

AND THIS IS LOVE AND THEN SOME

I. 1 John 4:1-12

A. As we continue through First John, the apostle will revisit subjects he touched on earlier. John's reiterations are purposeful. Remember John does so under the inspiration of the Holy Spirit. The word inspiration means, "*God-breathed*." So today it's *deja vu* all over again, according to the expressed will of God.

B. John revisits the topic of *antichrists*. 1 John 2:18-19 (ESV) says: *18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. (Anti (an-tee) in the Greek means, "against" or "instead of." An antichrist is anyone who denies or rejects Jesus as the Christ, anyone who becomes a human agent of Satan in defiant opposition to Christ. Antichrists been around for 2,000 years.)*

C. John revisits the threat the *world* poses to our walks of faith. 1 John 2:15-16 (ESV) says: *15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world--the desires of the flesh and the desires of the eyes and pride of life--is not from the Father but is from the world. (World: Not planet earth or God's marvelous creation. And not the people of the world. (John 3:16) But rather the fallen realm of darkness, under Satan's influence, organized in systemic opposition to its Creator.)*

D. John revisits the term, *propitiation*, introduced the first Sunday of this series. 1 John 1:1-3 (ESV): *1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (Propitiation: An atoning sacrifice. Jesus absorbed God's wrath on the cross, an all-sufficient, acceptable offering, securing for us God's favor.)*

E. John revisits the word *Love* that we talked about last week. *Agape/Agapao* in the Greek. He uses the word, *Love* 43 times in this epistle. (32 times from *1 Jn 4:7* to *1 Jn 5:3*.) This type of love is characterized by selflessness. It manifests with actions. It's undeserved. It's committed to the highest good of another. This kind of love prompted the Father to send His Son. This type of love prompted the Son to crawl upon the cross for you. 1 John 3:16 (ESV) says: *16 By this we know love, that He laid down His life for us, and we ought to lay down our lives for the brothers.*

F. 1 John 4:1-12 (ESV) is our text today...

1) **V1:** *1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. (Many of the false prophets got their start in the church. But instead of being led by the Holy Spirit, they were influenced by the spirits of darkness. Satan does a masterful job of taking truth and twisting it. He's a brilliant illusionist. When he distorts the truth, deceives the vulnerable, and tempts the weak, he establishes grab-bars. By gaining such power over someone gifted at teaching, he's manipulated for himself an influential force to be reckoned with.)*

2) **V2-3:** *2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, 3 and every spirit that does not confess Jesus is not from God. This is the spirit of the *antichrist*, which you heard was coming and now is in the world already. (Jesus Christ has come in the flesh: God the Son became the Son of Man. Jesus is fully God and fully Man--not half God and half Man. We learned the theological term back in June: *The Hypostatic Union*. The Hypostatic Union was specifically affirmed by the Chalcedonian Creed in 451 AD.)*

* **Hebrews 2:14-17** (NIV) stresses the *why-importance* of Christ's humanity: *14 Since the children (i.e. God's children) have flesh and blood, He too shared in their humanity so that by His death He might break the power of him who holds the power of death--that is, the devil-- 15 and free those who all their lives were held in slavery by their fear of death. 16 For surely it is not angels He helps, but Abraham's descendants. 17 For this reason He had to be made like them, fully human in every way, in order that He might become a merciful and faithful high priest in service to God, and that He might make atonement (*propitiation*) for the sins of the people.*

* **R.C. Sproul said:** "The christological debates of the early church can be hard to keep track of, but there is one important conclusion from them that we can easily remember, namely, that Jesus' humanity is as important to our salvation as His deity. Because He was and remains truly human as well as truly divine, Jesus atoned perfectly for our sin and helps us in our temptation. He can save us and sanctify us because He is one of us without sacrificing any of His deity."

* **Side Note:** Every cult that comes down the pike typically denies one of the two natures of Christ. They either assert that He was only a man and not God or that He was God alone and not fully human. If He was not both, your sins have not been atoned for (propitiated) and you will face the second death after your first. John wrote this epistle (*and I stand in this pulpit*) so that you may know Christ as He truly is!

