



Bible Student's Notebook™

The Herald of His Grace

Volume XIV
Issue 336

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

The Man Christ Jesus

by — Arthur P. Adams (1845-1925)

*For there is one God, and one Mediator between God and men,
the Man Christ Jesus (I Timothy 2:5).*

The orthodox doctrine – that Christ the Son is absolutely God the Father, in the language of the creeds, “the very unoriginated God” – is not only absurd, self-contradictory and unscriptural, but it is confusing, misleading and discouraging to the soul seeking after God.



There was of course something about Him remarkable and extraordinary, different from other boys; he was,

Filled with wisdom, and the grace of God was upon Him (Luke 2:40).

Christ was human, “made of a woman” (Galatians 4:4), brought into the world like every other human being. We have seen also that the life of Christ was one of suffering, deprivation and loneliness; He was truly “*a man of sorrows and acquainted with grief*” (Isaiah 53:3).

Yet there was nothing in this to prevent Him from entering fully into all of the experiences of the infancy, childhood and youth of humankind.

Thus also in Christ’s ministry we find the human element most prominent. In referring to Himself, Christ almost always styles Himself the “*Son of Man*” – four times He calls Himself the “*Son of God*,” while eighty times He takes to Himself the name, “*Son of Man*.”

Now let us notice further, step by step, His nature and life, according to Scripture, that we may note how in every particular and detail He was indeed the “*Son of Man*.”

He was weak and feeble like every mortal. Christ said,

We may be sure, from many and the plainest Scriptures, that Christ was really human, especially from Hebrews 2:14-18.

I can of Mine Own Self do nothing (John 5:30; cf. 8:28).

Forasmuch as the children are partakers of flesh and blood He Himself likewise took part of the same; wherefore it behooved Him [i.e., He was obliged] in all things 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; for in that He Himself hath suffered, being tempted, He is able to succor them that are tempted.

Perhaps someone says, “Did not Christ perform wonderful miracles? Did He not cure all manner of diseases, cast out devils, command the elements, walk on the water, and raise the dead? Were these the works of a poor, weak man?”

Now see all of this exemplified in His life. The Gospels speak of His childhood just as you might speak of the childhood of any human being.

No, these were the works of *God* – not Christ’s works at all, but the works of God, the Father in Christ. He empowered Christ; it was through God’s power alone that Christ performed His mighty works.

(see MAN, page 3061)

Jesus increased in wisdom and stature, and in favor with God and man (Luke 2:52).

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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MAN (continued from front page)

This position may seem strange and very erroneous to some who have not previously thought of this matter. I know that the common idea is that Christ performed His miracles by His Own power; for instance in a little theological work that now lies before me (which the ministers of a certain so-called “evangelical” denomination are required to study), I read,

As man Christ weeps over the grave of Lazarus, as God He raises Him from the dead. As man He Himself suffers and dies; as God He raises His own body from the grave.

Now I do not hesitate to affirm that nothing could be more unscriptural than this; in fact it is just the opposite of the truth. Christ did nothing by His Own power,

The Son can do nothing of Himself (John 5:19).

We are told repeatedly that God raised Christ from the dead,

By His Own power (I Corinthians 6:14).

Jesus never claimed to perform miracles, or to do any work in His Own name or by His Own powers – on the contrary, He expressly disclaims it. He did His mighty works “*by the Spirit of God*” (Matthew 12:28) or “*by the finger of God*” (Luke 11:20), *i.e.*, in plain language, by the power of God (*cf.* Exodus 8:19).

The works that He did were *not* His Own works,

Jesus saith unto them, “My meat is to do the will of Him that sent Me, and to finish His work” (John 4:34).

I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work (John 9:4).

The Father that dwelleth in Me, He doeth the works (John 14:10).

The words He uttered were *not* His Own words,

What He hath seen and heard, that He testifieth; and no man receiveth His testimony (John 3:32).

The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me (John 14:10).

For I have given unto them the words which Thou

gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me (John 17:8).

