



THE INCARNATION  
OF  
THE SON

BY

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## THE INCARNATION OF THE SON



IT IS not without a deep sense of the danger to which one is exposed who ventures upon such a profound and mysterious subject as is the incarnation of the Son of God, that I take up my pen to show, God helping me, the way in which it appears on the page of inspiration. My reason for putting these few thoughts concerning the subject before my brethren is to help those who have been met with error degrading to the Person of our Lord, and to lead them to consider the exact words in which the truth is presented in the inspired volume. In these only can the truth be found. I am certain that when God permits any question to be raised regarding His things, His purpose in it is the blessing of His own, and we do well to turn our attention to it in a humble and prayerful manner, asking light from Himself who is ever ready and willing to give it abundantly, not bemoaning the exercise involved by it. We are here to maintain the truth as given us, and in the conflict we are assured of the help of God. He will

give us all the light and all the power we require, so we have nothing to fear nor to dread. We have no resources of our own, but we can well glory in weakness seeing that His strength is assured to us.

I need scarcely say that when I come to consider the wonders of such a subject as that of the incarnation of the Son of God, I see how needful it is to be still more guarded against the intrusion of the fleshly mind seeing what a profound mystery it is. Still if certain assertions derogatory to the truth of His inscrutable person are made, and put forth in such an artful way that souls are misled by them, it becomes necessary to set forth the truth in the form in which it has been taught us by those at the beginning who were taken up for this very purpose by the blessed Lord Himself. I refer to the apostles.

In this dispensation it has come to light that there are three Persons in the Godhead, the Father, the Son, and the Holy Spirit. This truth for the first time came clearly to light when Jesus took the place of public testimony for God (Matt. III). Heaven was then opened upon Him, the Spirit of God descended upon Him like a dove, and the *Father's* voice is heard declaring Him to be His beloved Son, in whom He had found His delight. From that moment throughout the New Testament we have the

whole Trinity manifestly acting together for the blessing of men.

As to the Father, counsels are said to be His. He chose us in Christ before the world's foundation (Eph. I:3-6). He draws to Christ. None can come apart from His drawing (John VI). Times and seasons He also has placed under His own authority (Acts I). Therefore the day in which Christ is to take the kingdom is said to be known only to Him (Matt. XXIV:36).

The Spirit is the power by which all the counsels of the Father are accomplished (Gen. I:2; VI:3; Job XXVI:13; Luke I:35; Matt. XI:28; John III:6; XIV:26; Eph. I:13, 14). To substantiate this important truth I need not add more Scripture texts; the whole Old and New Testaments bear witness to it.

The Son is the Creator (John I:1-3; Heb. I: 10-12; Col. I:16, 17). He is the revealer of the Father (John I:18). He is the Lamb of God who takes away the sin of the world (John I:29). He baptizes with the Holy Spirit (John I:32-34). He is the true God and eternal life (I John V:20).

But the Father remains in the absolute and essential condition of Deity. The Spirit is down here as a servant, in and with the saints, the power of their life, and by whom they enjoy all their relations

with God and with Christ, and by whom they fulfill all their Christian duties. The Son has taken flesh and blood in order that He might be Mediator between God and men; that He might give Himself a ransom for all, and thus glorify God, and open a way of salvation for all; bear the sins of all who would believe, and thus secure for them eternal salvation. "Forasmuch as the children were partakers of flesh and blood He also Himself likewise took part of the same, that through death He might destroy him that has the power of death" (Heb. II:14).

To accomplish this work He gave up the form of God, took the form of a bondman, took His place in the likeness of men; and being found in fashion as a man humbled Himself, becoming obedient even to the death of the cross (Phil. II).

I would here beg the reader to notice that it is *the same Person* that is before the mind of the Spirit from the beginning until the end of this passage. It is the One who was in the form of God who is found obedient to the death of the cross. On His way to that cross He passed through the womb of the virgin, taking flesh and blood, the fashion of a man, a real man though out of heaven.

But this in no sense made Him another *person* than He had ever been. "He that descended is the

same also that ascended far above all heavens that He might fill all things" (Eph. IV:10). That He is Man it is our joy to confess. He was Man when here on earth, He is Man now that He is glorified, and He shall be Man forever: "Jesus Christ is the same yesterday, today and to the ages to come."

This Man is Jehovah: "Thou shalt call His name Jesus (Jehovah the Saviour), for He shall save His people from their sins (Matt. I:21). He was the good Shepherd who laid down His life for the sheep, which were His own (John X:14, 15). "Awake, O sword, says the prophet, "against my Shepherd, and against the Man that is My fellow, saith the Lord of hosts" (Zech. XIII:7).

