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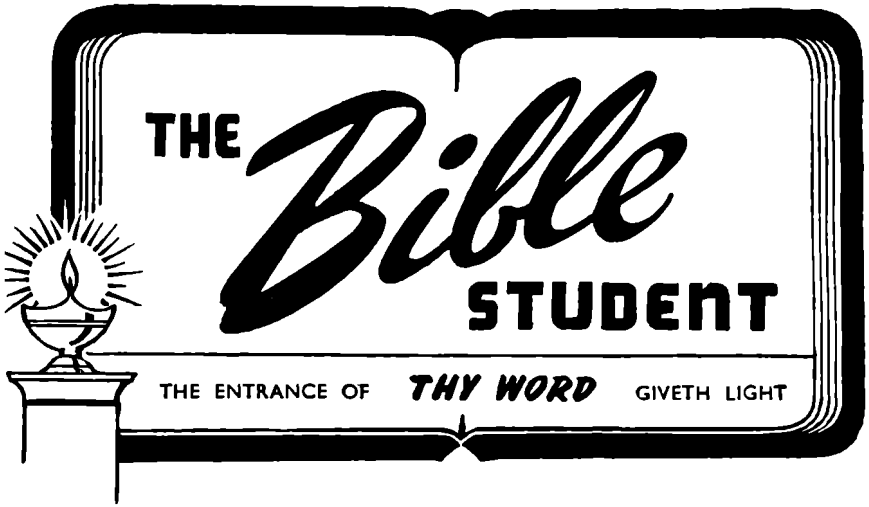
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A table of contents for *The Bible Student* can be found here:

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CONTENTS

THE PROPHECY OF EZEKIEL	105
THE GLORY OF THE UNASHAMED	112
NOTES ON HEBREWS	118
AN EXPOSITORY STUDY OF ST JOHN'S GOSPEL	...	...	...	...	125
'THE HEIGHTS OF THE HILLS ARE HIS'	...	...	...	...	131
BIBLICAL HEBREW WORDS	...	...	...	...	137
THE HUMANITY OF THE LORD JESUS	...	...	...	...	141
SEVEN OLD TESTAMENT FEASTS	...	...	...	...	144
NEW TESTAMENT WORD STUDIES	...	...	...	...	150

Editor: A. McDONALD REDWOOD

possible, for they would share a common ancestral property. On the other the wife was looked on as leaving her own relations on marriage (cf. Ps. 45:10), and without facilities for easy travel the children might often never meet their maternal relatives. That is probably the reason why only marriage with the paternal uncle's wife is prohibited (Lev. 18:14; 20:20); the opportunity for marriage with the maternal uncle's wife would be much less. Doubtless, however, the extension of the prohibition in rabbinic tradition to the latter case as well is entirely in conformity with the spirit of the law.

(To be continued)

THE HUMANITY OF THE LORD JESUS

E. W. ROGERS

The Person of the Lord Jesus Christ, God manifest in flesh, will ever remain inscrutable to us. No man knoweth the Son but the Father. While the Father may be known by those to whom the Son will reveal Him, because He is deity alone, the Son is only knowable by the Father, because in Him are united eternally full and perfect deity and sinless humanity. This implies the co-existence in the one Person of all the attributes of deity and all the sinless corollaries of humanity. How this can be is beyond our understanding. They superficially appear to be mutually contradictory and mutually exclusive each of the other. But the Scriptures reveal these truths, and faith will accept them though reason cannot explain.

In conversation recently with a believer he raised a difficulty as to whether the Lord Jesus possessed a human spirit. He frankly said he could not understand how He could have two spirits. 'God is Spirit', he reminded me, and enquired how then could the Lord Jesus, Who is God, have in addition a human spirit?

We must be careful against arguing in circles or according to human logic. It was this that led to the invention of the unscriptural phrase 'mother of God'. In speaking of the person of the

Lord Jesus we should adhere to what is written: not go beyond it: 'hold fast the form of sound words'.

The reader has but to consult a concordance to see the large number of references to the human spirit of the Lord Jesus. See, for example, Mark 2:8; 8:12; John 11:33; and Luke 23:46.

But, perhaps the most cogent of all is one from John's Gospel, i.e., ch, 19:30, 'He bowed His head and gave up His spirit'. One may ask, what spirit was it that He gave up? Was it His human spirit or was it His deity? This Gospel was written particularly to establish the truth of the deity of the man called Jesus, yet throughout there are clear, indisputable evidences of His true humanity, and this verse suffices, apart from any other, to show indubitably that the One Who hung on the cross was not only Son of God (i.e., deity) but was also Man in every respect, possessor of spirit, soul and body. To say that 'He dismissed His spirit' means He yielded up deity takes us very far from the truth, but to say that He yielded up His human spirit into the care of God is surely what is intended.