Jesus always attributed His works to God. For instance, when He cured the demoniac He said to Him,

Return to thine own house and show how great things [not I, but] God hath done unto thee (Luke 8:39).

Jesus knew that it was God dwelling in Him Who did the work, and He thus speaks. Christ in Himself was a weak, feeble man; what He did was by the power of God. He Himself said,

I live by the Father (John 6:57).

Now notice how, in this view, that everything in Christ’s career was of God is still further confirmed. Out of *many* passages that might be cited I will only refer to two.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you as ye yourselves also know (Acts 2:22).

God did the miracles, wonders and signs by Christ.

God anointed Jesus of Nazareth with the Holy Spirit and with power; Who went about doing good, and healing all that were possessed of the devil, for God was with Him; and we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, Whom they slew and hanged on a tree. Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead; and He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead (Acts 10:38-42).

Notice how, in this passage, everything is attributed to God. It was He Who anointed Jesus, Who was able to do mighty deeds, because “*God was with Him*” (Acts 10:38). God raised Him up from the dead, and chose the witnesses of His resurrection and God has ordained Him to be Judge. Here, as everywhere else, we see that “*all things are of God*” (II Corinthians 5:18). This was as true in relation to Jesus as to any other human being. Jesus was as truly “*God’s workmanship*” (Ephesians 2:10) as any other human being. He was “*the beginning of the creation of God*” (Revelation 3:14), “*the first born of every creature*” (Colossians 1:15), God was His Creator, God, and Fa- ►

ther, just as He is *our* Creator, God and Father.

I ascend unto My Father, and your Father; and to My God, and your God (John 20:17).

God brought Him into the world.

He bringeth in the firstbegotten into the world (Hebrews 1:6).

His whole life and work was God-wrought, as we have seen; so His passion and crucifixion, (Acts 2:23; 4:27,28), His resurrection, exaltation and priesthood (Acts 2:24; Philippians 2:9; Hebrews 6:20), His return to judge and reign and deliver the “*whole creation*” (Acts 17:31; Romans 2:16; Psalm 2:8; Daniel 7:1-14; Romans 8:19-20) is all of God, all of God; and this is very wonderful and precious, and shows how fully Christ was identified with the race – how thoroughly he was human. He began on the same plane, and passed through the same process – “*made perfect*” through suffering (Hebrews 5:9) – that man must pass through in order to reach perfection. So thoroughly was He human that He was even under the *curse*.

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” (Galatians 3:13).

He even had to be redeemed like the rest of mankind.

But Christ ... neither by the blood of goats and calves, but by His Own blood He entered in once into the holy place, having obtained eonian redemption (Hebrews 9:11-12).

The addition of the words “*for us*” at the end of this passage in the common version, is another illustration of the “tinkering” process by which the translators, it would seem, sought to help out the meaning; but those words obscure the sense. Christ had first to obtain redemption for Himself before He could redeem others. *God* must first redeem *Him* by “*saving Him out of death*” (Hebrews 5:7) before *He* could redeem *us*.

All things are of God (II Corinthians 5:18).

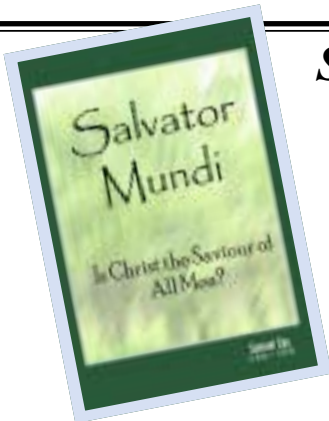
God is the great original Redeemer, redeeming Jesus, the world’s Redeemer, that Jesus might redeem the world; hence, prophetically Jesus is represented as recognizing this fact when the Psalmist makes Him say, as we know He *did* at least partly say,

Into Thine hand I commit My spirit; Thou hast redeemed Me, O LORD GOD of truth (Psalm 31:5; cf. Luke 23:46).

