

The Child Who Chose to be Born

Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born in the city of David a Savior, who is Christ the Lord (Luke 2:10-11).

Occasionally an angry child will tell his parents, "I did not ask to be born!" And in every instance but one, that statement is true. Only one child in all of history chose to be born. His name is Jesus.

How could it be possible for a child to choose to be born? Only God, who declares *the end from the beginning* (Isaiah 46:10) could do such a thing. Only the Creator could choose to manifest Himself in the same form He created. *For he knows how we are formed* (Psalm 103:14a NIV).

The Son of God stated many times that His Father sent Him; however, He chose to be sent. God has revealed Himself to us as a triune God, a Godhead of three totally unified in one Divine Person. He is a relationship within Himself. God refers to Himself both in the singular and the plural.

- *Hear, O Israel: The Lord our God, the Lord is One!* (Deuteronomy 6:4).
- *Let Us make man in Our image, according to Our likeness. . . So God created man in His own image, in the image of God He created them; male and female He created them* (Genesis 1:26, 27).
- *And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased"* (Luke 3:22). See also Matthew 28:19-20.

Jesus did not become the Son of God at His incarnation. In His divinity as the Logos, the Son of God, He chose to be born as the Son of Man. The Father, Son and Holy Spirit decided that *in Him* [would dwell] *all the fullness of the Godhead bodily* (Colossians 2:9). As *the image of the invisible God* (Colossians 1:15), Jesus would reveal the everlasting love of God in an undeniable tangible form – as the Son of Man. God the Father sent the Son, God the Son chose to come, God the Holy Spirit made it happen. That is why Isaiah could describe the entire Godhead as he prophesied the coming of the Christ Child, *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace* (Isaiah 9:6). "In the Hebrew text there is no comma between "wonderful and "counselor." This means that there are really four, not five, titles given to the child who is to be born."¹ The name (singular) of the child represents the entire Godhead.

Until the coming of Jesus, God spoke through *various ways . . . to the fathers by the prophets*, but now in last days He has *spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person* (Hebrews 1:1-3).

¹ Guffin, Gilbert L. *The Gospel in Isaiah*, Convention Press, Nashville, TN 1968, Foregleams of Christ, p. 69

No one has seen God at any time (John 1:18a, 1 John 4:12a). John finishes the first statement with *the only begotten Son, who is in the bosom of the Father, He has declared Him* (John 1:18b) and the second is in the context of God loving us and us loving one another because He abides in us. *If we love one another, God abides in us, and His love has been perfected in us* (1 John 4:12b). We see God through Jesus, who demonstrated His love and asked us to do the same (John 15:12-13).

Logos, Son of God, sent into the world

In the beginning was the Word and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made . . . And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:1-3, 14).

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead (Romans 1:1-4).

. . . when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. . . Then I said, 'Behold, I have come – in the volume of the book it is written of Me – to do Your will, O God'" (Hebrews 10:5, 7).

The Humble Jesus Received God's glory

Rich with prophecies about the coming of the Lord Jesus, Isaiah is often quoted by the writers of the New Testament. *These things Isaiah said when he saw His glory and spoke of Him* (John 12:41). Through Isaiah, God said, *I am the Lord, that is My name; and My glory I will not give to another* (42:8). (See Isaiah 44:6-7 and Revelation 1:4-8 for one example of Isaiah's prophecy about Jesus).

Jesus has always been and will always be God. *Jesus Christ is the same yesterday, today and forever* (Hebrews 13:8). As man, He did not seek glory apart from the Godhead. *And I do not seek My own glory; there is One who seeks and judges* (John 8:50). Satan tried to get Him to do that very thing in His temptation experience.

He did not *seek his own glory* distinct from his Father's, nor had any separate interest of his own. For men to *search their own glory* is *not glory* indeed (Prov. 25:27), but rather their shame to be so much *out in their aim*. This comes in here as a reason why Christ made so light of their reproaches: *"You do dishonour me, but cannot disturb me, shall not disquiet me, for I seek not my own glory."* Note, Those who are dead to men's praise can safely bear their contempt.²

But Jesus would not entrust himself to them, for he knew all men (John 2:24 NIV).

²Henry, Matthew: *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume*. Peabody : Hendrickson, 1996, c1991, S. Jn 8:48

Jesus, however, did receive and accept glory as part of the Godhead.