To this it may be replied, no one denies He is God. Is the averment that He is a creature not the denial of His Godhead? But I am told that only as Man He is a creature. But it is the *Man* that is Jehovah's fellow. We are privileged to view Him as man, and we are also privileged to view Him as God; but the Man I contemplate in Him is God, and the God I contemplate in Him is Man. He is not two persons but One. The Jews say to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, "Before Abraham was, I am" (John VIII: 57, 58). I may be asked if I really believe that that

Man was before Abraham. I answer, He Himself declares it. He had not become flesh in Abraham's day, but HE was there. It was centuries after that He became Man, but His taking flesh and blood did not alter His *Person*. It is the One Person who is both God and Man, hence He could say: "What and if ye shall see the Son of Man ascend up where He was before" (John VI:62). He said: "He that hath seen Me hath seen the Father." Perhaps it may be replied that this was all that the Father was in life, nature, and moral characteristics. Well, but that was what Jesus was. He says: "He that seeth Me seeth Him that sent Me." Again, "They have seen and hated both Me and My Father." All came to light in that one Person. That Man was God manifested in the flesh.

In the Old Testament the people of Israel are said to be Jehovah's people and His sheep: "Know ye that Jehovah He is God; it is He that hath made us and not we ourselves; we are His people, and the sheep of His pasture" (Ps. C). Now to refer again to Luke I:31: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus;" and in Matt. I:21 is added the reason for getting this name. "For He shall save His people from their sins." The people are Jehovah's and Jehovah is among them as born of the virgin their

Saviour. All that He took from woman was all that any man ever took, sin excepted, and that was flesh and blood. God is "The Father of spirits" (Heb. XII:9).

But when I am told it is only as *Man* He is a creature, I answer He is not a man apart from being God. The impression created in my mind by the reasoning of these men is that a man has been created by God, and that this created being has been in some way united to God the Son so that two persons actually exist, one of them the Creator and the other a creature. If this be not their thought then they have made a wrong use of words. They speak of His manhood as consisting of a human spirit, a human soul, and a human body. That is certainly a man needing no addition, and therefore does He subsist as Man apart from His Divinity. He is in the position of firstborn of all creation, in manhood surely; and yet it is because He is the Creator that He has that place. He is also spoken of as "The beginning of the creation of God," and if He has been created, they tell us, He is surely a creature. But both "Firstborn of all creation" and "The beginning of the creation of God," refer, not to His being created, but to a *position* taken with reference to creation. The former is the place of preeminence He holds with reference to all creation; the latter

the position He has with reference to the new creation, which will be founded upon the work of His cross, and which will take character from Him, being instinct with His life and nature. Of that glorious new creation we, as begotten of God, are a kind of firstfruits (James I:18).

In Psalm CII we have Him portrayed by the divine Spirit, as the Messiah, the Son of David, speaking of the hope of Israel; how that God would arise and have mercy upon Zion. He says: "For He hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord." But when all those hopes have come to pass what about His participation in them? He says: "He weakened My strength in the way; He shortened My days. I said, O, my God, take Me not away in the midst of My days." Here, if anywhere, He speaks as Man with the earnest desire not to be cut off before those bright hopes would be realized. And to that Man the answer comes from Heaven: "Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth; and the Heavens are the work of Thy hands. They

shall perish, but Thou shalt endure: yea all of them shall wax old like a garment: as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." These words are addressed to the One who cries out: "O, my God, take me not away in the midst of My days." Strange words to be addressed to a Man. They are addressed to the Creator, not to a creature, we clearly see, and yet are they evidently addressed to a Man.

In His zeal for the Father's glory, and in love to us He took flesh and blood, the condition of man as a child of Adam, in order that He might shed His blood for our redemption, for the blood is the life, and it is that which makes atonement for the soul. In coming thus He took a position less than God; yea, even less than Angels, but at the same time never personally ceased to be equal with the Father, whether in the virgin's womb on the cross, or in the sepulchre.

Only think then of the wicked and marble-hearted mortal who would take advantage of the lowly place taken by the Lord of glory, and that for our sakes, to label Him a creature in the creation which is the work of His hands! While one can feel nothing but indignation at the dishonour done to Him, one can look forward to the coming day in which at the

name of Jesus every Heavenly, earthly and infernal being shall bow the knee, and every tongue shall confess Jesus Christ as Lord to God, the Father's glory.