Now we can answer another question that may be asked. How did Christ come off victorious in His trial, when Adam, though he seemed to have had a better opportunity, failed so utterly?

The answer to this question is, again, “*all things are of God.*”

Why did Adam fail? Because it was God’s plan that he *should* fail. Why did Christ succeed? Because it was God’s plan that He *should* succeed. “*The grace of God was upon Him*” (Luke 2:40). God “*made known to Him the ways of life*” (Acts 2:28).



Salvator Mundi: Is Christ the Savior of All Men?

by — Samuel Cox (1826-1893)

(New Enlarged Type Edition) “Salvator Mundi” means “Savior of the World.” First published in 1877, the main object of this book is to encourage those who “faintly trust the larger hope” to commit themselves to it wholly and fearlessly, by showing them that they have ample warrant for it in the Scriptures. Reprint of the 1899 Eleventh Edition.

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Read Isaiah 42:1-12 carefully, comparing it with Matthew 12:18-21, and see how thoroughly Christ's success was of God. God says by the prophet,

Behold My Servant Whom I uphold. I have put My spirit upon Him; He shall bring forth judgment to the Gentiles; He shall bring forth judgment unto truth. He shall not fail (Isaiah 42:1, 2).

Why? Because,

I the LORD have called Thee in righteousness, and will hold Thine hand and will keep Thee, and give Thee for a covenant of the people for a light of the Gentiles (:6).

What for?

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house (:7).

Then Jehovah adds, thus taking all this on Himself,

I am the LORD, that is My name; and My glory will I not give to another, neither My praise to graven images (:8).

Could language frame anything more positive to show that,

God worketh all things after the counsel of His Own will? (Ephesians 1:11).

This was true in the career of His "only begotten Son," as much as in the life of any human being. As we have seen, His birth, trials, sufferings and death were of God, so also His mighty works, victory, exaltation and glory.

It pleased the Lord to bruise Him, He hath put Him to grief (Isaiah 53:10).

It pleased the Father that in Him should all fullness dwell (Colossians 1:19).

He hath highly exalted Him (Philippians 2:9).

Verily, "all things are of God."

Jesus had to pass through a process of growth, instruction and perfecting, just as man must.

He grew in wisdom and in favor with God and man (Luke 2:52).

There were some things He did not know (Mark 13:32), and He had to be instructed. Along with the rest He,

Learned obedience by the things which He suffered (Hebrews 5:8).

He had to pass through a training process,

That He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people (Hebrews 2:17).

Finally He was "perfected through suffering" (Hebrews 2:10),

Being made perfect He became the author of eonian salvation (Hebrews 5:9).

Christ's final sufferings and death were those of a human being. He suffered, just as others have suffered before and since, *i.e.*, so far as the giving up of his natural life was concerned.

The life that Jesus laid down and took up again, according to John 10:17-18, was not His natural, but His pre-existent, divine life. His natural life was "taken" from Him (see Acts 8:33) just as the natural life has again and again been taken from others. He died voluntarily to be sure, and yet he was "put to death" (I Peter 3:18). Paul says "He was crucified through weakness" (II Corinthians 13:4).

All of this shows what a weak, feeble, human being Christ was in *Himself*, though empowered of the Father to perform wonderful miracles, just as we are weak in ourselves, though "mighty through God to the pulling down of strongholds" (II Corinthians 10:4).

Christ's resurrection was of God, and it is also plain that He was raised as a man – a man still even after He had been,

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Romans 1:4).

Resurrected, He was not now the "man of sorrows" (Isaiah 53:3) with "marred visage" (Isaiah 52:14) and corruptible flesh, but the restored, perfected man, "made perfect through suffering" (Hebrews 5:9) and yet He was still a man with "flesh and bones" (Luke 24:39), eating and drinking with His disciples (Acts 10:3), and living in familiar intercourse with them for forty days.

