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The Eternal Christ

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"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

The ever-onward "March of Time", brings us again to the Christmas season, that season of joy and cheer for earth's millions. The glad song of the angels to the Judean shepherds has echoed down through the corridors of the centuries and today is proclaimed by tens of thousands of messengers. While it is too true that many see only the surface significance of the Christmas story, there are millions who are drawn nearer to their Lord and Master, Christmas messages in song and sermon are heard from every hamlet, village and city throughout our nation, and most of the nations on earth. The press is devoting countless pages to the reiteration of the glorious tidings. "The slim fingers of radio" are tossing the message over land and sea to the farthest corners of the earth. Well might every power and ability of man, and every force and atom of creation, be harnessed and utilized in declaring and disseminating the message of hope which is the only panacea for the ills of a tired, weary, worried world.

The angel message to Mary recorded by Luke gives a glimpse into the real meaning of this, perhaps the greatest event on the calendar of heaven—The Incarnation—"The Word was made flesh". Not for polemic purposes but to bring courage and to strengthen faith, let us consider a few of the many Bible testimonies on this most pertinent and vital subject.

From the Messianic promise in Gen. 3:15 to the enunciation by Gabriel, and the angel message of peace and good-will, there is revealed the hope and expectancy of the coming of the promised Child. Isaiah under divine illumination looked across the desolation of centuries and saw with such clarity and certitude into the unfolding of God's plan of redemption for a lost world that he used the present tense and declared: "for unto us a child is born, and unto us a Son is given: and the government shall be upon his shoulder: And his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." In using such titles Isaiah leaves no doubt as to whom he is referring, for such language could be used in describing none other than the ONE WHO WAS BORN THE SON OF GOD. There are more than three hundred and fifty wonderful titles of our wonderful Lord, yet all that might be added by men and angels would fall far short of describing the glorious Christchild who was born in Bethlehem's manger. Not only did Isaiah foresee the coming of the promised Child, but he saw the incarnation and purpose of His coming. He saw Him "despised and rejected of men, . . . wounded for our transgressions, . . . bruised for our iniquities." He

saw Him pour "out his soul unto death"; but thanks be to God it was not in vain, for "He shall see the travail of his soul, and shall be satisfied." The prophet Micah, being more explicit in detail, gives us the place of the birth of the Saviour. Then in those graphic words, "from everlasting" (Micah 5:2), the prophet adds his testimony to the eternity of Christ.

The "most trusted" angel of heaven must needs give his testimony in the message to Mary, and declares among many other things of interest to earth and heaven that "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." It seems that many have a very limited conception of this Scripture. It is true that He shall be given the throne of David, and that He shall reign over the house of Jacob; but that will be an infinitesimal part of His eternal kingdom. Hymnody says that he "shall reign where'er the sun doth his successive journeys run." We forgive the poet for such limitations, but Christ shall reign where any and all multiplied millions of suns do their successive journeys run. Any view which limits Christ to a throne in Jerusalem or in this little sphere called earth is unthinkable. It will take a larger realm than we know anything about for the "coronation and crowning of the 'SON OF THE HIGHEST'".

The strange astronomical phenomenon which directed the inquiring Magi to the East to the Babe of Bethlehem bespeaks an event of unprecedented and supreme importance. The gifts also signify the same, and it is significant that the wise men traveled back "another way". Men always travel a new way when they discover Christ.

John the Baptist, considered as "prime Authority" on the deity of Christ, points the two disciples to Him and says, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a Man which is preferred before me, FOR HE WAS BEFORE ME . . . And I saw and bare record that this is the SON OF GOD."

The Beloved Disciple wrote what has been called the esoteric Gospel, and no doubt that title can rightly be used in describing his Gospel, since it deals with the great mystery of mysteries—the incarnation. But the writer of the fourth gospel is most explicit concerning the purpose of his writing, for he says, "But these are written that ye might believe that Jesus is the Christ, the SON OF GOD: and that believing ye might have life through his name." In the first verse of John's Gospel he goes back beyond Bethlehem, back beyond the enunciation to Mary, back beyond the prophecies of Micah, back beyond the "full-size portrait" of Isaiah, back beyond the first verse of Genesis,

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