A word as to "body, soul, and spirit." That man as he is contemplated a living soul has a spirit, a soul and body is just what Scripture says. But what Scripture have we for the statement that to be a man it is necessary to have a *human* spirit, soul, and body? Let us not go beyond the revelation given to us of God. That the blessed Lord is a Man, and as truly a Man as I am, is without question. But that it is necessary to have spirit, soul and body such as I have is unscriptural human reason. God is not the Father of my body, though He is of my spirit. My body is capable of going to corruption; His was not. My body is altogether of the old Adam order, made of dust; His was not; it was Heavenly. He was in the likeness of sinful flesh, but no taint of sin was in Him. My body was brought into existence by human parents; God was the Father of His, and because of this: "That holy thing that shall be born of thee shall be called the Son of God" (Luke I:35). Irreverent handling of the holy things of God leads only into darkness and the snare of the devil.

As to the human soul, its existence seems to have

been the result of the breathing by God into man's nostrils of the spirit of life. Are there both soul and spirit in the separate state? It is always the spirit that is given up. I do not know of any instance of the giving up of the soul. We read of the spirits of just men made perfect (Heb. XII). We also read of the "Spirits in prison," who were disobedient in the days of Noah (I Pet. III:9). Where were all these people's souls? We read of the souls under the altar, souls slain for the Word of God (Rev. VI:9). Where were their spirits? We have also the souls of them that were beheaded for the witness of Jesus (Rev. XX:4). These lived and reigned with Christ a thousand years. Nothing is said of their spirits. The soul seems to be mentioned where martyrs for the truth of God are considered. Even as to our Lord: "Thou wilt not leave my soul in Hades (Ps. XVI). The spirit always, where this is not the case. But in the act of death no one gives up his soul, always his spirit. I take it, therefore, that though the soul seems to be an entity, it is inseparable from the spirit, and that they may be interchangeable terms. In the separate state I do not find them spoken of together. I find souls, and I find spirits, but not both together, except in living men.

Now into Adam's nostrils God breathed the spirit

of life. This became the man's own spirit by the mighty power of God. And why must it be denied that the eternal Son was the Spirit of the body that was prepared for Him? It may be replied that this would have made Him a very different Man from every other. And was He not? The first man was of the earth, made of dust; the second Man is the Lord from Heaven. He certainly is a Man of a different order from Adam.

His body was the temple, in which the God of Israel dwelt (John II:21). And there dwelt the fullness of the Godhead (Col. II:9). The Son was there in Person, the Father was there in testimony (John XIV:9), and the Spirit was there in power (Luke IV:18). In this body on the tree He bore our sins (I Pet. II:24), His blood made an end of them judicially (I John I:7; Rev. I:5). This was also the judicial ending of flesh and blood. Our redemption is therefore eternal.

That the Son was the Spirit of His own body I have not the slightest question. I do not believe that it is possible to face the Scriptures I have advanced, and come to any other conclusion. It may be that some Godly saints of God will not feel free to accept this Scriptural verity. On their faith regarding this, I make no demand. All I look for from them is the whole-hearted confession that He

is a real Man come in flesh; and that that Man is Jehovah's Fellow, the Creator of the universe, the Upholder of all things: who is over all, "God blessed forever." I am done with all who speak of Him as in any sense a creature; and I am also done with all who keep company with the man who affirms it.

The assertion that Christ has a *human* soul and spirit is in principle a denial of the incarnation of the Son, though not for a moment do I suppose such a notion inconsistent with a deep reverence for Christ. But it is a notion that gives all who hold it a very hazy view of the Saviour. Still it is better to have hazy thoughts regarding our Lord than to be harbouring those dishonoring to His Person, such as that because the Creator is a Man He must be a creature. Such a blasphemer has no business in the Christian circle.

This second Man is of Heavenly origin, and His Spirit is said to have been in the Old Testament prophets, who spoke of His sufferings, and of the glories that should follow (I Pet. I:11; III:19). I am told that this refers to the Holy Spirit of God, the third person of the Trinity. But what Scripture is there for the statement? Who is it that says: "My God, my God, why hast Thou forsaken me?" Read carefully and prayerfully the whole Psalm, and see if you can say it is not the Spirit of the

Man, Christ Jesus, that is speaking. Read Ps. XVI, and many others, and I think you will be led to confess just what Scripture says, that the Spirit of Christ was in the writers.

But I must close this paper. I do not think I have advanced one thought that has not the full support of Scripture. But if any reader discovers error in it, and will let me know of it, he shall find in me a penitent man, and one ready to acknowledge his error.

J. B—D.