

1. **JESUS became one with us BY TAKING OUR NATURE.** "The Word became *flesh*." "God manifest in the *flesh*!" Wonderful mystery is the incarnation of Deity in the person of the Son of God! Jesus was as much a man as I am, as you are, and is so now that He is before the throne of God. He loved to be among men as a man; and as "His delights were with the sons of men," as one with them, He delighted in the name, "*Son of Man*." In one chapter He says, "The *Son of Man* hath nowhere to lay His head;" and yet that was the God-man; for in the beginning of the next He says, "*The son of Man* hath power on earth to forgive sins." And when He speaks of His coming in glory to judge the world in righteousness, He says, "The *Son of Man* shall come in his glory."—Blessed name! wonderful identification!—Lord Jesus, Thou art one with us in this, that Thou hast *our nature*!

2. **JESUS also became one with us BY TAKING OUR SORROWS.** "*Himself* took our infirmities, and bear our sicknesses." "*He*" was "*a man of sorrows*, and acquainted with grief." It was because He had taken *the place of the sinner* that He bore our sorrows. He shewed Himself to be the Brother born for our adversity as He wept at the grave of Lazarus and on the descent of Olivet; and He is the same now that He is in heaven. He it was that called to the fierce persecutor of His people, "Saul, Saul, why persecutest thou *me*?" Oh, tender relationship! Just to think that after going back to heaven, He is yet touched by the afflictions of His members down here. He yet carries our sorrows as His own; such a *oneness* is there between us that He asks of every one who would injure us, *Why persecutest thou *me*?*"

3. **JESUS, likewise, became one of us IN BEARING OUR SINS.** "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Many do not see this. If we could take the sins of all "the spirits of just men made perfect" in heaven,—the sins of all His saved ones now on earth,—the sins of all who will yet be saved up to the time when the last ransomed one is called by the grace of God, and gather all,—the sins of each being more in number than the hairs on his head,—and put them

upon Christ, that were a picture of the manner in which He became *identified with our sins*! Oh, surely it is well to know that "as members of His body," all our sins were laid by God on the blessed Lamb. On the pillow of this precious truth I can lay me down in peace and sleep or die; for "*He was wounded for our transgressions*;" He was bruised *for our iniquities*. The Lord hath made to meet on Him the iniquity of us all." Many stumble here, and have neither peace nor joy because they do not understand the nature of *the redemption of Christ in His oneness*—(shall I say it)—*with the sinner and his sins*. We cannot understand the *Psalms* aright, in which we have *Christ and His Church*, unless we perceive in them the breathing forth of one deep in the grief of sin,—confessing sin—not His own, but ours. That confessing One is Jesus, who takes the place of the *guilty*! This leads me to say once more that—

4. **JESUS became one with us IN DYING OUR DEATH.** As identified with "*our sins*" He must die "*our death*." If not a sufferer for sin, whence the deep sobs and sighs of Gethsemane or Calvary? Listen to his cry of anguish as the waters go over His soul, "My God, my God, why hast thou forsaken me?" What was, in effect, God's reply? He replied in tones of vengeance, "*I can by no means clear the GUILTY*." That one, *substitutionally*, was JESUS.—He hung there with sin on Him, from which, in finishing, God hid His face.—Oh, wondrous oneness with us in our sin, that God could not clear Him! Oh, transcending mystery, that the Lord of life and glory should become sin for us, and thereby place Himself in our death; should bear sin's curse in His own body on the tree; and all, *all for us* His death-doomed members. Is not this marvellous! After He had drunk the cup dry which the Father had given Him, and He could say, "*It is finished*," His cry is no longer "Eloi, Eloi, lama sabachthani;" but communion is restored, and He now says, "*Father, into thy hands I commend my spirit*."—Having drunk the cup of damnation dry, he hath filled it with salvation; and now "*I will take the cup of salvation, and call on the name of the Lord*."

This may be seen in a figure at the Red Sea. The Israelites regarded the Red Sea