

The Person of Jesus - The humanity of Christ Part 2

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[0 : 00] Hallelujah. We thank God you've tuned into this message by David Entry at Caris Church! No hand can help you with the fulfillment of your destiny but the Word of God! May God's hand align you further into your destiny through this Word.

Philippians chapter 2 verse 5 to 8. It says that let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

Here ends the reading of God's Holy Word. Amen. Well, I've been explaining for some time now, talking about the hypostatic union of Christ, which I explained to me the fact that he is God and he is man.

Okay, that union of God and man in one person is what theologically is called the hypostatic union.

[1 : 39] It's very important. And I took my time to explain how this human Jesus who lived in Nazareth about 2,000 years ago, or in Judea and in the Palestine region about 2,000 years ago, is God in the flesh.

And I showed you biblical evidence that proved that he was God. And now we came on to biblical evidence because he is not only God.

It is very important to understand that Jesus is not only God or God only. He is also man.

So he is God and man in one person. It has been a teaching that many have grappled with across the generations.

So it's okay to understand when someone, in fact, someone says that they don't even believe in Jesus as God. You can understand they are not the first. All other religions don't accept Jesus, Jesus' deity, as I said it the other time.

[3 : 00] And it's, it's, it's, they are, across the generations, in the early centuries, there are people who are believers who also taught different things. Like there is something theologians called docetism.

Docetism and docetists, they believe that Jesus Christ was not an actual human being.

So you see, when the Muslims tell you, just before the cross, God swapped him and he is not a real Jesus. You know, it's going closer to that, but not so close.

But if it goes closer to that, in the sense that docetism believes that Jesus Christ, even though you saw him in the human form, he was not really human. You know, just the way the angel appeared to Manoah, Samson's mother, or the angel appeared to Abraham and all lots in Sodom and Gomorrah.

And then the Sodomites wanted to have interactions with the angels. They thought, they thought they were actual human beings. The Bible said the angels blinded them and walked.

[4 : 12] So they believe that docetism teaches that Jesus is not a real human being. He's like a mirage. He's a phantom. You know, he's a phantom.

So he's not a real human being. When Jesus resurrected, he wasn't a ghost. But it's almost like he could walk through walls. So he wasn't real human. But that's human being in his glorified body. So docetism teaches that Jesus is not actually a human being. And the problem with that is it denies his virgin birth.

Because you have to be human to be really born. So it denies his virgin birth. It also denies his death on the cross. Because it's for some spirit that was trying to behave like he's dying.

And it also denies his resurrection. So if the death on the cross was virtual, virtual reality, that means the salvation is a virtual salvation.

[5 : 14] Al. So that's the implication. I have to take my time to let you, if you're a Christian, these are basic things you should just know. So it's good to be familiar with these things.

You don't have to wait. I don't have to wait for you to go to Bible school to be familiar with these things. And there is another ism of philosophy called Nestorianism.

Nestorianism also believes that it's all about the humanity of Jesus Christ. By Nestorianism, he was a church father many years ago and he taught heros. They believe that Jesus Christ was schizophrenic.

Let me explain it. He had dual personalities. So there were times he was acting as God. There were times he was acting as God. So he was God. So when he's acting, you have to know, okay, Nestorianism is, in the context of Christian theology, refers to the doctrine that there were two distinct persons, one divine and one human in Christ.

So it's not like, so there are times he's acting, you have to check, no, no, okay, now is it God who is acting? Or is it man who is acting? And so two distinct persons. So watch this.

[6 : 33] It teaches that Jesus is made up of two persons. But if you remember the things I've been teaching, it's one person but two natures. It's very important.

So Nestorianism teaches that Jesus is two persons. And then there is another philoism that is contrary to Nestorianism but still not Orthodox Christian teaching, which is called Euthachianism.

E-U-T-Y-C-I-A. Euthachianism. Euthachianism teaches that Jesus has the two persons.

He's one person but made up of two fused divinity and humanity, fused together. So the divine nature is having more influence over the human nature.

So he's one person but the person he is, is made up of, sorry, one nature. That nature is made up of two natures. Amalgamation of two natures.