- *For there is born to you this day in the city of David a Savior, who is Christ the Lord. . . And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men!"* (Luke 2:11, 13-14).
- *When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it"* (John 11:4).
- *"Father, the hour has come. Glorify Your Son that Your Son also may glorify You . . . Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world"* (John 17:1, 24).
- *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord* (2 Corinthians 3:17-18).
- *For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased"* (2 Peter 1:17).
- *"You are My Son, Today I have begotten You" . . . "Let all the angels of God worship Him". . . But to the Son, He says, "Your throne, O God, is forever and ever" . . .* (Hebrews 1:5, 6, 8). Read the entire chapter for amplification.
- *Saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"* (Revelation 5:12-13).

The uniqueness of Christianity is the Person, Jesus Christ, and the distinctiveness of Christ is the fact that He is the God-man. In other words, He is a divine-human Being, something unique in time and eternity. It is also a concept very difficult to understand, for we have no basis for comparison with another God-man in history nor do we get any help from our experience. Yet this is not a dogma imposed on us simply to receive without question; it is a conclusion which grows out of the evidence in the Bible. Many facts point to the conclusion that Jesus Christ is God; many others lead to the conclusion that He is truly human; at the same time we see only one Person moving across the pages of the gospels. This union of undiminished deity and perfect humanity forever in one Person is called the doctrine of the hypostatic union (that is, the union of two hypostases or natures), and this is the uniqueness of Jesus Christ.³

When His work was completed, He asked His Father to restore His pre-incarnate glory: *"I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was"* (John 17:4-5).

³Ryrie, Charles Caldwell: *A Survey of Bible Doctrine*. Chicago : Moody Press, 1995, c1972

Jesus' Choices

Have you ever thought it strange that when the Son of God became the Son of Man angels appeared to shepherds instead of priests - that a widow instead of a princess was privileged to see the Infant in the temple – that a virtually unknown man recognized the baby as the promised Messiah instead of a government official?

If you were in charge of planning the announcement of the Son of God, who would you have notified? Would you have chosen a woman of royalty to give birth to Him or would you have chosen Mary? Would you have prepared a man of political standing and reputation to go before Him and announce the beginning of His ministry or would you have chosen John the Baptist? Would you have chosen a man of substantial wealth and influence to raise Him as his foster child or would you have chosen Joseph? Would you have prepared a palace for His birth or a manger?

The revelation of His imminent coming was to male and female, young and old, peasants and princes, Jew and Gentile, rich and poor. Of the men, there were wise men, a priest, shepherds, Joseph and Simeon. Of the women, there was a virgin, a widow, a married woman who was barren until God miraculously gave her a child.

God used His creation, a star and angels, as well as dreams and prophecies to announce the coming of new covenant through His Son to people of all stations. *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise* (Galatians 3:28-29).

Jesus chose to tell people He was coming

There are hundreds of Old Testament prophecies surrounding Jesus, many of which had to do with the unusual circumstances of His birth. The New Testament notes their fulfillment. Just a few of them are:

- He would come as the Son of God (Psalm 2:7, Luke 1:32, 35).
- He would come as the seed of woman (Genesis 3:15, Galatians 4:4).
- He would come as the seed of Abraham (Genesis 12:3, 17:7, 22:18, Acts 3:25, Galatians 3:17).
- He would come as the seed of Isaac (Genesis 17:19, Matthew 1:2).
- He would come as the seed of Jacob (Numbers 24:17, Luke 3:34).
- He would descend from the tribe of Judah (Genesis 49:10, Luke 3:33).
- He would come as the seed of David (Isaiah 9:7, Jeremiah 23:5, Matthew 1:6, Romans 1:3).
- He would be called Immanuel (Isaiah 7:14, Matthew 1:22-23).
- Great persons coming to adore Him (Psalm 72:10, Matthew 2:1-11).

Jesus chose Gabriel to announce His coming

Jesus sent Gabriel to Zacharias. *And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings . . . your wife Elizabeth will bear you a son, and you shall call his name John"* (Luke 1:19, 13). Gabriel told Mary of Elizabeth's pregnancy and

when Mary visited her, Elizabeth was filled with the Holy Spirit and *the babe leaped in [her] womb for joy* (Luke 1:44). At John's circumcision, on the 8th day after John's birth, both Zacharias and Elizabeth surprised others by naming him John.

