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The Voice of the Incarnation

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The advent of Christ marked not only the highest self-revelation of God to man, but it marked God's identification of Himself with humanity. In this, Christ laid aside the glory of His eternal Godhood, and humbled Himself in uniting the nature of Godhood with the nature of humanhood. In this identification He was made like unto His brethren, who should be saved out from the first Adam's race unto membership in the second Adam's race. In the life He was to lead in the flesh He was to live under the perfect law, or will of the Father. He was thus to fulfill all righteousness and conquer temptation and the devil, in the realm of actual human living. This He did; He "was in all points tempted like as we are, yet without sin."

He met all the demands of God's perfect law, not only in perfect obedience, but also by perfect conformity thereto in what He was. He did righteously. He was inherently righteous.

Thus, in relation to the law, He revealed the righteousness of His perfect law and government. Glory be to God forever! Christ's coming maintained order in God's moral universe, and struck an eternal balance in His moral government. He was thus free from the curse of breaking the law. The law had nothing on Him. He needed no repentance. He needed no sin offering for Himself.

It was on the basis of these great facts that He could voluntarily step under the curse of the law, and bear it in behalf of lost men. Having obeyed the law perfectly, having conquered sin, the world, and the devil, He earned His right to never taste death, but rather to be immortalized on His feet, and to re-enter glory a perfect Conqueror.

It was at this point the greatest fact of His coming was revealed; namely, He turned from His right to take a glorified and immortalized body into Heaven, and identified His perfect selfhood with man's sin problem. To me, the most wonderful text in the Word of God is recorded in 2 Cor. 5:21, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Christ was thus identified with man's sin, in that He bore its curse, "being made a curse for us." That is, He, the only perfectly righteous One, was, under the law, treated like a sinner. "He was bruised for our iniquities," suffering under the curse of the law like a sinner. "He died unto sin." It is in this that He magnified the law and made it



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honorable. He added unspeakable sacrifice to perfect obedience.

He stands out the incomparable Christ. By Him men are won to God, and angels adore Him. He will be the light of the eternal new creation of the future. A redeemed race will be joined to Him forever as an eternal, new expression of God in him." The "dayspring from on high hath visited us." The day of hope has dawned for a race of men lost in the darkness of sin's eternal night.

But now, men may be lifted to light, to life, and to holiness forever. Hallelujah! Since He was made sin for us, our sins may be blotted out, their guilt cancelled, their condemnation lifted, their power broken, and the awful sentence of eternal death commuted; yea, we may be so recreated in "righteousness and true holiness" as to bear anew His blessed image, share in His glory, and thus in eternal harmony and fellowship with Himself, fulfil the high purpose of our existence, in accord with God's plan in giving us a being. Yes, we, in the light and power of His redeeming grace, shall stand out before all moral intelligence, a new and glorious expression of His own eternal righteousness.

Surely we may join the chorus of the heavenly choir and sing, "Glory to God in the highest, and on earth peace, good will toward men."—Selected.