[7 : 39] It says that. Blended mixture. It's a blended mixture of two natures. So one nature after the incarnation and blended mixture of the divine. So it means that Euthachianism teaches that the divine nature has more influence over, but it's a blend.

So they put him in the blender. Mary's womb was like a blender. It blended two natures together. So it's like almost like a hybrid.

Now that is why, you see, there are people who are preaching behind puppets and they don't understand some statements that will be pointing to this. So that's why kind of Bible school becomes important.

And we don't have to wait to Bible school. These are basic things that generally you should have an idea about. So when you are listening to a pastor or a preacher who says that, you know, Jesus Christ, even though he was human, his divinity was more strong than his human.

You can know that. That is Euthachianism coming. He might not know. He might not know the implication because all those statements have damaging implications. So the Christian theory or the Christian teaching, not the Christian teaching, or for those Christian teaching is that he has two natures, the divine nature and the human nature in one person.

[9 : 03] Not two persons. Not two persons as Nestorian would teach, Nestorius would teach. It's not two persons, not dual personality. One person but two natures.

And the natures are without mixture. The divine nature is clearly distinct and the human nature and the divine nature didn't augment or change the human nature.

So divine nature, he has divine, so it has altered the human nature to the extent that the human nature is not as human as you. That's the implication. If you say it's a mixture, that means that he was not truly human.

Superhuman. Because he's a superman. Yeah. He's a superhuman. It's a hybrid. Do you understand the implication? So as soon as we begin to say that his human nature has been slightly augmented, has been slightly amended by the divine nature, that means that his death on the cross was not even valid enough to save us.

That means his blood is not true human blood. And as soon as we say that his divine nature has been downgraded, it means that he was not divine enough to absorb all the wrath of God.

[10 : 20] It will only take God to take God's wrath. No creature can absorb the wrath of a creature. So when he died and absorbed our sins, there was a divine work to be able, when God got so angry, he vented his anger on God.

His anger, sorry. He vented his anger. All of his, not part of it, all of his anger. But it's God who can absorb God. In the beginning was the word.

The word was with God. And the word was God. It says that the beginning was the word. The word was with God. That with God is face to face with God.

Prosopon, like face to face. They are not different. It's like you're looking at your face in the mirror. And then it said the word was God. There's never any time in history where Old Testament or New Testament has taught that God is three.

Monotheism is so strong in both Old Testament and New Testament. I don't know why a mad person who hears Trinity says that Christians are teaching three gods.

[11:33] No way. There's nowhere in the scripture where the scripture teaches three gods. There's only one God. So the son is God and he's human. Permit me to go a little bit before I give you some biblical references or biblical evidences to show his humanity.

There are titles that are ascribed to Jesus Christ in the New Testament. Okay, so he's called Christ, the Christ. The Christ is the most used title for Jesus Christ, Jesus in the scripture.

The second one is the son of God. And then the third one is the son of man. Now, but he often used the son of man more than any other person.

So he uses the son of man to refer to himself more than any of the other titles. Yeah. He refers to himself as the son of man. Say son of man. Son of man.

The son of God is the son of man. So the scripture we read is called, I told you, it's called kenosis. The kenosis is Philippians chapter 2, verse 6, 7, and 8.

[12:50] It says that being in the form of God. Now, this sometimes is your struggle to others.

Thought it's not robbery to be equal with God. What's the meaning of that? I think that's where now other translation can help you get it.

So when you look at, let's go according to my order, New King James. New King James will not be. Did not. Okay, let's go to New King James. Being in the form of God did not consider it robbery to be equal with God.

Still is kind of the same. So let's go to New American Standard Version, English Standard Version.

Then we come to Amplified Classic. Then we go to just New Living Trust, just for your sake.

I said, who, although he existed in the form of God, did not regard equality with God. A thing to grasp. Because the word was God.

So it's like looking at, being so much God. He didn't say that I would not change that state. I would not alter that state.

[13:54] So he did not, Bible says that he did not regard equality with God something to grasp onto. Verse 7 of yes. But empty. Now, this is what the kenosis.

To empty. Kenosis. He emptied. Now, this thing I'm teaching you is very important. Kenosis here is emptied himself, taking the form of a born servant.

