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WHY THE SAVIOUR HAD TO BECOME A HUMAN BEING

A STUDY OF 1 JOHN
NUMBER 28
1 JOHN 4:2-3

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1 JOHN 4:2-3 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

The word "Beloved" is the marker for this chapter. This word "Beloved" begins verse 1 and verse 7 and verse 11. In verses 1 through 6 we have the danger to love. In verses 8 through 10 we have the dynamics of love. In verses 11-21 we have the production of love.

1 JOHN 4:2 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:" The word anti-Christ means two things. It means instead of Christ and it means against Christ. Anti-Christ is used to designate one person, the chief one who is against Christ. But it also is used to designate many who are against Christ in the Church Age. In fact, we have had and will have many more anti-Christ during the Church Age. There will be one chief anti-Christ during the Tribulation.

The word "hereby" is from en touto and should be translated "In this" or "By this." Next we have the present, active, imperative of ginosko and this means to know from study. It should be translated "Keep on knowing." This is a command. Doctrine learned must be transferred from the mind into the human spirit and from the human spirit it can be applied to experience. Next we have the words "The Spirit of God" and it should be translated "The Spirit from God." It is a genitive of source and it means The Holy Spirit comes from God.

Spirit Refers To Pastor

This next expression "Every spirit" does not refer to The Holy Spirit but rather to every pastor, every pastor-teacher. It is referring to those who communicate the gospel to you. A pastor cannot teach from "gnosis" which refers to that which is in his mind, but he must teach from epignosis and this is the truth which is in his human spirit.

Be Definite And Certain

For teaching to be effective it must be certain and sure. Truth is dogmatic and it must of necessity be this way. Jesus said, "I am the way, the truth, and the life." Now that is what we call dogmatic teaching and all true material must be presented in this fashion. In other words, doctrine is absolute. Doctrine is from God, and God is an absolute. Therefore, must we teach doctrine in a dogmatic fashion? Here in this verse the pastor is called "spirit." Next we have "that confesseth" and this word is from homologeō and this means to name, to recognize, to acknowledge. Many people have adopted a false idea about confession, but this word makes it clear for us. Many people believe that in order to be forgiven of sins, you must be very sorry for them, you must agonize over them, you must have real penitence in your heart and then, once you turn from the sins, you will be forgiven. If that were true, then you would be the one who did most of the work for the sins being forgiven and God would just tack his little bit on at the very end. But that is not true. At the cross, Christ did it all, he paid for our every sin. All the work was his and forgiveness is a grace

act. We can do nothing but name our sins and he does all the rest in forgiving them. When you come to God to have your sins forgiven, how you feel about them is inconsequential. The thing that counts is how God feels about sin.

The Humanity Of Christ

Next we have in this verse "That Jesus Christ is come in the flesh." The confession of this great doctrine is the fact being emphasized in this verse. The pastor who teaches this truth gives evidence that at that point he is teaching according to the truth of God. Jesus is the human name for Christ, and refers to his humanity. Christ is the name that gives emphasis to his appointment, his commission. Next we have the perfect, active, participle of eleuthomai which means "is come." This is a reference to the certainty of his first advent. The first advent had occurred with the result that it continues forever. Christ came in the flesh to take our place and to pay for our sins. The participle indicates that this is a law and it means Christ had to become a human. Not only is Christ the Son of God, but in order to be our Saviour, he had to become true humanity.

The Necessity For Christ's Humanity

It was absolutely necessary for Christ to come to this earth in human form. Sovereignty cannot die, and if Christ were to go to that cross and die for our sin, it was necessary that he become a human. This, therefore, calls for the Virgin Birth, and this is exactly what we have. He was born minus an old sin nature and during the time of his life on earth, he never committed an act of sin.

2 CORINTHIANS 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Christ was the only member of the human race who was ever born trichotomous. Adam and Eve were created with body, soul and spirit, but Christ was born that way. When Adam sinned (and he did it with full understanding of his act) he blacked out his human spirit and got an old sin nature. Eve also got an old sin nature from her act of sin, but she didn't understand the full implication of her act. Therefore, though she became a sinner, though she was in the transgression, God held Adam responsible for sin, and therefore, the old sin nature is passed down into the human race through the seed of the man, not through the seed of the woman. But Christ was born body, soul and spirit, minus the old sin nature. Therefore, when we believe in Christ, we become trichotomous but we also retain our old sin nature. We will have this old sin nature until we die, but once we die and get our resurrection body, we will stand before the judgment seat of Christ to be cleansed and the old sin nature will be taken away from us.

