

REVIEW EXAMINATION OVER LESSON
ONE-HUNDRED

56. On what grounds do we accept as true the story of the Virgin Birth of Jesus, as presented in the narratives of Matthew and Luke?
57. What is clearly implied in the miracle of Incarnation wrought in the womb of the Virgin by the agency of the Holy Spirit?
58. What, then, is the only adequate explanation of the Person of Christ?
59. Then when and how did the Person whom we know as Jesus, who was eternally the Word of God, become the Son of God?

Lesson One-Hundred One

**THE CONDESCENSION AND HUMILIATION
OF THE WORD**

Scripture Reading: Phil. 2:1-11, Heb. 2:9-18

Scriptures to Memorize: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5-8). "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

-
60. Q. What is the first great truth involved in the mystery of the Incarnation?
A. The first great truth involved in the mystery of the

Incarnation, is that of the Condescension of God.

That is, God in the person of the Word, condescended to tabernacle Himself in a human body, in order that He might thus work out His eternal purpose and plan for the human race. We see the same Condescension in the Holy Spirit's indwelling of all true believers, in order that He may thus apply and realize the Son's redemptive work. John 7:39—"This spake he of the Spirit, which they that believed on him were to receive." I Cor. 3:16—"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" I Cor. 6:19—"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" How wonderful that God should condescend, in the Person of The Word, to tabernacle Himself in our flesh! How wonderful that He should condescend, in the Person and power of His Spirit, to indwell, nurture, and sanctify us, the Body of Christ! Praise His holy name!

61. Q. What is the second great truth involved in the mystery of the Incarnation?

A. The second great truth involved in the mystery of the Incarnation, is that of the Humiliation of God.

(1) Phil. 2:5-8, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, being obedient even unto death, yea, the death of the cross." (2) That is: "I am in the form of a man. I do not count it an honor to be grasped to be on an equality with men. It is my natural and lawful heritage, and I never think of it in any other light. Men have bodies—so have I; men have minds—so have I; anything that man has by nature, that I have also. Hence I count it no presumption to say that I am on an equality with men. This I take it is the Apostle's meaning here. Whatever form or attributes the eternal Father had,

belonged to the Son also; and Christ did not count it as an honor to be clutched, because it was simply His by nature and right" (Meade E. Dutt, *Christian Standard*, August 31, 1918). (3) *Exposition of Phil. 2:5-8*: "The pre-existing Word, though subsisting in the form of God, did not regard His equality with God as a thing to be forcibly retained, but emptied himself by taking the form of a servant, (that is,) by being made in the likeness of men. And being found in outward condition as a man, he [the incarnate Son of God, yet further] humbled himself, by becoming obedient unto death, even the death of the cross." (4) The divine *design* in this Humiliation of the Word is clearly revealed in Heb. 2:14,18—"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. . . . Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." That is, the Humiliation was for a three-fold purpose, especially: (a) that He might nullify or "bring to nought" the devil's power over the human race; (b) that He might, by subjecting Himself to physical death and conquering it, deliver "all them who through fear of death were all their lifetime subject to bondage"; and (c) that He might, by subjecting himself to the frailties and temptations of the flesh, thus acquaint Himself with our infirmities and qualify Himself to act as our great and merciful High Priest. (5) Cf. 2 Cor. 8:9—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

"Oh, it is wonderful that He should care for me!

Enough to die for me!

Oh, it is wonderful, wonderful to me!