And being, what is this? He was made in the likeness of men. That means that he was already there and now allowed himself to be made like a man.

The next verse says that. And being found in appearance as a man. He humbled himself and died. Now, if he wasn't a fully man, he wouldn't die. No. He was found in appearance.

He actually, he was made as man. Verse 7. Being empty himself. Take it over the form of a man. Being made in the likeness of men and found in the appearance of a man.

[14:56] So Jesus Christ was actually a man. Let's look at the English Standard Version. Who, though he was in the form of God, did not count equality with God a thing to be grasped.

The same thing, the other. Let's go to the next verse. It says that. A thing to be grasped, but made himself nothing. Taking the form of a servant.

Taking the form of a servant. Being born in the likeness of men. And being found in human form.

Now, the kenosis, what it means is that.

This is very important. What I'm about to say, so don't miss this. When he says that he emptied himself. New American Standard Version, verse 7.

He emptied himself. This is what he didn't reduce his godness. It's so important. So it's not like he put aside a version of, or a certain dimension of his godness.

[16:01] He didn't put it aside. But he took upon himself the restriction of a human being. So to be a human is very restrictive. I don't think any of you would allow yourself to be human when you are God.

So kenosis, when he says he emptied himself. Emptying himself means that he allowed himself to become man. So he took on the restriction of man.

Even though he was fully God. So that's why we say he is truly God and truly man. Because then if he reduce himself of deity, then when he was in the flesh, he was not fully God.

But he was fully God, truly God, and truly man. In one person. It's a mystery. And you know, the Bible never took time to explain how it works.

That's what is called the mystery of God. The mystery. Great is the mystery of godliness. Great is, without controversy. First, chapter 3, verse 16. And without controversy.

[17:04] Great is the mystery of godliness. God was. I can hear you. God was. I'm the firstborn in the flesh. God was. I'm the firstborn in the flesh. That's the great mystery of Christianity.

The church is the mystery of Christ. And Christ is the mystery of God. He's the mystery of God.

Say, if you have seen me, you have seen the Father. They say, how, how, how, how can you say you are the Father? Yes, I am.

Yes, I am because he was fully God. And truly God in the flesh. So that's the kenosis. He emptied himself. That means that he took full humanity. And so, that's why he died on the cross.

That's why he had to depend on Joseph. Joseph to take him and run away out of town to Egypt because Herod wanted to kill him.

God on the run. God on the run. And it's a problem for other religions. How can you say God was running? How can you say God was hungry?

[18:05] How can you say God was thirsty? No, it wasn't God who was thirsty. It's the human nature. Because the divine nature cannot thirst. The divine nature does not sleep. He said, he who watches over his life neither sleeps nor slumber.

But Jesus was in the boat sleeping. On a pillow. Praise the Lord. And so, Jesus' favorite description of title for himself was Son of Man.

He's actually Son of Man. So, in Matthew chapter 26, verse 65. No, no, let's go to verse 54. 54.

Jesus said, I think we should start from verse 63. Forgive me, okay? But Jesus kept silent.

And the high priest answered and said unto him. Answered and said, I put you under oath by the living God. Tell us if you are the Christ.

If you are the Christ, the what? The Son of God. Said, tell us if you are the Christ, the what? The Son of God. The what? The Son of God. The what? The Son of God. Is it not what John says that you have to believe that he is the Christ, the Son of God?

[19:08] See Jesus' answer. Jesus said, it is as you said. Nevertheless, I say unto you hereafter, you will see the Son of Man. You will see the Son of Man sitting at the right hand of the power and coming on the clouds of heaven.

When the high priest said that, he tore his closet. We don't need any evidence again. Jesus said, I am fully man. And you are treating me because you see me as man.

You are struggling to accept me as God. I'm telling you, I'm going to remain a man and I'm going to come back as man. He ascended as man and he said he's going to come back.

When Satan met Jesus and challenged him in Matthew chapter 4, verse 3. If you are the what? If you are the...

Is that a high priest? I charge you under oath. Tell us if you are the Son of God. He said, you see the Son of Man. When they asked him, when Satan challenged him if you are the Son of God, he referred to himself as man.