When He ascended and was seated at God's right hand, He was still a man (Luke 22:69; Acts 7:56), and one ►

day He will come again, “*this same Jesus,*” (Acts 1:11) Who was with them during that forty days, “*the man Christ Jesus,*” as it is written,

The Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works (Matthew 16:27).

Thus in His entire career Christ is most thoroughly identified in every particular and detail with man; He is emphatically our “Forerunner,” having passed over, step by step, the same path that every son and daughter of the human race must tread to reach the likeness of God.

As God makes one to “*differ*” from another (I Corinthians 4:7), so He, and He alone, made Jesus to differ from all of the rest of His creation – not in His earthly condition, for in that respect He was “*made like his brethren in all things*” (Hebrews 2:17) – nor does He differ in His perfected state, for we, too, shall be “*made partakers of the divine nature*” (II Peter 1:4) – but God has made Him to differ in *priority* and *rank*, for,

He is before all things and in Him all things hold together (Colossians 1:17).

He is the Head over all things (Ephesians 1:22).

He is the beginning, the first born from the dead, that in all things He might have the pre-eminence (Colossians 1:18).

Therefore unto the Son God saith ... “Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows (Hebrews 1:8-9).

Thus, the pre-eminent Son is as much “*of God*” as all the “*many sons*” are “*His workmanship,*” as it is written,

Of God are ye in Christ Jesus, Who of God is made unto us wisdom, righteousness, sanctification and redemption (I Corinthians 1:30).

Thus we, with Paul the Apostle, must say,

O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor? For of Him, and through Him, and to Him, are all things: to Whom be glory unto the ages. Amen (Romans 11:33-36).

Is not all this most grand and precious? How encouraging and reassuring to every member of Adam’s race! In your struggle with trials, temptations and sins you may walk the same path as the Master. He was weak like you. “*In the days of His flesh*” He knew, as we do, what it was to “*pray and supplicate with strong crying and tears,*” to realize Himself in a “*horrible pit*” of corruption and death, and to be oppressed with “*fear*” and anxiety (Hebrews 5:7-9). He has known, as every believer must know, what it is to endure, to fight, to weep, to pray, to suffer and toil, to agonize and plead as He did in the garden – in short,

To enter into the kingdom of heaven through much tribulation (Acts 14:22).

Furthermore, He was on the same plain that we are: He had to contend with the same things that we do, He depended on the same Almighty Being, that we may bear the same reproach and shame that we must, and all “*for the joy that was set before Him*” (Hebrews 12:2) in “*bringing many sons unto glory*” (Hebrews 2:10), just as Moses “*chose to suffer affliction with the people of God*” (Hebrews 11:25) in order to lead them out of bondage, “*because he had respect unto the recompense of the reward*” (:26).

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Thus Christ's triumph is a pledge of *our* victory: His Father is *our* Father, His God is *our* God (John 20:17), His resources are all ours, "*as He is so are we in the world*" (I John 4:17). Christ had no advantage over us; the same God Who alone delivered Him, "*making known to him the ways of life*" (Acts 2:28), "*saving Him out of death*" (Hebrews 5:7), "*holding His hand and keeping Him*" (Isaiah 42:6), has promised to deliver the *whole creation* from the bondage of corruption (Romans 8:21).

God was in Christ reconciling the world unto Himself (II Corinthians 5:19).

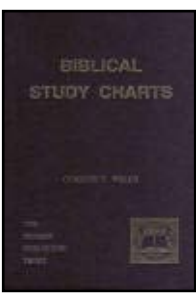
He was the first born of every creature (Colossians 1:15).

He is the pattern man of God's finished creation, and the pledge and promise, under God's hand and seal (John 6:27), of the final exaltation of man to dominion over "*all things*" (Hebrews 2:5-11).

For as in Adam all die, so in Christ shall all be made alive (I Corinthians 15:22).

As by the offence of one judgment came upon all men to condemnation, so by the righteousness of One the free gift came upon all men unto justification of life (Romans 5:18).