62. Q. Outline briefly the doctrine of the Humiliation of The Word, as presented in the New Testament writings.

A. The doctrine of the Humiliation of The Word as presented in the Scriptures, may be stated briefly as follows:

(1) The pre-existing Word, in "becoming flesh" (the God-Man), voluntarily imposed certain restrictions upon Himself and voluntarily surrendered the exercise of some of His divine attributes. (2) He also submitted Himself to the common laws which regulate human nature and its processes, the only distinction between Himself and other men being that the human nature which He assumed *was rendered pure by His divine begetting*. (3) He also subjected Himself to the limitations involved in human growth and development, appearing in the world as a Child, and growing up in the manner of all children of the flesh. (4) He also subordinated Himself, in state, in knowledge, and in teaching, to the control of the Holy Spirit who indwelt Him in immeasurable fulness (John 3:34). (5) He thus lived and wrought while in the flesh, not independently, but *as a servant*. (6) He thus voluntarily subjected Himself to the frailties and temptations of the flesh, in order that He might redeem the race which had fallen in Adam, by Himself triumphing over all fleshly temptations and infirmities. (7) He subjected Himself, as connected with our sinful race, to physical death, which constitutes the penalty of violated law, in order that He might bring to nought him who has the power of death, that is, the devil, and deliver our human race from the bondage of the fear of death and even from the bondage of death itself. Cf. I John 3:8, I Cor. 15:25-26, etc. (8) He "humbled himself, becoming obedient unto death, yea, the death of the cross," *i.e.*, a death by

crucifixion which is the most cruel and ignominious form of death known to man, in order that He might fully demonstrate God's immeasurable love for the human family. Cf. John 3:16-17, I John 4:9-11, etc. (10) That in all this gracious Condescension and Humiliation for our sakes, He acted voluntarily and willingly, in order that He might thus execute God's eternal purpose and plan for the human race and lead many sons into glory; in short, that He might serve as the efficient instrument of God in the building of a holy redeemed race. Heb. 7:27—"this he did once for all, when he offered up himself." Rom. 3:24—"being justified freely by his grace through the redemption that is in Christ Jesus." (11) Finally, His voluntary Humiliation was of right followed by His Exaltation to the right hand of God the Father, where He reigns today in glorious power and majesty as the Sovereign of all created things. Phil. 2:9-11, "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. 2:9,10—"But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." Heb. 12:1,2—"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

63. Q. What great and comforting truth for us, is involved

in this doctrine of the Humiliation and subsequent Exaltation of The Word?

- A. The great and comforting truth that we have at the right hand of God a merciful and faithful High Priest who is fully acquainted with our infirmities and therefore eminently qualified to make intercession for us.**

Heb. 2:17—"Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 4:15—"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." May I confess that these scriptures have ever been a source of much comfort and hope to me personally. When in moments of meditation and introspection, I contemplate my own weaknesses, my sinful propensities, and my actual sins which are so many, I wonder if I shall be found worthy of meeting my heavenly Father and my Savior face to face in the last great day. I wonder what hope there is for me, in view of the declaration that only the pure in heart shall see God! But I remember that I have an Advocate at the Father's right hand, who is there to plead my case, and One who is eminently qualified to plead my case because He once bore my nature and understands from experience its infirmities and temptations. I frankly confess that in this knowledge lies my hope of eternal salvation. As the Apostle John, writing to Christians, says: "If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness" (I John 1:9). Without such a High Priest—one "who hath been in all points tempted like as we are, yet without sin," and one therefore who can be "touched with the feeling of our infirmities"—I should consider myself without hope either in this world or in the world to come. What incomparable folly, then, for any man

to presume that he can make peace with God on the ground of any goodness or merit of any kind within himself! For the testimony of experience, as well as of scripture, is that "there is none righteous, no, not one"; that "all have sinned, and fall short of the glory of God" (Rom. 3:10,23). In view of the fact, therefore, that we, as His covenant people, have such a merciful and faithful High Priest, "let us draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace in the time of need" (Heb. 4:16).

REVIEW EXAMINATION OVER LESSON ONE-HUNDRED ONE

60. What is the first great truth involved in the mystery of the Incarnation?
61. What is the second great truth involved in the mystery of the Incarnation?
62. Outline briefly the doctrine of the Humiliation of The Word, as presented in the New Testament writings.
63. What great and comforting truth for us, is involved in this doctrine of the Humiliation and subsequent Exaltation of The Word?

Lesson One-Hundred Two

IMMANUEL: GOD WITH US

Scripture Reading: Matt. 1:18-25, 26:36-46.

Scriptures to Memorize: "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:23). "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (I Cor. 8:6).