[20:20] He said, if you are the Son of God, command these stones to become bread. And look at Jesus' answer. What did he say? He's not going to God level. He said, I'm telling you, I am fully man.

Even though I'm God. When Satan challenged his deity, he answered as man. When the high priest challenged his deity, he said, you see the Son of Man.

Revelation chapter 14, verse 14. It says that I saw the Son of Man, one sitting on the cloud. Wow. And I look and behold, a white cloud. And one, and on the cloud sat one like the Son of Man.

Revelation chapter 1, verse 13. It said, in the midst of the candlestick, I saw one like the Son of Man. Oh, I feel like preaching now. I saw one like the Son of Man.

As the stone Stephen. Stephen said, hey, I see heaven open. Acts chapter 7, verse 15. It says, and I see the Son of Man. I see the Son of Man.

[21 : 23] Jesus kept telling them, you see the Son of Man coming on his glory. In John chapter, okay, let's go. John chapter 1, verse 51. When Nathaniel, he said, now you believe what you are saying.

He says that, my Lord and my God. He said, when you see the, after this, you will see here, after you will see the heaven open. And the angels of God ascending and descending upon the Son of Man.

John chapter 5. You see, he's coming to judge as the Son of Man. He's coming back because he lived as a man. So man doesn't have excuse anymore.

He lived as man. And so Bible says, God has committed judgment. Not to the Son of God, but to the Son of Man. John chapter 5, verse 27. It says that, and has given him authority to execute judgment also.

Because he is the Son of Man. He is the Son of Man. Son of Man. He's the Son of Man.

[22 : 26] The Son of Man. And then in the book of Matthew chapter 11, verse 27. And Matthew chapter 16, verse 27.

And then 24, verse 30. Matthew 16, verse 27. He said, for the Son of Man will come in all, in the glory of his Father with his angels.

And then he will reward each according to his will. The Son of Man. He's coming out of the Son of Man. Chapter 24, Matthew 24, verse 30.

Matthew 24, verse 30. Then the sign of the Son of Man will appear in heaven. Hey! This is going to be interesting. He's coming out of the Son of Man. He's coming out of the Son of Man.

Because he is trying to point to his actual human living and humanity. That's why in Acts, he says that Jesus Christ, a man. Acts chapter 2, verse 22.

[23 : 23] A man attested by God. He's a man. He's a man. He's a man attested by God. He's going to come back as the Son of Man.

He's sitting in heaven. I see the Son of Man at the right hand of the Father. And he's coming back as the Son of Man to judge. In Mark chapter 13, verse 26.

And Luke chapter 21, verse 27. Same. Son of Man. Then they will see the Son of Man coming in the cloud. When I was studying my Bible the day before yesterday.

I don't know, yesterday. I just bumped into this second coming. It's coming. It's coming. It's coming. It's coming. You can never live an effective Christian life without an anticipation of his coming.

Awaiting his coming is a normal sign of a true believer. Awaiting his coming is a normal sign of a true believer. Awaiting his coming is a normal sign.

[24 : 25] First Corinthians chapter 1, verse 7. I'm going off. So that you come short of no gift. Eagerly waiting for the revival. There's the eagerness of our awaiting him.

Eagerly waiting, waiting, waiting for the day he comes. He said, this same Jesus, who you see, take your God, he will come back. The believers expected the imminent return of Jesus Christ.

That's what made them live the Christian life effectively. You can't suffer persecution if you are not expecting their coming. You can't suffer persecution. He said the Son of Man will give everybody, each one according to his work.

He will reward everybody. Art is coming. Art is coming. He says that I fought a good fight. Awaiting his coming. Awaiting his coming. Awaiting his coming. I finished my course. Second Timothy chapter 4, verse 7. I've kept the faith.

Then verse 8 said, and now there is therefore laid down for me a crown of righteousness, which the righteous God shall give to me. On that day. That day.

[25 : 25] I said the other time, Paul had only two days on his calendar. Today and that day. So he always was living today towards that day.

Today and that. On that day. On that day. On that day. But, but, he says, and not only for me, those who love his appearing. And as we read today, he shall destroy with the brightness of his coming. His coming. His coming. They spoke about his coming like that normal thing. His coming. Like you tell your friend, okay, when I finish work, I'll call you.

