

# Scriptural Truths

## E-Mail Meditations

The Lord Will Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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### Jesus The Man and Schematics On His Coming

#### Introduction

When the apostle Paul wrote to the saints at Corinth he penned the words, “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor” (2 Cor. 8:9). Encapsulated in the word “became” are the closely connected truths of the condescension and incarnation of the Lord. Reviewing the New Testament we read that the Lord “was made”. In this we must be exceedingly careful about the clause “was made”. It does not imply any coercing by the Father, or that His coming was the result of an insistence or demand of God. That which made Him be “made” was the irresistible power of His compelling love, the fidelity to His promise (Titus 1.2), and the constraining burden to glorify God. Christ was made:

Scripture	Reference	Aspect of Christ
But when the fulness of the time was come, God sent forth his Son, made of a woman.	Gal. 4:4	Incarnation
Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.	Rom. 1:3	Designation
Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.	Heb. 2:17	Identification
But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:	Phil. 2:7	Humiliation
Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:	Gal. 3:13	Substitution
But when the fulness of the time was come, God sent forth his Son . . . made under the law.	Gal. 4:4	Obligation
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.	2 Cor. 5:21	Reconciliation

Scripture	Reference	Aspect of Christ
Saluted by God as High Priest after the order of Melchisedec	Heb. 5:6	Initiation
Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.	Acts 2:36	Glorification

His was and is (unlike ours) a body uncontaminated by the law of sin and death (Rom. 8:2). Furthermore, “He knew no sin” (2 Cor. 5:21), “He did no sin” (1 Pet. 2:22), and after all the temptations he was still “without sin” (Heb. 4:15), and “in Him is no sin” (1 Jn. 3:5). His body is unique in that there was no biological male involved. It was a work of the Holy Spirit (Matt. 1:20). Adam was made without a woman (Gen. 2:7); Isaac was conceived by a barren woman as was Samuel (Gen. 25:21; 1 Sam. 1:1:5). His body was a work of God, by Mary, who had never known a man (Lk. 1:34). Interestingly, the womb of Mary was a womb in which no baby had lain before, and in death, He was laid in a tomb where nobody had ever lain (Lk. 23:53; Jn. 19:41). The Lord was her firstborn son (Matt. 1:25; Lk. 2:7).

Hebrews 2:14 makes it clear that while the Lord was a real human being, yet He was not just a human being. Using the expression “took part” indicates that He took/became/added to Himself something that He never was before. The Psalmist will endorse the same truth; for while Dr. Luke will be used to pen some 2500 words to give evidence of the reality of the child being a genuine human being, yet the psalmist will show that He was no ordinary baby. Holy is the privilege of being grasped by the fact that the transcendent God has become localized, has not only entered this world to have the appearance of a man, but to be the perfect man and perfectly man.

### The Man Jesus

- 1) Since man is a tripartite being having spirit, soul and body (1 Thess. 5:23), then it is evident that for the Lord to be truly man He must have the same constitutional parts. Praise God, that lovely individual who walked the streets of Galilee had:
  - a) A body:
    - i) “This is my body” (Matt. 26:26)
    - ii) “That he might take away the body of Jesus” (Jn. 19:38)
    - iii) “Then took they the body of Jesus” (Jn. 19:40)
    - iv) “Where the body of Jesus had lain” (Jn. 20:12)
    - v) “A body hast Thou prepared me” (Heb. 10:5)
  - b) A soul:
    - i) When in Gethsemane, “My soul is exceeding sorrowful unto death” (Mk. 14:34)
    - ii) “Now is my soul troubled” (Jn. 12:27)
    - iii) Who can forget the writings of the ancient prophet, “poured out His soul unto death” (Isa. 53:12)
  - c) A spirit:
    - i) “The child grew, and . . . strong in spirit” (Lk. 2:40)
    - ii) In the synagogue, “Jesus perceived in His spirit that they so reasoned” (Mk. 2:8)
    - iii) “And He sighed deeply in His spirit” (Mk. 8:12)
    - iv) “In that hour Jesus rejoiced in His spirit” (Lk. 10:21)
    - v) When on the cross: “Father, into thy hands I commend my spirit” (Lk. 23:46)
    - vi) “When Jesus therefore saw her weeping . . . He groaned in the spirit” (Jn. 11:33)
- 2) Because the Lord is a human being, while here that is how the majority of people saw Him. He was spoken of as a man by:
  - a) The disciples: “What manner of man is this, that even the winds and the sea obey Him!” (Matt. 8:27)
  - b) The scribes: “This man blasphemeth” (Matt. 9:3)
  - c) The Pharisees and Scribes: “This man receiveth sinners, and eateth with them” (Lk. 15:2)
  - d) Pilate: “Ye have brought this man . . . I have found no fault in this man” (Lk. 23:14)
  - e) John Baptist: “After me cometh a man which is preferred before me” (Jn. 1:30)
  - f) The Samaritan woman: “Come, see a man, which told me all things that ever I did” (Jn. 4:29)
  - g) Pilate’s wife: “Have thou nothing to do with that just man” (Matt. 27:19)
  - h) Peter: “A man approved of God among you by miracles” (Acts 2:22)

