now some of you men who sit listening today will be up here preaching the same truth about the Son of God.

Hopefully, 20 or 30 or 40 years from now Caleb or Caleb or Peter or Jonathan or Andrew or Andrew or John or Henry or Truman or some other boy here today will be preaching this same truth.

Hopefully, God willing, 100 years from now or 1000 years from now some person not known to us, and who knows nothing about us, will stand in the pulpit of Christ's church and tell the people:

The Son of God . . . did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof . . . so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ . . .

Luke 24:36-48

wn from heaven and was incarnate. Instead, the various protestant groups that emerged in the Reformation were able to re-affirm the Nicene creed, and include its ancient language in their new confessions of faith.

So it is in our church's constitution and confession of faith, the Second London Confession of Baptist Faith, published in 1677, affirmed publicly in 1689, reprinted in Philadelphia in 1741 and in Charleston, SC in 1812.

The Father, the Word or Son, and Holy Spirit, of one substance . . . The Son of God . . . did . . . take upon him man's nature . . .

Our Baptist Catechism likewise states

. . . the Lord Jesus Christ, who being the eternal Son of God, became man . . .

Three centuries have past since then, during which those entrusted with the truths of the gospel of Jesus Christ, in the Baptist churches here in the south in America, passed on to faithful men this pattern of sound words. There was sometimes more and sometimes less attention paid to the carefully-laid theological language necessary to exclude heretical concepts from the church's concept of Jesus Christ.

When I was growing up, Brother Gene and Brother Alan preached that the Son of God came down from heaven and was incarnate. I don't remember if they ever said anything about the Son of God being of one substance with the Father.

Then, as a younger man, about 15 years ago, I started listening to R.C. Sproul, who spoke of the early church councils, which met to deal with the early heresies, and the ancient creeds the church councils published. In the course of listening to those lectures, I took notice, for the first time, of the truth that the Son of God always has been, and still is, and always will be of one substance with the Father, so that the Son of God, being of one substance with the Father, came down from heaven and was incarnate.

And so I stand before you today with that message, passing on to you what the Lord Jesus Himself taught the apostles, what they wrote down and taught others, and what has been taught to me.

The Son of God . . . did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof . . . so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ . . .

I believe in...one Lord Jesus Christ...very God...of one substance with the Father, by whom all things were made...Who, for us men for our salvation, came down from heaven, and was incarnate . . .was made man...

What I just read is part of the Nicene Creed, published by the Council of Nicea in A.D. 325. There's more to it; I stopped at the point of today's message. I read it to you primarily to point your minds to the glory of our Lord Jesus Christ. I read it to you also to teach and remind you that what we here in this congregation believe about our Lord Jesus Christ is the same that has been believed by His churches all over the world, going back to the first centuries, and indeed back to the time when He was here on earth personally teaching His apostles.

There is always a new generation.

In the first century, our Lord's apostles, such as John, were preaching and teaching that the Word of God is God, that is, the Son of God is of one substance with the Father, and that the Son of God came down from heaven and was incarnate. As the Holy Spirit inspired them, the apostles wrote that down; for example, in John chapter 1; they also entrusted it to faithful men like Silas, Timothy, Titus, Tychicus, and others, with instructions that they, in turn, should teach the same pattern of sound words to faithful men in the churches, who themselves would be able to teach others.

In the fourth century, Athanasius was preaching and teaching (sometimes, it seemed just him against the whole world) that the Son of God, being of one substance with the Father, came down from heaven and was incarnate.

Interestingly, in the thousand years of the Roman Catholic domination of Europe, despite all that organization's corruptions, its doctrine of the Son of God remained orthodox. It might have been said only in Latin, and it might not have been taught faithfully to the people, but still the corrupt medieval church maintained that the Son of God, being of one substance with the Father, came down from heaven and was incarnate.

So that in the great Reformation, which can be said to have begun in earnest October 31, 1517, when Martin Luther nailed up his 95 theses, even as the reformers had much work to do, to re-form the church according to the pattern of sound doctrine laid down by the Lord through His apostles, their to-do list did not have to include recovering the doctrine that the Son of God, being of one substance with the Father, came do

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Next week:

151 O Come, All Ye Faithful

155 All Praise to Thee, Eternal Lord