Because you're expecting to finish. When you go to work and there's a phone call, you have to, okay, I'm in a meeting. When I finish. Why? Because you know the ask for this meeting is going to end very soon. In the same way, you have an exam.

When I finish my exam, I can now make sure I go for a lot of evangelism. Because you have finished. Christians must also have this kind of talking when he comes. When he comes. You must

live in anticipation of his coming.

[26 : 25] There are too many scriptures that can take us into that. But when he's coming, he's coming as the son of man. There's one God. First Timothy chapter 2 verse 5. There is one God and one mediator between God and man.

The man Jesus. It's a man. It's man. Let me just tell you about biblical evidence. I mentioned the virgin birth.

And I mentioned the names that is given to him. That's what I was talking about. Son of man. And then his typical human nature. I would say the word became flesh. He actually had proper human nature.

John chapter 1 verse 13. The word became flesh. What else can that mean? What else can that mean? What else can that mean? The word became flesh. In Hebrews chapter 2 verse 14. He said, because the brethren were flesh and blood, he himself shed in the same.

So watch this. That's why he was truly man. Because whatever we are, he became. Whatever we are. Why? Because he had to become so he can deliver us.

[27 : 27] Is that? In as much as the children, in as much as the children, a particular flesh and blood, he himself likewise shed in the same. What does that mean? The same flesh and blood.

Why? There's an agenda for that. That through death, if he had not shed it, he couldn't have died. He shed in the same. That through death, he might destroy him who has the power of death.

That is the devil. And that he will deliver us who through all our life. Verse 15. Deliver us who through all. Deliver us. Release those who through all true fear and death were all their lifetimes subject to addiction.

Subject to addiction. He had to die on them. So he had to be like us. So he can deliver us. So he was actually human. Jesus was truly human from scripture.

He said he was truly, truly, truly human. John 8, 40. John 8, 40. That's so nice. Let's not read it from the screen. Let's go. For the man who has killed me.

[28 : 30] For the man who has killed me. For the man who has killed me. For the man who has killed me. He said, I'm a man. You want to kill me. Now, that's not demigodal.

No. That's truly man. That's why he said you want to kill me. And he himself said, a man who has told you the truth which I heard from God. He was man. John 11, 33.

John 11, 33. Therefore, when Jesus saw her weeping and the Jews who came with her weeping, he groaned in the spirit and was troubled. And Jesus also wept.

And Jesus wept. So watch this. It's human beings. As he saw him, he also, when he saw the way, he was truly human.

Amen. Amen. And then, he was not just truly human. He was, he had ethnicity. He was Jewish man. He's not Ethiopian.

[29 : 30] He is a Jewish man. John chapter 4, verse 9. It says that. Then the woman said, the woman of Samaria said to him, how is it that you, being a Jew, you see that?

Jew. You are, the problem is you are a Jew. You are asking a drink from me, a Samaritan woman. Even if I was a Samaritan man, it's not nice. Let alone, you're talking to me, a woman?

And you are a Jew. So, he was actually Jewish. Right? So, from scripture we can tell. How do Jews look like? That's how Jesus will look like.

All those paintings that make him look like German or Caucasian. He's not, Jesus is not German. He's not Scandinavian. He's not Scottish. Neither is he American.

He's not African. Jesus is not African. In John chapter 20, verse 27. So, what shows that he's a human being?

[30 : 30] Even after resurrection, he still retained the true human body. Then he said to Thomas, reach out your finger, look at my hands, and reach your hands here, and put it into my side.

Do not be unbelieving, but believe. He said, I'm actually a true human. Even in resurrection, he still has his humanity. Jesus was true human. And then in Luke chapter 24, verse 39.

Luke 24, verse 39. Behold my hands and my feet, that it is I myself. Handle me and see. For a spirit, I'm not a spirit, too. Jesus said, I'm not a spirit.

Because when they saw this, he said, it's a ghost! It's a ghost! He said, listen, I'm not a spirit. I'm not a ghost. I'm not a spirit. I'm a, because a ghost. King James, he tell you a ghost. I like King James. This one.