- 3) He was a man not because He left the glories of Heaven but because He added to himself humanity, yet in so doing, He came down. This leads to the questions:
- a) Who did He come down from:

<p><b>Christ came from God</b></p>	<ol style="list-style-type: none"> <li>1. The confession of Nicodemus             <ol style="list-style-type: none"> <li>a) “The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (Jn. 3:2)</li> </ol> </li> <li>2. The witness of John             <ol style="list-style-type: none"> <li>a) “Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me” (Jn. 8:42)</li> <li>b) “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God” (Jn. 13:3)</li> </ol> </li> </ol>
<p><b>Jesus came from the Father</b></p>	<p>“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father” (Jn. 16:28)</p>
<p><b>Christ came down from Heaven</b></p>	<p><b>“And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven” (Jn. 3:13)</b></p> <ol style="list-style-type: none"> <li>1. This is not in chronological order, for then it would be, came down, ascended, and in heaven.</li> <li>2. No man ascended, that is “went up” to heaven and carries the idea of personal activity. Elijah and Enoch were taken up or translated, but never of their own activity went up.             <ol style="list-style-type: none"> <li>a) Satan (in type) tried to ascend (Isa. 14:12).</li> </ol> </li> <li>3. He came down, with the intimate knowledge of the truths of God, truths that no earthly mind can naturally know or understand, irrespective of standing.</li> <li>4. He then came down from heaven as the revealer of divine truth:             <ol style="list-style-type: none"> <li>a) The need for the Lord to reveal that due to the confusion man lived in. (Job 23:3)</li> <li>b) As the fulfillment of Joseph (Gen. 41:45) Zaphnath-paaneah, the revealer of secrets, divine truths. (Jn. 3:12)</li> <li>c) He not only revealed truth, but He was the truth (Jn. 14:6)</li> </ol> </li> </ol> <p><b>“For I came down from heaven, not to do mine own will, but the will of him that sent me” (Jn. 6:38, 41, 42, 51, 58)</b></p> <ol style="list-style-type: none"> <li>1. The background             <ol style="list-style-type: none"> <li>a) The Lord had provided bread for the 5000, as a sign (Jn. 6:10). In Greek John calls the miracles “signs” (Jn. 6:30).</li> <li>b) The people come the next day for easy bread (Jn. 6:26).</li> </ol> </li> <li>2. The contrast between Manna and Christ             <ol style="list-style-type: none"> <li>a) Manna did not give spiritual life, Christ is the Bread of Life (v. 35).</li> <li>b) Manna was a type, Christ is the True Bread (v. 32).</li> <li>c) Manna was parochial, Christ is for the world.</li> <li>d) Manna could not maintain a spiritual relationship, Christ can for us.</li> <li>e) Manna could not sustain physical life, Christ gives eternal life.</li> </ol> </li> </ol>

	<p>4. The beauty of the Lord is seen in His coming from Heaven to:</p> <ol style="list-style-type: none"> <li>Fill the hungry with good things in perpetuity.</li> <li>To satisfy the human heart.</li> <li>Lift man's vision beyond the box of temporal and time.</li> <li>Do that which the law could never do.</li> </ol>
<p><b>Christ came from above</b></p>	<p><b>“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all” (Jn. 3:31)</b></p> <ol style="list-style-type: none"> <li>The apparent contradiction, cometh from above is above all.       <ol style="list-style-type: none"> <li>Christ is above all other men.</li> </ol> </li> <li>The background:       <ol style="list-style-type: none"> <li>John and Christ baptizing (v. 22-23).</li> <li>The question of cleansing (v. 25).</li> <li>The matter of the younger man getting more of an audience (v. 26).</li> </ol> </li> <li>The response of John:       <ol style="list-style-type: none"> <li>His humility (vs. 27-31).</li> <li>His recognition that all that anyone had comes from God (v. 27).</li> </ol> </li> <li>The beauty of the grace of the Lord (Jn. 4:3).       <ol style="list-style-type: none"> <li>He who was above all, leaves.</li> <li>Rather than give opportunity for discord, the greater leaves (v. 25).</li> <li>Rather than give opportunity for jealousy, the greater leaves (v. 26).</li> </ol> </li> <li>The contrast between John and the Lord:       <ol style="list-style-type: none"> <li>John the messenger, Christ is the Messiah - distinction in offices</li> <li>John from the earth, Christ from above - distinction in source</li> <li>John the friend, Christ the Bridegroom - distinction in relationship</li> <li>John decreases, Christ increases - distinction in outcome</li> <li>John the servant, Christ the Son - distinction in position</li> </ol> </li> </ol>

Low ought our hearts to bow in wondering worship as we muse on:

- The One who being in the form of God was found in the form of a servant - the wonder of His Person.
- The One who swaddled the earth was himself swaddled on earth - the wonder of His condescension.
- The one who formed the light had His form marred more than any man - the wonder of His humiliation.

Veiled in flesh the Godhead see  
 Hail incarnate deity  
 Pleased with a man as man to dwell  
 Jesus our Emmanuel  
 Hark the Herald Angels sing  
 Glory to the newborn king.

. . . . Rowan Jennings

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