The Lord Jesus was 'in all things . . . made *like* unto His brethren'. Note, 'in all things'. We are tripartite: we have 'spirit soul and body' (1 Thess. 5:23). However difficult it might be for us to distinguish between soul and spirit, the word of God can do it (Heb. 4:12). It is erroneous to say that the body and spirit make up the soul. The spirit links man with God; the soul with things around, and has to do with his inner feelings in relation thereto. It follows, therefore, that the Lord Jesus possessed all three. Certainly He had a human body. Clearly He committed His human spirit to the Father. And His human soul was not left in Hades. He spake of all three.

Suppose the suggestion made to the writer were true: ponder what would be involved. We should have no Saviour for He would not be real man. And only Man could die for man. The flesh of the Lord Jesus was not the encasement of deity. In John 1:14 it denotes 'full, perfect and complete humanity'. If it were otherwise it would make the Gospels meaningless, seeing they refer to His human soul and human spirit. Did the writers use phrases which had no substance in fact? Were they mere empty

words? Or, did they mean what they said? They were indubitably not left to their own ideas: they were the Spirit's penmen.

The epistle to the Hebrews speaks much of the humanity of the Lord Jesus. We may pertinently ask, seeing He was tempted in all points like as we are, what of Him was tempted? His deity? That is unthinkable. Then was it merely His body? But matter is not evil, nor has it will or emotions. From whence sprang His prayers and supplications? If we admit that His crying and tears were actions of the body, from whence sprang His petitions to the Father? Are feelings only things that have to do with the body? Seeing that He is able to 'sympathise', or 'be touch'd with the feeling of our infirmities', with what part of His being are such 'feelings' associated? We had always supposed that there was a Risen *MAN* in heaven, but how can this be if He had no sentient part of His humanity?

This teaching undermines the Gospel. Paul tells Timothy that God wishes all men to be saved. In accordance with that wish the Lord Jesus gave Himself a ransom for all. And now the message is that there is One Mediator between God and men, Himself *MAN*, Christ Jesus. This was just that for which Job yearned—A Daysman—Who was so perfect that He could meet God's claims, and Who was also Man that He could become the 'go-between' between himself and God. If the Lord Jesus here on earth were spiritless He would not have been *MAN*, and we have lost our Mediator and our Redeemer!

After the Lord Jesus died He went to paradise, and the dying robber was with Him there. If the contention that His 'spirit' is His deity were correct, then it would empty the promise of the Lord Jesus of all value? He would but have receded back into unveiled deity, and the dying robber would have been in paradise without the company of the Man who was also dying by his side!

This is an old heresy and was long ago dismissed as subversive of the faith. Why should it be thought incredible that God who is Spirit should become incarnate and have a human spirit? Is it any more difficult to understand than that One Person of the God-head should contemporaneously be the possessor of two perfect natures? The one is as understandable to us as the other, though.

a full apprehension of all that is involved is utterly beyond us. When it is said the child 'grew and waxed strong in spirit' we have no doubt what is meant, but when the same expression is used of the Lord Jesus, why give the word 'spirit' another sense? (cf. Luke 1: 80 and 2:40)

We must be careful to distinguish clearly between the fact that God, in His nature, is spirit: and that the Lord Jesus had a human spirit: and that also in the Godhead is the Holy Spirit, sent after the resurrection of the Lord Jesus, Who is the Spirit of God and the Spirit of Christ (Romans 8: 9).

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

IV. The Subject Considered Analytically

5. THE FEAST OF TRUMPETS

An interval of nearly four months elapsed between the Feast of Weeks (Pentecost) in the month Sivan and the Feast of Trumpets on the 1st of Tishri (our September—October). This interval was devoid of any feast of rejoicing such as we have been considering, but instead, in later years, two important historical Fasts were celebrated during its course.

The Fast of the 17th of Tammuz (4th month) commemorated the taking of Jerusalem by Nebuchadnezzar. It is significant also that, the Rabbis by close figuring profess to have been able to fix this date as that on which (a) the Israelites made the golden calf; (b) Moses broke the tables of law; (c) and the daily sacrifice ceased for want of cattle when the city was closely besieged prior to the destruction of Jerusalem.

The Fast of the fifth month (9th of 'Abh) was to commemorate the destruction of the First Temple by Nebuchadnezzar 586, B.C. and the Second Temple on the same day of the year by Titus, A.D. 70. Neither of these is of Divine appointment, but