3) **V4-6:** *4 Little children, you are from God and have overcome them, (false teachers, antichrists, agents of Satan) for He who is in you is greater than he who is in the world. 5 They are from the world; therefore they speak from the world, and the world listens to them. (By world he means: the realm of systemic opposition to God.) 6 We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.*

4) **V7:** *7 Beloved, (Gk: Agapetoi: objects & recipients of God's undeserved love.) let us love one another, for love is from God, and whoever loves has been born of God and knows God. (Loving each other doesn't cause the new birth--the new birth causes us to love one another. Love is a consequence not a prerequisite. e.g. A blind man who receives his sight might be seen driving a car but not before his vision is restored; a poor man who inherits a several million dollars might be seen moving into a brand new mansion but not before he receives that inheritance; a paralyzed man who's cured might be seen walking and leaping and praising God but not while he's still crippled in bed!)*

5) **V8:** *8 Anyone who does not love does not know God, because God is love. ("God is love." God's love is inseparable from Who He is. There's some pretty nasty, deceitful, hurtful, people occupying membership rolls in many churches. Let's not be among them! Genuine rebirth leads to loving one another. Period! "By this shall all men doubt you are His disciples, if you have no love for one another.")*

II. Communion

A. The next two verses of 1 John 4 take us to the Lord's Table.) *9 In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. (The Bread & Cup remind us.) 10 In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation (atoning sacrifice) for our sins. (The Bread & Cup remind us that Jesus absorbed the wrath due us so that we might be granted His righteousness. cf 2 Cor 5:21)*

B. And even as the Bread & Cup point to the reality of God's love towards us, they should also point to the result, which is:) *11 Beloved, (Agapetoi) if God so loved us, we also ought to love one another. 12 No one has ever seen God; if we love one another, God abides in us and His love is perfected in us. (May the Bread & Cup remind us!)*

C. Share the lyrics to the song, "And Can It Be" by the group, GLAD, a rendition inspired by the Charles Wesley hymn which bears the same title...
* Pray and Serve Communion...

* **Romans 12:9-13 (NLT) is our Benediction:** *9 Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. 10 Love each other with genuine affection, and take delight in honoring each other. 11 Never be lazy, but work hard and serve the Lord enthusiastically. 12 Rejoice in our confident hope. Be patient in trouble, and keep on praying. 13 When God's people are in need, be ready to help them. Always be eager to practice hospitality.*

Scriptures, Videos, & Bonus Stuff

1 John 4:1-12 (ESV)

1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. **4** Little children, you are from God and have overcome them, for He who is in you is greater than he who is in the world. **5** They are from the world; therefore they speak from the world, and the world listens to them. **6** We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. **7** Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. **8** Anyone who does not love does not know God, because God is love. **9** In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. **10** In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No one has ever seen God; if we love one another, God abides in us and His love is perfected in us.

Hebrews 2:14-17 (NIV)

14 Since the children have flesh and blood, He too shared in their humanity so that by His death He might break the power of him who holds the power of death--that is, the devil-- **15** and free those who all their lives were held in slavery by their fear of death. **16** For surely it is not angels He helps, but Abraham's descendants. **17** For this reason He had to be made like them, fully human in every way, in order that He might become a merciful and faithful high priest in service to God, and that He might make atonement for the sins of the people.

Quote by R.C. Sproul

"The christological debates of the early church can be hard to keep track of, but there is one important conclusion from them that we can easily remember, namely, that Jesus' humanity is as important to our salvation as His deity. Because He was and remains truly human as well as truly divine, Jesus atoned perfectly for our sin and helps us in our temptation. He can save us and sanctify us because He is one of us without sacrificing any of His deity."

Romans 12:9-13 (NLT)

9 Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. **10** Love each other with genuine affection, and take delight in honoring each other. **11** Never be lazy, but work hard and serve the Lord enthusiastically. **12** Rejoice in our confident hope. Be patient in trouble, and keep on praying. **13** When God's people are in need, be ready to help them. Always be eager to practice hospitality.

