

The Man
Christ
Jesus.

"Forasmuch as the children were partakers of blood and flesh, He also Himself likewise took part in the same."—*Heb. ii. 14.*

TRACT DEPOT:
373 ELIZABETH STREET,
SYDNEY,

One Penny.

THE MAN CHRIST JESUS.

IN the first few chapters of Hebrews, the Spirit of God gives a wonderful exhibition of God and Man in one Person, the blessed Man Christ Jesus. May we with bowed heart and foot unshod move amid the records of this Holy Mystery!

Chapter one presents Him as essentially One in the Being of the Godhead; and eternally in relationship in the trinity of the Persons; that is, He is essentially God; and in Person eternally THE LOGOS; THE SON. The glory of the Person of our Lord, as God the Son, is jealously guarded by God the Holy Spirit here in every way.

This accepted, turn we to the proofs of the reality of His Holy human nature and personality. The Son of chapter one, becomes the Jesus of chapter two, Who being made a little lower than the angels

for the suffering of death, is now crowned with glory and beauty. To fulfil God's counsels the Son took part in blood and flesh, entering thus upon a pathway involving the settlement of many broken responsibilities, every one of which opened up an avenue that led Him directly into death, in order to deliverance and glory for His own. The absolute perfection and glory of His Person as Son with the true personality and sinlessness of His humanity are necessary to this, or the accomplishment of such results could not be attained. Hence He became true Man; body, soul and spirit.

But in this the Son did not change His Person, though in infinite grace He took human nature into unity with Himself, thenceforth inseparably one. It is the same Person though uniting in Himself both Godhead and Holy Manhood. Born in Bethlehem Ephratah, His goings forth are from of old, from eternity (Micah v. 2). All the purposes of God are based upon the death of this blessed One, Whom we now see in glory, Christ Jesus, Himself Man.

Let us notice first:—

FOUR MAIN REASONS FOR HIS DEATH.

Jesus was made a little lower than the angels for the suffering of death that He by the grace of God might taste death for everything, over which He was to rule (v. 9). Here death is the basis of His universal dominion.

Then; "It became Him for Whom are all things, and by Whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings" (v. 10). This the Majesty of God the Creator demanded and it is He Who perfects Jesus the Son in this way, putting Him through sufferings which ended in death. Upon this basis alone could the sons be brought to glory. By the same means also are they sanctified.

Again, The power of the devil must be annulled and the children delivered, who through the fear of death were held by him in bondage. To accomplish this He voluntarily took part in blood and flesh of which they were partakers; they in a way which subjected them to death and

its fear; He in a way that enabled Him by death to deliver them (v. 14). Now the devil had power to claim the sinner in death, but when, as allowed of God, he involved the Holy Jesus in death, then by death, his own weapon, his power was broken; and the Son of Man now holds the keys of death and Hades.

Further, By His death He made propitiation for the sins of the people (v. 17). In this way He made full provision for them in the wilderness, as in Numbers xix. that He might be a merciful and faithful High Priest. For having Himself suffered being tempted, He is able also to succour them that are tempted.

By nothing but His death could God righteously accomplish these purposes for His own. God Himself tells us, "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood which maketh atonement for the soul" (Lev. xvii. 11). This is typically the blood of Jesus, for His blood alone can make atonement. It connotes His absolute Manhood, with the sinlessness of His humanity

and therefore the value of His blood to satisfy God's claims on man's behalf and to annul the power of the devil. These things could not be accomplished righteously, save upon the basis of the death of Him, Who being God, became true and perfect Man.

But we are not left to assume these things, Scripture distinctly affirms them. It is declared (v. 14) that the Son

TOOK PART IN BLOOD AND FLESH.

The Man Christ Jesus is here portrayed before us, not as an apparition, neither as then in a spiritual body (though now He is), but in a body of which the blood was the life in Him then, as truly as in the children now. He had become truly Man, a babe born of a woman, though the Son,—“That holy thing that shall be born of thee shall be called the Son of God” (Lu. i. 35).

Unlike Adam who was perfect in stature from God's hand, He passed through all the stages of childhood, youth and manhood in the flesh, on to death. Unlike also, in that His

flesh was not simply as the flesh of unfallen Adam, immaculate, without stain of sin and innocent; immaculate it was indeed but it was also impeccable and could never become sinful as fallen Adam's. The Son took upon Himself the body prepared for Him, capable of and subjected to suffering even to death itself. Yet while death *claimed* every scion of the first race, it had *no* claim on Him nor could His Holy body see corruption. On the contrary, His death was by grace and voluntary; therefore by it He annulled the devil's power, delivering the children from its bondage.

