THE PATTERN OF JESUS

The True Humanity of Christ — His Spirit-Led Life, Learned Obedience, Death, and Resurrection — and the Same Narrow Path for All Who Follow Him

By the Author — Sixth Day Watchman

Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is released that the Author has not reviewed and approved, and nothing carries his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

Preface — How to Read This Document

This document gathers, in one place, a single connected teaching: that Jesus Christ lived His earthly life as a true man — guided, empowered, raised, and exalted by the Holy Spirit — learning obedience through what He suffered on the same narrow and difficult path that every one of His followers must also walk, and that His resurrection and ascension were accomplished by the power of the Holy Spirit, not by the self-exertion of His divinity as the Word. He is therefore not merely the object of the believer's faith but the Pattern of the believer's life: "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet 2:21). Read it whole before weighing its parts; judge every saying twice — once for its own truth, and once for where it carries you; and test everything by the controlling rule of Revelation 19:10: the testimony of Jesus is the spirit of prophecy. If any teaching does not reveal Jesus and conclude in His finished work, it is not to be built upon, for there is no other foundation (1 Cor 3:11).

I. Three Witnesses in One

Jesus walked and performed His ministry as Three Witnesses in one: (1) the Word — the eternal Son, come in the flesh; (2) the Holy Spirit — resting upon Him, leading Him, and working through Him; and (3) His own human soul — the obedient servant and High Priest of God for all humanity. This third witness must not be dissolved into the first two. The obedience that saved us was real human obedience, offered under real pressure by a real human soul: in Gethsemane He said, "My soul is exceeding sorrowful, even unto death" (Matt 26:38), and on another occasion, "Now is my soul troubled; and what shall I say?" (John 12:27). Isaiah foresaw exactly this servant: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him" (Isa 42:1). Paul states the emptying plainly: He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil 2:7–8). The humanity of Jesus is not a costume His divinity wore; it is the arena in which the victory was won.

II. A True Man — The Temple of His Soul

His body was the temple of His soul (John 2:21 — "he spake of the temple of his body"), and within it He lived a completely human life, in a body subject to everything our natural bodies are limited to in their weaknesses. He grew: "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52) — increase in wisdom is impossible for a mind pretending at humanity; learning belongs to a true man. He slept in the storm while the boat filled with water (Mark 4:38). He hungered (Matt 4:2), thirsted (John 4:7; 19:28), was wearied with His journey and sat down by a well at noon (John 4:6). He wept at a friend's grave (John 11:35). He was troubled in spirit (John 13:21), He marvelled (Matt 8:10), He rejoiced in spirit (Luke 10:21), and He sweat in agony until His sweat was as great drops of blood (Luke 22:44). None of this was simulated. A simulated hunger conditions nothing; a simulated obedience redeems no one. The human soul within Him was being properly conditioned — formed, proved, and perfected — through the genuine limits and sufferings of a genuine body, because the office He was being prepared for can only be filled by one who has truly been where we are.

III. Led by the Spirit — Not by the Self-Exertion of His Divinity

The consistent testimony of the Gospels is that the works of Jesus were wrought by the Holy Spirit through the man, and received by the man in dependence — not performed out of the independent exercise of His divine nature as the Word. The Spirit descended and remained upon Him at His baptism (John 1:32–33), and from that hour He was "led by the Spirit" (Matt 4:1; Luke 4:1) — led, as all the sons of God are led (Rom 8:14). Peter's summary to Cornelius is the doctrinal headline: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). Anointed — as His followers are anointed. He said of Himself, "The Son can do nothing of himself" (John 5:19), and "the Father that dwelleth in me, he doeth the works" (John 14:10). He cast out devils "by the Spirit of God" (Matt 12:28). He "through the eternal Spirit offered himself without spot to God" (Heb 9:14) — even His self-offering ran through the Spirit. He rejoiced "in the Holy Spirit" (Luke 10:21, as many manuscripts give it) and, after His resurrection, "through the Holy Ghost" gave commandments to His apostles (Acts 1:2). This is the pattern's beating heart: the first man of the new creation lived by the Spirit exactly as the rest of the new creation must. If His works had flowed from His divinity alone, He would be our wonder but never our pattern; because they flowed from the Spirit through a faithful man, He is both.

IV. Learning Obedience Through Suffering

The most astonishing sentence in Hebrews is also one of the plainest: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb 5:8). Learned — the word is real. Obedience, for Jesus, was not the automatic output of a divine nature; it was acquired, lesson by lesson, at the price of suffering, the way it must be acquired by every son: "For it became him... to make the captain of their salvation perfect through sufferings" (Heb 2:10); "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb 5:9). The temptations were real contests with real stakes: He "was in all points tempted like as we are, yet without sin" (Heb 4:15), and "in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb 2:18). Gethsemane is the summit of the schooling — the soul sorrowful unto death, the will presented and then surrendered: "not my will, but thine, be done" (Luke 22:42). That surrender is the loudest human sentence ever spoken, and it was spoken by a man. The narrow path He walked was difficult precisely because it was obedience sustained inside weakness, all the way down.

V. The Necessary High Priest — Conditioned from Among Men

Why did the conditioning have to be total? Because of the office. "For every high priest taken from among men is ordained for men in things pertaining to God" (Heb 5:1). A high priest must be from among men — one of us — or he cannot stand for us. "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). In all things — growth, hunger, weariness, temptation, sorrow, suffering, death. His mercy toward us is not the courtesy of a distant God; it is the understanding of a brother who has been conditioned by the same furnace: "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb 4:15). The priesthood of Jesus is not an honorary layer added to His victory; it is the fruit of His humanity, grown in Him through the very limitations that make men despair — and it is the priesthood into whose pattern His people are themselves being made, "a royal priesthood" (1 Pet 2:9), every one of them conditioned the same way.