Film Clips & Other Links

"And Can It Be" - Glad (*The Acapella Project* - 1988)

https://www.youtube.com/watch?v=txD_EpFifXQ

Jesus is Fully Human - Article by David Mathias - Desiring God

<http://www.desiringgod.org/articles/jesus-is-fully-human>

Creeds & Confessions - (CARM) Christian Apologetics & Research Ministries

<https://carm.org/creeds-and-confessions>

"The Hypostatic Union" Rap Song by Shai Linne

<https://www.youtube.com/watch?v=NdGMXWSkR1A>

Millersport Covenant Church Sermon Podcasts (MP3s on iTunes)

<http://millersportcc.com/feed/podcast>

Bonus Stuff

And Can It Be

GLAD - *The Acapella Project* © 1988

A rendition inspired by the 1738 hymn by Charles Wesley with the same title.

And can it be that I should gain
An interest in my Savior's blood?
Died He for me who caused His pain!
For me who scorned His perfect Love.

Amazing love! How can it be
That You, my God, would die for me!
Amazing love! How can it be
That You, my God, would die for me!

You left Your Father's throne above,
So free and infinite is Your grace!
Emptied Yourself of all but love,
And bled for Adam's helpless race.

Amazing love! How can it be
That You, my God, would die for me!
Amazing love! How can it be
That You, my God, would die for me!
Amazing love! How can it be!
Amazing love! How can it be!

Boldly I come before Your throne
To claim Your mercy immense and free,
No greater love will there be known
For O my God, it found out me!

Amazing love! How can it be
That You, my God, would die for me!
Amazing love! How can it be
That You, my God, would die,
That You, my God, would die,
That You, my God, would die for
Amazing love...
Amazing love...

- GLAD is one of the pioneers of Christian pop/rock and a cappella music, having formed as a progressive rock group in 1972 and discovered a large audience for their a cappella music in 1988.

Theological Note on 1 John 4:7-12

The Reformation Study Bible

7 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. 8 Anyone who does not love does not know God, because God is love. 9 In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. 10 In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has ever seen God; if we love one another, God abides in us and His love is perfected in us. - 1 John 4:7-12 (ESV)

4:7-12: The love of God the Father for "His only Son (v.9) is the source of the love that binds the fellowship of believers together as a family. By giving us His Son, the Father introduced us to the perfect love and eternal life that the Father and the Son have always enjoyed.

- Theological note on 1 John 4:7-12, *The Reformation Study Bible*, R.C. Sproul General Editor, Reformation Trust, p. 2273.

Sermon Excerpt from: "God the Son is the Son of Man"

Pastor Steve Bush, June 25, 2017

"Rest assured this is not a message about the Creeds. It's a continuance of our study of *God the Son*; Who He is and why it matters. We've been exploring Jesus' various claims to Deity. His *"I Am"* statements. Today we take a glance at His humanity. Jesus truly was fully God and fully Man. The Bible tells us so."

The Nicene Creed (325 AD) says this of Jesus: "[I believe] in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man..."

The Chalcedonian Creed (451 AD) addresses the two natures of Christ, a.k.a. *The Hypostatic Union*: "We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us."

The Nicene Creed (325 A.D.)

This creed was first formulated at the First Ecumenical Council, held at Nicea, located in what is now Turkey, in 325, as a response to the Arian heresy, which denied the divinity of Christ. It was revised at the Second Ecumenical Council, held at Constantinople in 381 as a response to the Macedonian or Pneumatomachian heresy, which denied the divinity of the Holy Spirit.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Note: The word "catholic" with a lower case 'c' does not mean the Roman Catholic Church, but the universal Christian Church as a whole.

The Chalcedonian Creed (451 A.D.)

This creed was adopted at the Fourth Ecumenical Council, held at Chalcedon, located in what is now Turkey, in 451, as a response to certain heretical views concerning the nature of Christ. It established the orthodox view that Christ has two natures (human and divine) that are unified in one person.

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

Why Is Jesus Called "Son of Man"?

Interview with John Piper

<http://www.desiringgod.org/interviews/why-is-jesus-called-son-of-man>

Why is Jesus called "Son of Man"?

Let me give a common understanding and then a more sophisticated historical understanding.

The common understanding is that "Son of God" implies His deity—which it does—and that "Son of Man" implies His humanity, which it does too.