But in order that His blood should be efficacious to make atonement for the soul, He must have a true human soul and spirit Himself, and Scripture is not silent as to these. "His SOUL was not left in Hades, neither did His FLESH see corruption" (Acts ii. 31). His SPIRIT a true human spirit, was committed to the Father (Lu. xxiii. 46); an awful *reality* to Him amid the agonies of Calvary was this! Not the taking up "an expression suited to the position in which He then

was." A monstrous thought! making it *fictitious*. Assuredly where this is allowed, "there is death in the pot."

It will be seen at once that all this is not a mere question of *condition*, still less of office or function. BEING and NATURE is not condition. If the Holy Son took Holy human nature into unity with Himself, this is not change of condition. It is however absolutely necessary that the nature He took part in should be true human nature, with its individuality in a true human *soul*; which being united to the Son, henceforth enters into His personality. In like manner was His human spirit united to the Son. But the Godhead *superseded* neither His soul nor His spirit, or Christ had not been true Man, any more than if His body had been an apparition and not one of blood and flesh.

Faith adoringly accepts the Scriptures which describe,—not "an official Name," but—the incomprehensible mystery of His Person, without raising the question of human inquisitiveness—How? As—"No man hath ascended up to

heaven but He that came down from heaven, even the Son of Man which is in heaven" (Jno. iii. 13). And, "What and if you shall see the Son of Man ascend up where He was before" (Jno. vi. 62). This is "Jesus Christ come in flesh," Who is confessed by every spirit which is of God (I. Jno. iv. 2). This is the Great Mystery of godliness! God was manifest in flesh!

Returning now to verses 11-13, we have emphatically presented:--

OUR LORD'S HUMAN PERSONALITY.

The blessed Person is One; the natures are two, the Divine and the Human united in the one Person, nor can they be divided; while the personality is both Divine and Human, though neither without the other, yet unconfused. He is the Divine Man! In these verses we listen to the Man Christ Jesus, and recognize the Godhead breathing through it all. This truth is of all importance, as it is ever the object of Satan's attack.

If the Lord were not personally Man He could not die for men. If

HE had no human soul, no human personality, His blood could not make atonement for the "soul," in which lies the "I" of individuality and responsibility; nor even if He had no true human spirit. In all things He was truly Man; body (that is, blood and flesh), soul and spirit.

In these verses the devil's lie is met in all the simplicity of the truth.

It is "He," Christ Jesus Himself Man, Who sanctifies! "He," Who is not ashamed to call the sanctified from among men, brethren!

He says, "I" will declare thy name unto "My" brethren; in the midst of the church will "I" sing praise unto Thee.

Again, "I" will put "My" trust in Him!

Yet again, Behold "I" and the children which God hath given "Me."

Blessedly simple and easy to faith is this. It is Man here Who puts His trust in God; Who has brethren; Who sings God's praise. Why, if He had no human personality does he say "I"; "My"; "Me"? Or

How can it be said of Him "He" that sanctifieth? Or "He" calls them brethren?

Nowhere is the incarnation more plainly spoken of and the reality of His Manhood is as plainly affirmed. But this, though without it all were a myth and our faith in vain, is not in itself enough, for no mere man could make atonement; He was eternally Son also, or all would again be ineffectual. Scripture declares, God sent "His own Son in the likeness of sinful flesh" that He might be "a Sacrifice for sin" (Rom. viii. 3). Hence His blood-shedding is of infinite value; enabling God to accomplish all His purposes. Such is the Man Christ Jesus with the two natures. Very God! Very Man!

But we have more details still in our chapter. Having so very really taken hold of the seed of Abraham (v. 17), it behoved Him to be:—

MADE LIKE UNTO HIS BRETHREN.

This is in order to Priesthood. He accepted the obligation to endure the result of the sin of others, passing through sufferings being

tempted even to death in which He made propitiation, that He might know how to succour them that are tempted. In His life and service He was conscious in Himself from very sympathy of all the ruin and misery that sin entailed, by seeing its effect upon others; and though none of the corrupting effects of sin ever passed upon His Holy body, whether in life or in death; yet, "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). He sighed when He healed; wept with the bereaved sisters; groaned when He raised the dead; knowing that these works of power involved His own death. This made Him the Man of sorrows and acquainted with grief! This bowed His form and marred His visage!