Oh, he also says, okay. He says that a spirit has not flesh and, he didn't say flesh and blood. Because at that time, he's drained all his blood.

[31 : 32] He shed his blood for us. So he didn't really have blood. So he said, boasts. The bones are there. The flesh is still there. But the blood. So what was running through his system? Light. Light.

A glorified body. All right. That gives you numbers. Okay. Number one is virgin birth. Number two, his name, the son of man. I spoke at March. Number three, his typical human nature.

Number four, he was a Jewish man in particular. Number five, true or real human body after the resurrection. Number six, still have human body, even in his glory.

Wow. He still have human body, even in his glory. He still has human body. So we can easily identify with him. That's why Stephen, when they were coming to kill him, he saw the son of man. He's there. He's there. One of us is there. He's my man. My master. All right. So Stephen said, I see the son of man. So even in his glory. And then Philippians chapter three, verse 20 and 21.

[32 : 37] It talks about, for our citizens, which is in heaven, from which we also eagerly, see that eager waiting again. I like the eagerly.

Serious statement. We eagerly wait for the Savior. We are waiting for him from heaven. Wow. For the Savior, the Lord Jesus Christ. Look at the next. Who will transform our lowly bodies, that it may be conformed to his glorious body, according to the working by which he is able even to subdue all things.

So he still has the glorious body, but it's a glorious body. So that's what we are going to have.

Number one, his virgin birth. Number two, his names. Number three, typical human nature.

And then typical human nature is what I've been talking about. He was a Jewish man. He was a real. So A, he was. So it's not number four. I'm sorry. Forgive me. A, he was a Jewish man.

B, he was. He had true human body after resurrection. C, he still have human body, even in glory.

Does that make sense?

[33 : 46] Yes. All right. So number three is typical human nature. Number four is he was subject to growth. And development like others. Can you imagine that Jesus grew up?

He grew up. Let's look at Luke chapter 2, verse 40. Luke chapter 2, verse 40. Let's all read it together. Let's go. Shall we all read it from the screen?

Let's go. Let's go. That's talking about Jesus. He grew. So he grew up.

He wasn't like fully like Adam. He grew up. Look at verse 52. 52. Let's read that. Let's go. And Jesus increased in wisdom.

You see that. He increased in wisdom. In stature. That's human tendency. He was human in every sense of the word.

[34 : 46] That's why he grew up. That's why he increased in wisdom and stature. Hebrews chapter 2, verse 10. Hebrews chapter 2, verse 10. For it is fitting for him. For whom are all things and by whom are all things.

In bringing many sons to God. To make the captain of our salvation perfect. That's Jesus. He suffered. If he was a human being. The suffering really felt it all. The way when something goes through your hand, you feel it.

He felt the same thing. So he was human in every sense of the word. He suffered. In Hebrews chapter 5, verse 8. Hebrews chapter 5, verse 8.

Though he was a son, yet he learned obedience by the things which he suffered. Say he suffered.

He suffered. Let me add number 5 and I'll end on this. Clearly subject to limitations of knowledge.

He was subject to limitations of knowledge. So it wasn't that he always was operating from omniscience. When you look at Matthew chapter 4, verse 36. He was subject to limitations of knowledge.

[35 : 48] He didn't. He didn't. Humans don't know everything. So in his humanity, he didn't know everything. Do you understand that? So Matthew 24, verse 36. Do you have 36? Imagine 24, verse 36.

But of that day and hour, no man knows. Not even the angels, but my father only. That means he was adding himself. It's the father only who knows that day.

Let's look at Mark verse 13, verse 32. But of that day and hour, no man knows. Not even the angels of heaven. Nor the son.

But only the father. Do you understand that? So when he said he didn't know something, he was using human terminology. In his humanity, he was subject to limitations of knowledge. Subject to human limitations of knowledge. That shows that he was truly human. Next week, I'll finish this humanity of Jesus. And hopefully. Did you receive something? Thank you for listening to this message by David Entry.

[36 : 49] We pray you have been strengthened and enlightened. You can connect with David Entry on all relevant social media platforms, including Instagram and LinkedIn. You can also hear more messages from David Entry on all relevant streaming platforms and the Karis Church app.

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