He was a son of man, that is, a human being. And He is the Son of God, in that He has always existed as the Eternally Begotten One who comes forth from the Father forever. He always has, and He always will. He is the Second Person of the Trinity with all of the divine nature fully in Him.

He is born of a virgin. He had a human father but He didn't have sex with this virgin until Jesus was conceived. He was conceived of the Holy Spirit in the virgin Mary. Thus He is human—fully human. The Bible wants to emphasize that He is fully human.

So that's the common understanding: He is both divine and He is human—two natures, one person.

The more sophisticated and important historical insight is that the term "Son of Man" doesn't merely align Him with humanity. It is probably taken from Daniel 7. And if you read that chapter you'll see that the Son of Man is a very exalted figure: not just a human figure but an exalted figure. It was Jesus' favorite self-designation.

If you do a study of the term "Son of Man" in the Gospels you'll see that He didn't refer to Himself most often as Son of God but as Son of Man. He said things like, in [Mark 10:45](#), "The Son of Man came not to be served but to serve and to give His life as a ransom for many." So He calls Himself Son of Man very often.

I think the reason he did so is because, on the face of it, Son of Man is an ordinary phrase for "human being." He was born of a man. And there's no offense there: who isn't a son of man? But those with ears to hear could hear Daniel 7, in which He was claiming a very exalted role in the history of redemption. And he meant to do it.

Jesus was very subtle in that He was always opening His identity to those with eyes to see, but He wasn't opening it so blatantly that everybody would come and make Him king. He had to steer a very narrow course in disclosing His identity, not just openly saying, "I'm the Messiah, I'm the King of the World. Come and acknowledge Me as King." He didn't talk like that.

He was quiet. He was subtle. And He would make claims that were explicit in certain settings and implicit in others. And only when the time was right—mainly when He was on trial for His life, and they said, "Are you the Christ, the Son of the living God?"—did He say, "I am, and you will see the Son of Man coming with great power and glory." So He confessed His open deity right at the point where He knew He would be crucified for it.

So I hope that helps. "Son of Man" has the double meaning of human being and, according to Daniel 7, exalted heavenly one. And Jesus means to communicate both of those.

- John Piper is founder and teacher of [desiringGod.org](#) and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor of Bethlehem Baptist Church, Minneapolis, Minnesota. He is author of more than 50 books, including [Reading the Bible Supernaturally](#).

How Can Jesus Be Both God and Man at the Same Time?

By S. Michael Houdmann - <https://www.gotquestions.org/Jesus-God-man.html>

Answer: The Bible teaches that Jesus Christ is both God and man. Many Christians are understandably confused when it comes to understanding how Jesus can be God and man at the same time. How could our divine Creator become a human? Could a first-century Jewish man really be God? While a certain amount of mystery will always accompany this issue, both Scripture and, to a lesser extent, church tradition provide for us important distinctions to help us make sense of this matter.

While previous church councils had deliberated over issues pertaining to the nature of Christ and His relationship to the Father, it was the [Council of Chalcedon](#) (AD 451) that affirmed that Christ is "the same perfect in divinity and perfect in humanity, the same truly God and truly man." This statement is not true simply because the council taught it. Rather, the council's declaration was authoritative only insofar as it aligned with what the Bible teaches on the subject. Scripture is clear that Jesus is God ([John 20:28](#); [Titus 2:13](#); [Hebrews 1:8](#)), and it is equally clear that He is truly human ([Romans 1:2-4](#); [1 John 4:2-3](#)). Jesus claimed the divine name ([John 8:58](#)) and did things that only God can do ([Mark 2:1-12](#); [Luke 7:48-50](#)). But Jesus also displayed the weaknesses and vulnerabilities common to humanity ([Luke 19:41](#); [John 19:28](#)).

The belief that Jesus is both God and man is of fundamental importance. The apostle Paul wrote that an affirmation of the divinity of Jesus is required to be saved ([Romans 10:9](#)), and the apostle John provided a sober warning that those who deny Christ's true humanity are promoting the doctrine of antichrist ([2 John 1:7](#)).