Therefore let no man glory in man, "*but he that glorieth, let him glory in the Lord*" (I Corinthians 1:31), for "*all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things*



Biblical Study Charts
 by — Charles Welch (1880-1967)
 (#5330) 523 pages, HB
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to come, all are yours; and ye are Christ's; and Christ is God's" (I Corinthians 3:21-23) and thus, blessed be the dear Father of all (Ephesians 4:6)!

We come again to the same conclusion, "*All things are of God*" (II Corinthians 5:18), "*We are His workmanship*" (Ephesians 2:10), "*He maketh all things*" (Isaiah 44:24) – from Christ, "*the Beginning of the creation of God*" (Revelation 3:14) to the last one delivered from the bondage of corruption.

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last (Isaiah 41:4).

That God may be all in all (I Corinthians 15:28). ■



Thank you for your time and faithfulness. – **TN**

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Thanks so much for your ministry! – **IA**

I appreciate your ministry and your willingness to help me out with my studies. – **PA**

My deep affection goes to you and all others connected with the good work being done in and through you all. – **OH**

I sure do appreciate all the work that you all are doing. It was a prayer answered when I came in contact with you. – **AL**

I thoroughly and truly enjoy reading your materials. – **VA**

Keep up the good words. – **OK**

Thank you so, so much for the stack of tracts/articles. I have been devouring them. They are so lovely and inspiring. I especially love *Life's Extras* by Archibald Rutherford, and it resonates with what Father has been speaking to my heart lately. I have been

(see **MAILBOX**, next page)



MAILBOX (continued from previous page)

taking such joy and comfort in His glorious creation and it causes me to thank Him and praise Him and sing and make melody in my heart, in the midst of ongoing trials, which of course have been lovingly designed by Him!

This journey He has put me on in the last couple of years is so wonderful and glorious, after wandering in a spiritual wilderness (former members of World-wide Church of God) for 40 odd years. We are so nourished by the *Daily Goodies* and your books, etc. God bless you richly. Praise, honour and glory to His wonderful name. – *Australia*

You are an encouragement. . . . Brothers are meant to spur each other on in the faith; but unfortunately this is seldom the case. Keep on keepin' on. – *Canada*

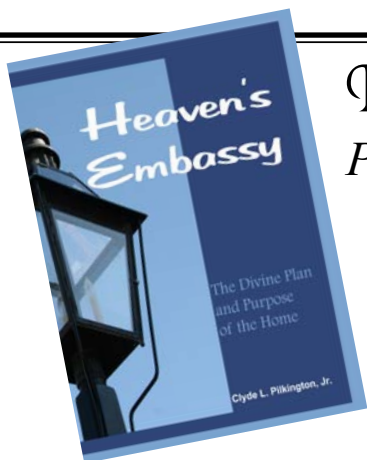
We deeply appreciate Father's feeding us through the many resources online, yours being at the top! – *TN*

Have you considered, lately, the great value of the

Online Articles section of your website? I am having server problems with my internet provider. All of yesterday I couldn't pull up anything from your web page and I was freaking-out! I use it often for references from various articles you have there. It brought to mind how important your body of work is to me and how much I have taken it for granted! I see the *Online Article* section, as a whole, as a "recipe" for understanding Paul's evangel, and each article a specific "ingredient." Where else is found such a significant number of writings from such varied sources having the Christ-given theme of Paul's evangel?

Maybe I'm not alone in forgetting the time and work it takes for you to hunt out these writings. For everyone you choose to use, there must be many that you decide to discard. It must be a laborious task – but a labor of love, I'm sure.

Anyway, as always, thank God for giving you the patience and diligence to do what you must do. – *LA*



Heaven's Embassy – *The Divine Plan & Purpose of the Home*

by – Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it is about one of the most vital scriptural subjects that could ever be addressed.

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The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; and for the

believer, it is the *Embassy of Heaven*. An embassy is "the residence or office of an ambassador." Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "church in thy house." This book doesn't focus upon the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing upon its very nature and *internal* purpose and function.

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