Apart Himself from all that which involved the fall, He in grace took part in that which the fall involved. Like unto His brethren in the circumstances and ruin of the fall, like them in all difficulties and exigencies, in all needs and privations. In this way He endured circumstances which created experiences that enabled Him to sympathize with His people, when they should be brought

into like circumstances as the result of their own sins.

Once allow the thought of sin in any way in connection with the blessed Lord Jesus Christ, save as being "made sin," or as "bearing our sins in His own body on the tree," and all truth is surrendered. His Holy body was without sin, His human soul and spirit clear of all defilement even in thought. Infinitely pure and Holy He came from God; and He went back to God as stainless as He came forth from Him (Jno. xiii. 3).

Passing on to Chapter iv. 15. we see that as He was in all things made like unto His brethren, so was He:—

IN ALL THINGS TEMPTED LIKE THEM.

Here the Holy Spirit vigilantly guards in words unmistakable the glory of the sinless One. In all His temptations during His sojourn here, He was as absolutely "sin apart," as when He shall appear the second time, "sin apart" unto salvation (Ch. ix. 28). Pure within and without; the Divine Man; He was in

Being sinless; in flesh Holy; in soul and spirit stainless! The words "sin apart" (choris amartias) appear only in these two passages in the New Testament though supposed everywhere in connection with the Lord Jesus. Without them all the glory of His Person would be vitiated.

All the temptations of our Lord were from without; the devil could not get at His mind to tempt Him from within. No unholy lust was in Him, nor did He desire anything but God's will, yet the devil assailed Him from without in every way; temptations for the body, for the soul and for the spirit; the desires of the flesh, of the mind and the pride of life were all used against Him. This is illustrated in the beginning of His ministry in the wilderness. There the Lord overcame by the Word of God; as the girdle of truth, the shield of faith and the sword of the Spirit; by obedience, confidence and resistance.* It is written! was enough. All the temptations were

Note.—* See "Christ's Temptations and Victory." Tract Depôt, 373 Elizabeth Street, Sydney.

“sin apart”! But the blessed One suffered being tempted.

After a time of respite from such personal temptations, Satan returned in Gethsemane with the power of death in his hand. These special sufferings are referred to in Ch. v. 7. There, though Son, yet:—

LEARNED HE OBEDIENCE BY THE
THINGS HE SUFFERED.

In the days of His flesh He offered up prayers and supplications with strong crying and tears, to Him that was able to save Him out of death. It was man's hour and the power of darkness; these were arrayed against the Holy One. Did He not feel it? Listen to His cry, “O My Father, if it be possible let this cup pass from Me.” And here yet another glory shines out in the humbled One. Even in this terrible hour He held Himself at the disposal of Him Whose will He had come to do. The only Man Who ever had a *will* of His own, He was the only Man Who never exercised His own will. Not that He ever gave it up as we may do, by grace,

because our will is contrary to God's; but being always in the current of the Father's will, He moved ever in accordance with that will. "I seek not mine own will but the will of the Father that sent Me" (Jno. v. 30). His will was in itself right, yet He never acted because it was His own will but because it was the Father's.

Yet He had not been true Man if He had not given expression to His horror at the cup which was here presented to Him, but He immediately adds, "Nevertheless not as I will but as thou wilt" (Matt. xxvi. 39). Then having gone through it with the Father, accepting all that lay before Him—far more than man or Satan knew—and, prepared when the enemy came, He said calmly:—"The cup which My Father hath given Me shall I not drink it?" (Jno. xviii. 11). In this spirit He waited patiently upon Jehovah and being heard for His piety, was brought up out of the horrible pit with a new song in His mouth; even praise to *our* God. Happy they who are made meet to join that song! This

temptation was also personally "sin apart," though it led immediately to His being "made sin"; to "bearing our sins." Then, perfected, He became the Author of eternal salvation to all those who obey Him.

Amid such scenes was the reality of our Lord's human personality proved. Betrayed! Denied! Forsaken! In agony under the pressure of sin, of death, of judgment appalling! His Holy human soul poured itself out to God. Blessed be the God Who heard Him when He cried! Returning from the fight, He ascended on high, where He is saluted publicly in heaven, High Priest for ever after the order of Melchizedec.

Attempting nothing in explanation and without enquiring beyond what is written; may our hearts bow and adore! "No man knoweth the Son but the Father."

G.J.S.

By the same.

THE DIVINE AND ETERNAL SONSHIP OF
OUR LORD JESUS CHRIST.

THE SANCTUARY.

MELCHISEDEC, THE CROWNED PRIEST.

MILLENNIAL DAWN, WHAT IS IT?