**Who Is This Jesus Whom We Serve?**

Introduction:

1. Who is this Jesus whom we serve? What’s so special about him that he can save us from our sins? If he is merely a human being he may be a good leader, a good teacher, a good example for us to follow, but surely no mere human can deliver us from sin.

2. If he is divine perhaps he can deliver us from sin, but surely he cannot understand my struggles? How can the divine understand the struggles of mere flesh and bones?

3. Powerful questions to say the least and questions that ultimately relate to whether or not Jesus can save us. So, who is this Jesus?

4. In this lesson we will consider what the Bible says about his human-ness. In another we will consider what the Bible says about his deity. And then in another we will consider how his humanity and deity fit together in his work of redeeming us from sin.

5. Reading Heb. 2:14-18.

Discussion:

I. Jesus is flesh (Heb. 2:14).

 A. To identify Jesus as flesh and blood is a most human characteristic. To identify him as like

 the children removes any doubt that the consideration might be animal flesh. He is like

 the children—he is human flesh. Note “like his brethren” (v. 17).

 1. 1 Tim. 3:16 says he was revealed in the flesh.

 2. Jn. 1:14 says, “the Word became flesh.”

 3. Heb. 10:5 says, “a body you have prepared for me.”

 B. One view however says that Jesus did not have a real human body, that he only

 appeared to have a fleshly body; actually what others saw as a body was a phantom or

 apparition. This is known as *docetism*, from the Greek *dokeo,* meaning “to seem, to

 appear to be.” That Jesus was no apparition is confirmed by his statement after his

 resurrection. “See My hands and My feet, that it is I Myself; touch Me and see, for a spirit

 does not have flesh and bones as you see that I have” (Lk. 24:39).

 1. This view developed under the influence of the Gnostics, who held that matter was evil

 and could have nothing to do with the true God.

 2. This may be the very view that John was writing about in 1 Jn. 4:1-3.

 C. The evidence of Scripture seems to be very clear that Jesus was indeed human flesh and

 blood just like we are flesh and blood.

 1. He was in the womb (Matt. 1:18; Lk. 2:5); born of a woman (Gal. 4:4; Lk. 2:7); an infant

 (Lk. 2:7, 12); and grew like a child normally grows (Lk. 2:40, 52).

 2. Jesus became tired (Jn. 4:6) and sleepy (Matt. 8:24; Lk. 8:23); hungry (Matt. 4:2; 21:18)

 and thirsty (Jn. 19:28).

 3. He was subject to death (Heb. 2:14).

 D. Might be argued that he was flesh, but like the animals, but Heb. 2:14 says, “Since the

 children share in flesh and blood, He Himself likewise also partook of the same.” He was

 not animal flesh, but human flesh.

 E. Jesus exhibited the emotional characteristics of human beings.

 1. He loved (Mk. 10:21; Jn. 11:5; 13:23; 14:21); not only in concern for other’s well being

 (agape), but with tender affection and friendship (Jn. 11:3, 36; 20:2) (phileo).

 2. He felt compassion (Matt. 15:32; 14:14; 20:34; Mk. 1:41; Lk. 7:13; Mk. 6:34).

 3. Became angry (Mk. 3:5; 10:14; Jn. 11:33, 38).

 4. Felt joy (Jn. 15:11; 17:13; Heb. 12:2; Lk. 10:21).

 5. Grieved (Mk. 3:5; 7:34; Lk. 19:41; Matt. 26:37-38).

 6. Experienced agony (Lk. 22:44).

 7. Such emotions are not uniquely human, for deity also experiences such. But in these

 contexts they attest to Jesus’ humanity.

II. While Jesus is flesh He is sinless flesh (Heb. 4:15).

 A. “He was tempted in all things as we are, yet without sin” (Heb. 4:15).

 B. 1 Pet. 2:22 says, He “committed no sin, nor was any deceit found in His mouth.”

 C. He asked, “Which one of you convicts Me of sin?” (Jn. 8:46).

 D. 2 Cor. 5:21 says, He “knew no sin.”

 E. We might reason that since Jesus was flesh he must have sinned, since all human beings

 do sin (Rom. 3:23) or that he was less than human since he did not sin. But Scripture

 presents him as the exception.

 F. Sin is not natural to human beings.

 1. It was never part of God’s design for man to sin.

 2. Man is capable of resisting temptation and sin. It is possible for us not to sin. Indeed

 we are all successful sometimes.

 G. If Jesus was not sinless he cannot be an acceptable sacrifice for sin.

 1. We were redeemed with the precious blood, a lamb unblemished and spotless, the

 blood of Christ (1 Pet. 1:19).

 2. Heb. 9:14 speaks of Christ offering himself without blemish.

III. Jesus is human flesh, but sinless human flesh. Heb. 2:14ff says this qualifies him to serve God’s purpose in a special way.

 A. Through his death He renders the devil powerless and frees those who are subject to

 the slavery of death.

 1. Only a real person with a real human body could sacrifice his life and suffer death.

 2. Jesus was raised bodily and opened the way for us to be raised (1 Cor. 15:12-19, 21)

 B. He gives help to the seed of Abraham.

 1. Jesus has joined us in our humanness and so brings help to humans.

 2. Our help comes from the one who became flesh and died for our forgiveness.

 D. He is a merciful and faithful high priest.

 1. Making propitiation for sins.

 2. Aiding those who are tempted.

Conclusion:

1. If Jesus did not become flesh and blood he could not conquer death and overcome its power.

2. If Jesus did not become flesh he could not give help to the seed of Abraham.

3. If Jesus did not become flesh he could not serve effectively as our High Priest.

4. Scripture teaches that he became man and dwelt among us for our benefit.