VI. Death — As It Is Appointed unto Men

"And as it is appointed unto men once to die... so Christ was once offered to bear the sins of many" (Heb 9:27–28). The writer of Hebrews deliberately places Christ's death inside the universal appointment. Jesus did not sidestep the appointment of Adam's race; He kept it. He was crucified — a death of torture, shame, and abandonment — and He truly died: "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46). His soul was not left in hell — the realm of the dead — nor did His flesh see corruption (Acts 2:27, 31): He passed through the state of the dead as a man who had a testimony there, preaching to the spirits in prison (1 Pet 3:19). Let the weight of this stand where the Scripture puts it: the conditioning of the human soul of Jesus ran the full course appointed to men, from a feeding trough, through growth and weariness and hunger, through temptation and sorrow, to a cross and a tomb. There is no station of human weakness where His people can arrive and find that He has not already stood there before them.

VII. Raised and Exalted by the Power of the Holy Spirit

The resurrection of Jesus, in the New Testament's own grammar, is something God did for the man Jesus — by the power of the Holy Spirit — not something the Word

performed upon Himself out of His divinity. "But if the Spirit of him that raised up Jesus from the dead dwell in you..." (Rom 8:11) — the raising is attributed to the Father through the Spirit. He was "put to death in the flesh, but quickened by the Spirit" (1 Pet 3:18). He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom 1:4) — the resurrection is the Father's public declaration over the obedient man. Peter at Pentecost: "This Jesus hath God raised up" (Acts 2:32); "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" (Acts 2:33) — exalted, and receiving: the posture of a man rewarded, not of a deity resuming a throne by right of nature alone. Philippians seals it with the great "Wherefore": "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil 2:9). God exalted Him because the man had humbled Himself unto death. The ascension is the same act completed: taken up, received into glory, seated — because the obedience was finished. This ordering matters pastorally and doctrinally: it means the way up, for Jesus, ran through the way down — and there is no other way up for anyone.

VIII. The Same Narrow Path for All Who Follow

Everything above is written to the followers as a pattern, not merely to be admired but to be walked. "Enter ye in at the strait gate... because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7:13–14). The same Holy Spirit who called Jesus also guides and teaches every soul that seeks instruction, and makes all Her offspring follow this same path of obedience — the path is narrow and difficult because it is the conditioning of sons. The apostles preached it as the normal road: "we must through much tribulation enter into the kingdom of God" (Acts 14:22). Peter, who had asked for the accounts to be settled, ends by pointing to the footprints: Christ suffered for us, "leaving us an example, that ye should follow his steps" (1 Pet 2:21); "arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Pet 4:1). Paul makes it a fellowship: "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil 3:10) — and the promise at the path's end is the pattern's own ending, in the pattern's own order: "if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him" (2 Tim 2:11–12). Suffering, then life; obedience, then exaltation — never the order reversed.

The raising, too, is patterned. The same verse that names the Spirit as the raiser of Jesus promises the identical act to His followers: "he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom 8:11). And the end of the conditioning is a body like His: the Saviour "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil 3:21). The whole path is therefore one road with one Guide: the Spirit who anointed the Pattern anoints the followers; the obedience learned in suffering by the Pattern is learned in suffering by the followers; the death appointed to men is died by both; and the resurrection that the Father wrought for the Pattern by the Spirit, He will work for the followers by the same Spirit. Jesus is not the exception to the human path. He is its first full traveller, its captain (Heb 2:10), and its proof.

IX. The Pattern in One View

• Jesus lived as Three Witnesses in one — the Word, the Holy Spirit upon Him, and His own human soul as the obedient servant and High Priest of God for all humanity.

• His body was the true temple of His soul, truly limited: He grew and learned, slept, hungered, thirsted, wearied, wept, sorrowed, suffered, and died — nothing simulated, because the conditioning of His soul had to be real.

• His works were wrought by the Holy Spirit through a faithful man: anointed (Acts 10:38), led (Matt 4:1), and dependent (John 5:19) — so that He could be our pattern and not only our wonder.

• He learned obedience by the things which He suffered (Heb 5:8) and was thereby made perfect as the captain of our salvation (Heb 2:10).

• The conditioning was necessary: a High Priest must be taken from among men and made like His brethren in all things (Heb 5:1; 2:17) — His mercy is a brother's understanding (Heb 4:15).

• He kept the appointment of all men: He died (Heb 9:27–28), commending His spirit into the Father's hands.

• He was raised and exalted by God through the power of the Holy Spirit (Rom 8:11; 1 Pet 3:18; Acts 2:32–33) — the "Wherefore" of Philippians 2:9 answering the obedience of Philippians 2:8.

• All who follow walk the same narrow, difficult path under the same Spirit — through tribulation into the kingdom (Acts 14:22), suffering before reigning (2 Tim

2:12), and raised at last by the same Spirit who raised Him (Rom 8:11), their bodies fashioned like His (Phil 3:21).

An untruth never frees those who are bound, blind, or broken. Truth will always set free and bring life to those who find it (John 8:32; Prov 8:35). This Pattern — Jesus Christ, the faithful man, the testimony of God — is that truth, presented and proclaimed: build on it, and on nothing beside it (1 Cor 3:11).