

## The Humanity of Jesus Christ.

### The Great Heart of God Introduced.

**For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Hebrews 2:10 (KJV).**

**For it became him,...** Here we take our transition into the humanity of Jesus Christ and how necessary it was. **“For it became him,…”** My emphases. Other translations: **“...it was fitting... NIV, NAS; “...it makes good sense...”** The Message; **“For it was becoming to Him...”** YLT.

Vincent comments – **“Not logical necessity (δε , v. 1), nor obligation growing out of circumstances (ὠφειλεν, v. 17), but an inner fitness in God’s dealing. Dr. Robertson Smith observes: “The whole course of nature and grace must find its explanation in God; and not merely in an abstract divine arbitrium, but in that which befits the divine nature.”<sup>1</sup>**

Not only was Jesus Christ to take upon himself humanity for the sake of becoming our Kinsman Redeemer but doing so was in perfect keeping with the very nature of God for this to be so. We must not base our thinking of this necessity as an expediency but as perfect in keeping with the very nature of God.

I like the way The Complete Biblical Library (TCBL) puts it:

**“Here we are introduced to the great heart of God. It is entirely appropriate for the Creator and Sustainer of all things in the universe to direct His Son along a path of suffering in pursuit of His objective for mankind. The ‘many sons’ whom He is glorifying and the human beings who will be restored from the effects of the Fall and will exercise dominion over the earth. This restoration will be achieved by the ‘captain,’ that is the archegon, the pioneer of their deliverance – Jesus the Son. Because of God’s love, He became the trailblazer in respect to man’s salvation. He opened the way to God in heaven. The perfection spoken of here is not a moral perfection. There is no suggestion that Jesus had moral defects which were remedied by His suffering. As it will be seen in the following verses and in 5:8, 9, it is His qualification for entrance into the high priesthood as a man which is in view.”<sup>2</sup>**

I think this sums up wonderfully the thought behind verse 10. So this whole idea of the incarnation was a perfect union of satisfying the requirements of redemption but it was in perfect keeping with who and what God is. It expresses the love of God in a wonderful way and completely encapsulates the thought of fulfillment of Proverbs 8:30, 31:

**<sup>30</sup>Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; <sup>31</sup>Rejoicing in the habitable part**

---

<sup>1</sup> —Vincent's Word Studies in the New Testament.

<sup>2</sup> Comments on verse 10 from The Complete Biblical Library, Hebrews - Jude volume, page 33.

**of his earth; and my delights were with the sons of men. KJV.**

This is the “perfect solution” if you please. Verse 30 is a wonderful account of the fellowship between the Heavenly Father and the Son – verse 31 is the grand expression of the delight that God has in mankind. The fulfillment of this passion (if you please) is found in the incarnation of the Son followed by the passion of the cross where heaven and earth meet in the redemption of mankind.<sup>3</sup>

Now we enter the whole idea of the centrality of the Person of Christ and the perfect relevance of redemptive history. All of history, indeed, creation is so because of the creative action of Christ and exists for His purpose. The amazing thing is that we figure centrally in His purpose. We exist and are redeemed because of the supreme importance Jesus Christ places in us, His Brethren. Not only was the universe created for and by Him but the universe was created so that we might live in it. Redemptive history is tied up in the phrase “... **in bringing many sons into glory,...**”

I want to emphasize that God was not merely *required* to send his Beloved Son into the world by way of incarnation but that it was a “good ‘fit’” within His Eternal Plan that it be so. This also emphasizes the sovereignty that God has over history – Redemptive History. An important part of this plan was that The Son was to become a Man so that he could be related in such a way that He could become the Kinsman Redeemer that we just studied about in the book of Ruth.

The whole focus of history is the bringing ‘many’ (all of believing mankind) sons (Jesus Christ’s Identification of himself as the unique Son of Man to sinful man – to be brought unto Glory. I’ve said this many times – the *only* reason for history to exist is so that these ‘many’ might be restored in right relationship with their brother, Jesus Christ.

Vincent make an important comment regarding the “perfection” of Jesus Christ, the Captain of our salvation:

***To make perfect (τελεισαι)***

***Lit. to carry to the goal or consummation. The "perfecting" of Jesus corresponds to his being "crowned with glory and honor," although it is not a mere synonym for that phrase; for the writer conceives the perfecting not as an act but as a process. "To make perfect" does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation. —Vincent's Word Studies in the New Testament***

This is such a glorious thought – to make perfect! Take all the sorrow of man’s sinful journey through history – all the pain, the tears – now take the sorrow of Jesus in His journey through history to complete His mission as the redeemer of mankind. Take this whole tapestry of redemptive history and now look at the finished ‘product’ – the perfection of God’s Redemptive Plan and we must view the glorious result: *his people’s salvation.*

**Jesus’ Identification with Mankind.**

---

<sup>3</sup> See Matthew Henry and especially Adam Clarke on this.

**Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.**  
Hebrews 2:11 (NIV).

I like Adam Clarke's comment on this – I've switched to the NIV which seems to follow this application:

***Are all of one—Εξ ἑνός πάντες. What this one means has given rise to various conjectures; father, family, blood, seed, race, nature, have all been substituted; nature seems to be that intended, see verse 14; and the conclusion of this verse confirms it. Both the Sanctifier and the sanctified—both Christ and his followers, are all of the same nature; for as the children were partakers of flesh and blood, i.e. of human nature, he partook of the same, and thus he was qualified to become a sacrifice for man.*** —Adam Clarke's Commentary.

This section is referring to the humanity of Christ. As such, we are introduced to the wonderful idea that Jesus Christ is not ashamed, indeed pleased, to call the redeemed his brothers. Again, TCBL brings out the meaning of “ashamed” in this text:

**“What a beautiful statement: ‘He is not ashamed to call them brethren.’ Christ had many reasons to be ashamed of the race to which he belonged. In His own line were murderers, adulterers, liars. Again we see the grace of God demonstrated.”** — TCBL Hebrews - Jude volume, page 33.

The apostle Paul refers to this ultimate identification with the human race when Christ died for our sins *even while we were His enemies*.<sup>4</sup> So this is a complete identification. Jesus Christ was not only willing to identify Himself with humanity but was pleased to do so. In the end, all believing men become holy as he is and are the objects of God's eternal love and care. Read this: <sup>12</sup> **He says, “I will declare your name to my brothers; in the presence of the congregation I will sing your praises.”** <sup>13</sup> **And again, “I will put my trust in him.”** **And again he says, “Here am I, and the children God has given me.”** Hebrews 2:12-13 (NIV).

#### **Jesus Christ Become a Blood Relative with the Human Race.**

<sup>14</sup> **Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--** <sup>15</sup> **and free those who all their lives were held in slavery by their fear of death.** Hebrews 2:14-15 (NIV).

Have you noticed I have become “stuck” on certain biblical passages? This is one of them. I never cease to marvel that my Lord was willing and is willing to be associated with me. Having friends is an important commodity. Without friends, we would be so lonely. I can remember so many times when my friends have helped me, been there when I needed them and just to know I can be my own self around them is a wonderful thing. Jesus Christ became flesh and blood – the Son of God became “family” with the human race. This, of course, refers to the incarnation. The incarnation is the pivotal event in redemptive history. Without the incarnation there just would be

---

<sup>4</sup> Read [Romans 5:6-10](#).

no identification – no cross – no salvation.

There are three results from this incarnation:

1. [From verse 14](#), Jesus Christ shattered the power of Satan ([1 John 3:8](#); [Col 2:15](#)).
2. [From verse 15](#), Jesus' sufferings and death saved the prisoners of the fear of death. [Verse 16](#) – parenthetically, this wonderful result was for man *not* angels.
3. [From verse 17 and 18](#), Jesus' death and resurrection has secured the priesthood for sinners. "The priesthood covers two aspects of that priesthood."<sup>5</sup> By his death the sins of the world are covered. The NASB<sup>6</sup> has the translation correct here in the use of the word 'propitiation' – He became a covering for the sins of the world. Yet again, I like TCBL: "***The propitiation secured by Jesus' sacrifice does not, however, exhaust the effects of His priesthood.***" No. The benefits go far beyond forgiveness – believers also enjoy the benefit of a priest who sympathizes with their sinful condition especially with the trials of temptation.

**"For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted."** Hebrews 2:18 (NASB95).

Yet another quote: "***Coming to the aid of those who are tempted: To succour (boēthēsai). First aorist active infinitive of the old compound verb boētheō (boē, a cry, theō, to run), to run at a cry or call for help (Matthew 15:25).***" —Word Pictures in the New Testament, Robertson. This is a picture of gut-wrenching prayer where the image is of one running or crying for help. Jesus Christ does that for us during our struggle in our Christian living.

So if I might quote Don's outline of the responsibilities of the Kinsman redeemer:

- "He must be a blood relative ... Jesus became a blood relative as a result of the Virgin Birth.
- He must have the money to purchase the forfeited inheritance (4:10)<sup>7</sup> ...Christ alone had the merit to pay the price for sinners.
- He must be willing to buy back the forfeited inheritance (4:9) ...Christ laid down His life by his own volition (cf. [John 10:14-16](#); [John 15:13](#); [1 John 3:16](#))
- He must be willing to marry the wife of a deceased kinsman (4:10) ...typifying the relationship between Christ, the bridegroom and the Church, the bride."

We see from this passage in Hebrews and others (as noted above) that Jesus Christ fits the requirements perfectly as our Kinsman Redeemer.

---

<sup>5</sup> From [TCBL Hebrews - Jude](#), pg 37.

<sup>6</sup> **Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.**  
Hebrews 2:17 (NASB95).

<sup>7</sup> Ruth.