Jesus sent Gabriel to Mary. *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin . . . whose name was Mary . . . behold, you will conceive in your womb and bring forth a Son and shall call His name Jesus* (Luke 1:26-27, 31). *And when eight days were completed for the circumcision of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb* (Luke 2:21).

This was not the first time Gabriel appeared with an announcement about the coming of the Messiah. Both Zacharias and Mary would recognize Gabriel's name as the messenger sent from God to Daniel to explain a vision he had seen (Daniel 8:16, 9:21). In the explanation, God promised the coming of the promised Messiah (Daniel 9:24-27). On these two occasions, hundreds of years apart, God's special angel messenger carried *glad tidings*.

Jesus chose John the Baptist to be His forerunner

The Old Testament, filled with prophets announcing the coming of the Messiah, ended with Malachi predicting the return of Elijah (Malachi 4:5). The intervening four hundred years placed John the Baptist at the precise point in time in which Jesus planned for him to announce His imminent arrival. Jesus verifies John the Baptist was the prophet who prepared the way for Him (Malachi 3:1 Matthew 11:10) and was the Elijah to come (Malachi 4:5, Matthew 17:10-13). John's miraculous birth and his mission were announced to his parents by the angel Gabriel (Luke 1:11-19).

Jesus chose His mother and foster father

Jesus chose His ancestry, linking His birth with His covenant with Abraham, Isaac, Jacob and David. His legal right to the throne of David through Joseph's lineage is recorded in Matthew 1:1-17. There are some unexpected entries in that genealogy, Gentiles and women: Tamar, Rahab, Ruth and one *who had been the wife of Uriah*.

It was no mistake that Mary was engaged to Joseph, a carpenter and humble follower of God. Matthew includes Joseph's perspective on the arrival of the Christ Child. God led him in successive dreams to do His will, protecting Mary and the Child (Matthew 1:20, 2:13, 19, 22). His obedience brought about the fulfillment of many of the prophecies concerning Jesus (Matthew 1:21, 25, 2:14-15, 21-23).

His foster father taught the young Lord the craft of carpentry. Together, they worked with timber to construct useful objects. The One who used His human hands to learn carpentry was the same One who created the world and placed the Tree of Life in the Garden of Eden. The One who made tables with Joseph was the One who knelt around a table with His disciples at the Last Supper. The One who worked with wood as a young Man carried His own wooden cross to Calvary. The One who formed furniture from felled trees knew that He would one day give His own life upon a tree. As he hammered nails into wood as He worked, did He think of the day when huge nails would pierce His hands and rip His flesh as He hung upon the cross?

Jesus chose His mother carefully. Mary's response to the surprising news that she would bear the Christ Child was "*Behold the maidservant of the Lord! Let it be to me according to your word*" (Luke 1:38). As her young mind was filled with the word of the Lord, she quotes Scripture throughout her Magnificat (Luke 1:46-55). Luke gives the account from Mary's view and traces Jesus' genealogy back to the beginning of the human race.

Jesus had prepared this girl to care for His needs as a child, nurture Him as a young Man and suffer with Him as He accomplished His purpose. He knew she had what it took to trust her firstborn Child as her Savior. He knew she would call upon God for the strength to bear the trials ahead. *Then Simeon blessed them, and he said to Mary, the baby's mother, "This child is destined to cause many in Israel to fall, but he will be a joy to many others. He has been sent as a sign from God, but many will oppose him. As a result, the deepest thoughts of many hearts will be revealed. And a sword will pierce your very soul."* (Luke 2:34-35 NLT).

Jesus chose the time of His birth

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons (Galatians 4:4).

Although the four hundred years between the Old and New Testaments are often called the "silent centuries," God was at work during that time to prepare the world for the coming of Jesus.

The Septuagint, the Greek translation of the Jewish scriptures, did not exist until after the conquest of Alexander the great and the spread of the Greek language sometime between 300-200 BC. Many early Christians and New Testament writers depended heavily upon this translation as the Hebrew language was no longer used as widely as it had been.

The development of the Sanhedrin happened during this period.