The Triune God of the Bible has existed and reigned from all eternity, and the second Person of the [Trinity](#), the Son, took on human flesh at a particular point in time ([Luke 1:35](#); [Hebrews 1:5](#)). God the Son added a sinless human nature to His eternally existent divine nature. The result was the Incarnation. God the Son became a man ([John 1:1, 14](#)). [Hebrews 2:17](#) gives the reason that Jesus had to be both God and man: "He had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people." The Son of God took on human flesh to provide redemption to those under the law ([Galatians 4:4-5](#)).

At no time did Jesus ever cease to be God. Although He was made fully human, there was never a point when He abrogated His divine nature (see [Luke 6:5, 8](#)). It is equally true that, after becoming incarnate, the Son has never ceased to be human. As the apostle Paul wrote, “For there is one God, and there is one mediator between God and men, *the man* Christ Jesus” ([1 Timothy 2:5](#), emphasis added). Jesus is not half-human and half-divine. Rather, He is *Theanthropos*, the God-man. The Lord Jesus Christ is one eternally divine Person who will forever possess two [distinct yet inseparable natures](#): one divine and one human.

- While he is not the author of every article on [GotQuestions.org](#), for citation purposes, you may reference our CEO, S. Michael Houdmann.

Why Is the Humanity of Jesus Important?

By S. Michael Houdmann - <https://www.gotquestions.org/humanity-of-Jesus.html>

Answer: The humanity of Jesus is as equally important as the [deity of Jesus](#). Jesus was born as a human being while still being totally divine. The concept of the humanity of Jesus co-existing with His deity is difficult for the finite mind of man to comprehend. Nevertheless, Jesus’ nature—wholly man and wholly God—is a biblical fact. There are those who reject these biblical truths and declare that Jesus was a man, but not God (Ebionism). [Docetism](#) is the view that Jesus was God, but not human. Both viewpoints are unbiblical and false.

Jesus had to be born as a human being for several reasons. One is outlined in [Galatians 4:4–5](#): “But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.” Only a man could be “born under the law.” No animal or angelic being is “under the law.” Only humans are born under the law, and only a human being could redeem other human beings born under the same law. Born under the law of God, all humans are guilty of transgressing that law. Only a perfect human—Jesus Christ—could perfectly keep the law and perfectly fulfill the law, thereby redeeming us from that guilt. Jesus accomplished our redemption on the cross, exchanging our sin for His perfect righteousness ([2 Corinthians 5:21](#)).

Another reason Jesus had to be fully human is that God established the necessity of the shedding of blood for the remission of sins ([Leviticus 17:11](#); [Hebrews 9:22](#)). The blood of animals, although acceptable on a temporary basis as a foreshadowing of the blood of the perfect God-Man, was insufficient for the permanent remission of sin because “it is impossible for the blood of bulls and goats to take away sins” ([Hebrews 10:4](#)). Jesus Christ, the perfect Lamb of God, sacrificed His human life and shed His human blood to cover the sins of all who would ever believe in Him. If He were not human, this would have been impossible.

Furthermore, the humanity of Jesus enables Him to relate to us in a way the angels or animals never can. “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin” ([Hebrews 4:15](#)). Only a human could sympathize with our weaknesses and temptations. In His humanity, Jesus was subjected to all the same kinds of trials that we are, and He is, therefore, able to sympathize with us and to aid us. He was tempted; He was persecuted; He was poor; He was despised; He suffered physical pain; and He endured the sorrows of a lingering and most cruel death. Only a human being could experience these things, and only a human being could fully understand them through experience.

Finally, it was necessary for Jesus to come in the flesh because believing that truth is a prerequisite for salvation. Declaring that Jesus has come in the flesh is the mark of a spirit from God, while the Antichrist and all who follow him will deny it ([1 John 4:2–3](#)). Jesus has come in the flesh; He is able to sympathize with our human frailties; His human blood was shed for our sins; and He was fully God and fully Man. These are biblical truths that cannot be denied.

Recommended Resource: [The Moody Handbook of Theology by Paul Enns](#)

- While he is not the author of every article on [GotQuestions.org](#), for citation purposes, you may reference our CEO, S. Michael Houdmann.