"In the flesh" describes the humanity of Christ. No minister can be accurate in his teaching unless he understands the humanity of Christ, and for four reasons.

FOUR REASONS FOR THE HUMANITY OF CHRIST

1. SAVIOURHOOD

Jesus Christ had to become a man in order to be our Saviour. Hebrews 2:14-15 and Phil. 2:5-8 both teach this very clearly.

In Hebrews 2:14 we have the expression "Part of the same." It says he took "part of the same" for it means he took on humanity minus the old sin nature. In Phil. 2 we read, "Be found in the fashion of a man." So Jesus Christ had to become a man in order to die, and he had to die in order to be our Saviour.

2. MEDIATORSHIP.

We pick this doctrine up first way back in the Book of Job. In Job we discover that Job knew enough about God to know that he was perfect, and Job realized that a perfect man couldn't have relationship with a perfect God.

JOB 9:32-33 "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both."

The word "daysman" means "mediator." That daysman was Christ and he was the only one who could mediate the difference between a perfect God and a sinful man. But to do this, he had to become a man.

1 TIMOTHY 2:5-6 "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."

Here in this passage Paul says that there is one God in essence but there are three Gods in personality. The one mediator between God and man is Jesus Christ. There never was a time when Jesus was not God, but there was a time when he had to become man so he could go to the cross and die.

3. PRIESTHOOD.

In Hebrews 7 we read that in order for a human to be a priest, he had to be a man. Christ is our great High Priest and in order to function as our priest, he had to become a man.

HEBREWS 10:5 "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:"

To be a priest, he had to have a body.

HEBREWS 10:10 "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

He had to have a body in order to die on the cross.

4. KINGSHIP.

Jesus is King but in order to sit on David's throne, he had to become a man. He is the King of Israel and in order to be king he had to become a man. In 2 Samuel 7:8-16, we have the story of how David became King by the grace of God. This passage in

2 Samuel tells us David became the king of Israel by God's grace

2 SAMUEL 7:10 "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,"

In this verse God says that he will plant Israel in their land and they will move no more.

2 SAMUEL 7:16 "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever."

In this verse we learn that the greater son of David is Jesus Christ and that he will occupy David's throne forever. Please notice that it is to last forever.

PSALM 89:27-29 "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."

These words are spoken of none other than Jesus Christ.

Now these are the four reasons why Christ had to become a man in order to fulfill his mission here on this earth. This verse is therefore a command to the pastor-teacher to know the accurate doctrine about Jesus Christ so he can teach it to others.

Next in this verse 1 John 4:2, we have "is" and this is a present, active, indicative of eimi and it means he has always been, is now, and will always be the Son of God. The words ek Theos means "out from the source of God."

1 JOHN 4:3 "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ whereof ye have heard that it should come; and even now already is it in the world." This verse now introduces us to a pastor who is a false teacher. Every pastor that confesses that Jesus Christ is not the Son of God teaches falsehood. We have again the present, active, participle of homologeō, the very same form of the word used in verse 2. But this verse has a negative in it and the words "Christ is come in the flesh" are not in the Greek, but if you will read the verse without that phrase in it, you will see it is not necessary for this to be repeated. The one who contends that Jesus did not come in the flesh, this verse says he is anti-Christ. It says, "This one keeps on being the anti-Christ."

1 John 2:18-25 tells us that there are many anti-Christ during the Church Age. Then in the Tribulation we know from 2 Thess. 2:3-12 there will be one main anti-Christ and he is the dictator of the Revived Roman Empire. So the principle that is presented in this verse is this--any pastor-teacher who does not properly present the God-man, the human and divine Jesus Christ, he is part of the anti-Christ force in the world. The word is "is" and this is the present, active, indicative of eimi and means he keeps on being anti-Christ. The words "wherefore ye have heard" is the perfect, active, indicative of akouo and this refers to the permanent truth they had heard about the anti-Christ. "That it should come" is referring to the final anti-Christ who will come in the middle of the Tribulation. This is the coming anti-Christ of 2 Thess. 2. "And even now already is in the world" is a reference to the many anti-Christ forces that we find everywhere in the world during the Church Age.

Yes, indeed, Christ had to become a man in order to be our Saviour. But he came all the way down from his glory and took upon himself the form of a man, just so he could go to the cross for us. He did it for us and this is the only way whereby we could be saved.