The Sanhedrin, the supreme court of the Jewish nation, comprising 71 members is first mentioned in a letter written in 198 B.C. by Antiochus III of Syria to the chief Jewish representatives. Until the attack made by Antiochus IV on the Jewish nation and religion, the Sanhedrin, under the presidency of the high priest, regulated the internal affairs of the Jews. The authority of the Sanhedrin tended to diminish under the autocratic Hasmoneans; but after the Roman conquest of Palestine it enjoyed considerable freedom in the internal concerns of the Jewish people, not only in Palestine, but even (as the circumstances of Paul's visit to Damascus show) to some extent in other provinces. We gather from John 18:31 that, while the Sanhedrin could sentence an accused person to death, this sentence could not be executed without the consent of the Roman governor. It was for this reason that the Lord Jesus, having been sentenced to death on a charge of blasphemy (because He confessed Himself to be the Messiah), was then brought before Pilate. Pilate, as the Sanhedrin knew, would not be interested in a charge of blasphemy, and so it was on a charge of seditious activity that our Lord was arraigned before the Roman judge.

Politically and religiously alike, the period between the Testaments is far from representing a standstill, but shows a steady moving forward to the accomplishment of God's purpose in the redemption wrought out by His Son.⁴

For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men – the testimony given in its proper time (1 Timothy 2:5-6).

Jesus chose the place and circumstance of His birth

Jesus chose Bethlehem as His birthplace and informed the Old Testament prophet Micah (Micah 5:2, Luke 2:4-6).

In 31 B.C. the civil wars which had raged in the Roman world for many years came to an end with the sea-victory won at Actium by Octavian, the adopted son of Julius Caesar, over his rival Antony and Queen Cleopatra, the last ruler of the Ptolemaic dynasty. With this victory Octavian had the whole Roman world at his feet, and he ruled it until A.D. 14 as first Roman Emperor, under the name Augustus (which means something like 'His Majesty').

And so it came to pass that when the fulness of the time came and God sent forth His Son, that Son "was born in Bethlehem of Judaea in the days of Herod the king" (Matt. 2:1), Joseph and Mary having travelled to that place because "there went out a decree from Caesar Augustus that all the world should be enrolled" (Luke 2:1).⁵

As Jesus came to identify with all men, He chose a feeding trough – a manger – to lay His newborn head. He knew there would be *no room in the inn*. During His years of ministry, He said, "*The foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*" (Matthew 8:20). Jesus was buried in a borrowed tomb.

Have you ever had the chance to share the gospel with those who are homeless? In His birth, His lifetime and His death, Jesus chose to identify with them.

Jesus chose to announce His imminent arrival to a chosen few

Although prophecies abounded about the birth of the Christ Child, at the point in time when it actually happened, there was a special revelation to a privileged few. The message and manner in which they were notified were varied but all miraculous. Matthew and Luke tell us that Jesus prepared

- Zacharias and Elizabeth by sending John the Baptist as their miracle child.
- Mary by purifying her heart and sending His special messenger Gabriel to let her know she had been chosen to bear the Christ Child.
- Joseph by sending angels to appear to him in his dreams.
- shepherds by sending an angel and a heavenly host.

⁴ The Period Between the Testaments, 1949 F.F. Bruce. Reproduced by permission. Prepared for the Web in March 2008 by Robert I. Bradshaw. <http://www.biblicalstudies.org.uk/>

⁵ *ibid*

- Simeon in the years he waited for the Consolation of Israel with the promise from the Holy Spirit that he would not die until he had seen the Lord's Christ.
- Anna by speaking to her heart through the many years she spent fasting and praying in the temple.
- wise men from the East by sending His star to lead them to come and worship Him. He chose the gifts that they brought: "gold to honor His kingship, frankincense to honor His Divinity, and myrrh to honor His Humanity which was destined for death. Myrrh was used at His burial. The crib and the Cross are related again, for there is myrrh at both."⁶

Jesus chose His human Name

Names given to our Lord in the Old Testament looked forward to His coming as the Savior of the world. As Gabriel appeared to Mary, he said, "*Behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus*" (Luke 1:31). *An angel of the Lord appeared to [Joseph] in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins* (Matthew 1:20-21).

This is the Greek form of the Hebrew name Joshua, which was originally Hoshea (Num. 13:8, 16), but changed by Moses into Jehoshua (Num. 13:16; 1 Chr. 7:27), or Joshua. After the Exile it assumed the form Jeshua, whence the Greek form Jesus. It was given to our Lord to denote the object of his mission, to save (Matt. 1:21). – Easton's Bible Dictionary

Jesus (je'-zus) = Jehovah is salvation; Jehova, my salvation; Savior. Greek form of Jehoshua. – Exhaustive Dictionary of Bible names

Jesus means "Jehovah is salvation," Christ means "Anointed One." Since names were so important in Biblical times, Jesus knew that those who trust Him would understand why He chose the name He did.

