



“Jesus Christ: Entire Man”

John 9:10-41

Lesson 7

In A Nutshell

John 9 gives the account of an argument that does not end amicably. On the one hand, the man born blind took the position that Jesus was from God because Jesus had healed his eyes (vv. 17, 30-34). On the other, the Pharisees argued that Jesus was a sinner because He had done this miracle on the Sabbath Day (vv. 16, 22-29). In the end, the Pharisees expelled from their synagogue the man who could now see, which led to his personal faith in Christ as the Son of God (vv. 34-38). They did so because they were the ones who were truly blind (vv. 39-41).

That heated argument notwithstanding, there was a truth about Jesus that both sides agreed on, taking it for granted as patently obvious. The blind man (vv. 11, 31, 32, 33) and the Pharisee (v. 16) both understood that Jesus was a man. John’s account calls Jesus a man, just like it calls the blind man a man (vv. 1, 2, 3, 6, 17, 22, 24, 30). In fact, Jesus agreed that He was a man (v. 4). Passages like these throughout the Gospels demonstrate the truth that Jesus “was no more or less human than the rest of humanity” [McCune, p. 135].

Though obvious to His contemporaries, the full humanity of Jesus Christ came under attack shortly after His ascension to heaven. The first denial of biblical Christology was not unbelief that He is fully God, but rather that He was fully man. That heresy was called Docetism, a label from a Greek word meaning *to seem* or *to appear to be*, and it taught that Jesus just seemed to be a man to others, but really He was not. John dealt with this false teaching forcibly (2 John 7-11).

Three topics are especially important to an orthodox understanding of the human nature of Jesus Christ: (1) His theanthropic personhood as God incarnate, (2) His sinless obedience as our Redeemer, and (3) His sympathetic intercession as our Mediator.

To The Testimony!

The Theanthropic Personhood of Jesus Christ as God Incarnate

- John 1:14 1. Remember that one of the important doctrines related to the deity of Christ is His eternal pre-existence [Lesson 6; question 4].
1 John John’s name for the pre-existent Son of God is “The Word,” or in
1:1-4 Greek, “The Logos” (John 1:1). The Word was in the beginning with God, and was God, but He also became flesh or human (v. 14), what we call *incarnation*. What are some results John mentions of this incarnation of the Word?

1 Cor. 15:21
15:45

2. As God incarnate Jesus Christ corresponds to the first Adam in terms of His human nature. Jesus is the second Adam, and *Adam* means *man*. He is a man in the same sense that the first Adam is a man. And yet He is also God. Examine the passages below for evidence that Jesus was both man and God.

Passage:

Evidence of Deity:

Evidence of Humanity:

Acts 20:28

1 Cor. 2:8

Matt. 8:24-26

Mark 11:1-6

Mark 11:12-13

John 4:6-7, 13-18

John 11:38, 43

Interesting Insight!

The Definition of Chalcedon—A. D. 451

“Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.”

The Sinless Obedience of Jesus Christ as Our Redeemer

- Gal. 4:1-5 3. The apostle Paul affirms both the pre-existence and the humanity of Jesus when he writes that He was made of a woman (Gal. 4:4).
2 Cor. How else does Paul describe the “making” of the God-man (v. 4),
5:21 and why was that aspect of His becoming a man important to His work of redemption (v. 5; 2 Cor. 5:21)?
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- Matt. 4:1-11 4. Obedience to God’s law required the God-man to resist temptation to sin. The Gospels share with us an episode that illustrates the kind of temptation Jesus must have endured throughout much of His life (Matt. 4:1-11). Temptation often stops when we succumb to it, so as the Holy One who never did succumb, our Lord must have faced more severe temptation than we can imagine. And yet, His experience is similar to ours when we are tempted, with an important difference (Heb. 4:15). State that difference, and explain how it made Jesus’s temptations different from our own. Then describe how our temptations are similar to those of the Lord according to 1 Cor. 10:13.
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The Sympathetic Intercession of Jesus Christ as Our Mediator

- Heb. 2:17 5. The Bible tells us that having become a man, God-incarnate is our Brother (Heb. 2:17). Having been tempted and having suffered, He understands perfectly well how to minister to our need for help with His mercy and grace (4:15-16). We can cast our burden upon Him, because He cares for us (1 Pet. 5:7). As wonderful as it is that we can pray to Him, even more wonderful still is it that He makes intercession for us (John 17:1-26; Heb. 7:24-25). How many mediators like this does a believer have between himself and his God? (1 Tim. 2:5).
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Interesting Insight!

Philip Schaff, History of the Christian Church, 3:410-411:

“After the middle of the fourth century, [the Catholic church, both Latin and Greek,] overstepped the wholesome Biblical limit, and transformed the ‘mother of the Lord’ [Luke 1:43] into a mother of God, the humble ‘handmaid of the Lord’ [1:38] into a queen of heaven, the ‘highly favored’ [1:28] into a dispenser of favors, the ‘blessed among women’ [1:28] into an intercessor above all women, nay we may almost say, the redeemed daughter of fallen Adam, who is nowhere in Holy Scripture excepted from the universal sinfulness, into a sinlessly holy co-redeemer. . . .

“The Romish devotions scarcely utter a *Pater Noster* without an *Ave Maria*, and turn even more frequently and naturally to the compassionate, tender-hearted mother for her intercessions, than to the eternal Son of God, thinking that in this indirect way the desired gift is more sure to be obtained. . . . It is one of the strongest expressions of the fundamental Romish error of unduly exalting the human factors or instruments of redemption, and obstructing, or rendering needless, the immediate access of believers to Christ, by thrusting in subordinate mediators. Nor can we but agree with nearly all unbiased historians in regarding the worship of Mary as an echo of ancient heathenism. It brings plainly to mind the worship of Ceres, of Isis, and of other ancient mothers of the gods; as the worship of saints and angels recalls the hero-worship of Greece and Rome. Polytheism was so deeply rooted among the people, that it reproduced itself in Christian forms.”