Jesus chose the town in which He grew up

And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene" (Matthew 2:23).

Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see" (John 1:45-46).

It was not by accident that He spent His youth in Nazareth, a place despised by others. He knew that He would *be despised and rejected of men* (Isaiah 53:3). He could then identify with those who did not measure up in the eyes of men.

In this quiet and obscure village, He learned submission to His mother and foster father all the while knowing His calling was to do the will of His Heavenly Father. "*Did*

⁶ Sheen, Fulton, *Life of Christ*, McGraw Hill Book Company, New York, 1958, p. 40.

you not know that I must be about My Father's business?" But they did not understand the statement which He spoke to them. Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men (Luke 2:29-52).

The years in Nazareth prepared Him for His ministry. Submission to His earthly family prepared Him for the trials ahead. *Though He was a Son, yet He learned obedience by the things which He suffered, and having been perfected, He became the author of eternal salvation to all who obey Him (Hebrews 5:8).*

Jesus Chose to Be Born In Order to Die

The reason the Son of God appeared was to destroy the devil's work (1 John 3:8) the Lamb that was slain from the creation of the world (Revelation 13:8 NIV).

Jesus took on man's skin because it is only possible for a man to die. In order to offer salvation to mankind, He chose to be our substitute.

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death on the cross. Therefore God also has highly exalted Him and given Him the name that is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11 NKJV).

In the NKJV above, Paul said that Jesus *made Himself of no reputation* (verse 7). Many other translations render that *emptied Himself*; NCV *but he gave up his place with God and made himself nothing* and NLT *he gave up his divine privileges*. Even though The Message is a paraphrase, not a thought for thought or a word for word translation, it does bring some clarity to our modern ears.

Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of himself that he had to cling to the advantages of the status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became human! Having become human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead, he lives a selfless, obedient life and then died a selfless, obedient death – and the worst kind of death at that – a crucifixion. Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever, so that all created beings in heaven and on earth – even those long ago dead and buried – will bow in worship before this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father (Philippians 2:5-11 The Message).

In his comments on this passage, Charles Ryrie says the doctrine of Kenosis (Greek for “an emptying”) is derived from verse 7 – *emptied Himself* or *made Himself of no reputation*:

But in what sense does Paul mean that Christ emptied Himself at the incarnation? “Emptied” may be a misleading translation because it connotes Christ’s giving up or losing some of His divine attributes during His earthly life, and that was not the case. Therefore, the kenosis cannot be understood to mean a subtraction of deity but the addition of humanity with its consequent limitations. Indeed, in the passage itself, the verb “emptied” is explained by three participles which follow—(1) taking the form of a servant, (2) becoming in the likeness of men, and (3) being found in fashion as a man. The kenosis is further explained in the text by the parallel clause which follows, “He humbled himself.” The idea is that by taking on humanity with its limitations, there was a humbling which, although real, did not involve the giving up of any divine attributes.

If our Lord did surrender some of His divine attributes when He came to earth, then His essential character would have been changed, and He would not have been fully God while on earth. You cannot subtract any attributes without changing the character of the person. . . . Thus any doctrine of kenosis which says Christ surrendered attributes at the incarnation is in direct conflict with scriptural evidence concerning His person during the incarnation.

What is included in a proper statement of the true doctrine of the kenosis? The concept involves the veiling of Christ’s preincarnate glory (Jn 17:5), the condescension of taking on Himself the likeness of sinful flesh (Ro 8:3), and the voluntary nonuse of some of His attributes of deity during the time of His earthly life (Mt 24:36). His humanity was not a glorified humanity and was thus subject to temptation, weakness, pain, and sorrow. Choosing not to use His divine attributes is quite different from saying that He gave them up. Nonuse does not mean subtraction.⁷

Jesus chose to be born the Son of Man. In Heaven, in His perfection, He maintains both natures. He identified with man as a child, as a boy, as a young man who carried out His Father’s call during His life. He still identifies with us as He intercedes for us *at the right hand of the throne of the Majesty in the heavens* (Hebrews 7:25, 8:1).

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God” (Luke 1:35).

Jesus chose to be born the Son of Man so that you could be born again as a child of God.

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⁷Ryrie, Charles Caldwell: *A Survey of Bible Doctrine*. Chicago : Moody Press, 1995, c1972