

190313-4 Doctrine Series, The Son of God Made Flesh – Craig Thurman

This church confesses that Jesus Christ is the Son of God, God the Son, Second Person of the Holy Trinity come in human flesh. Jesus Christ is the God-man. To say that Jesus Christ is God *and* man can be misconstrued to mean that there are two persons concerned; one person is Jesus and the other Person is God.

Articles 9 and 16 are those articles which speak to the truth that Jesus is the Son of God come in human flesh.

9. Christ: the Son Made Flesh

The Lord Jesus Christ, of whom Moses and the Prophets wrote and the Apostles preached is the Son of God and the brightness of His glory, by whom God made the world. He upholds and governs all things that He has made; who also, when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David. He was born of the virgin Mary, the Holy Spirit came down upon her, and the power of the most High overshadowed her. In this way, that child which was born of Mary, the Son of God, was holy and without sin, even in His condescension.

Ge.3:15, 22:18, 49:9, 10; Dan.7:13, 9:24-27; Pv.8:23; Jn.1:1-3; He.1:3, 8; Gal.4:4; He.7:14; Re.5:5; Ro.1:3, 9:5; Mt.1:16; Lk.3:23, 33; He.2:16; Is.53:3-5; He.4:15.

16. Christ: God and Man

In order to be that Prophet of which Moses wrote, it was necessary He should be God and also that He should be man. For unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men.

Jn.1:18; Ac.3:22; Deu.18:15; He.1:1.

Note: That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures. He is called the mighty God, Is.9:6. That Word was God, Jn.1:1. Christ, who is God over all, Ro.9:5. God manifested in the flesh, 1Ti.3:16. The same is very God, 1Jn.5:20. He is the first, Re.1:8. He gives being to all things, and without Him was nothing made, Jn.1:2. He forgives sins, Mt.9:6. He is before Abraham, Jn.8:58. He was and is, and shall ever be the same, He.13:8. He is always with His elect to the end of the world, Mt.28:20. Which

could not be said of Jesus Christ if He were not God. And to the Son He saith, Thy throne, O God, is forever and ever, He.1:8, Jn.1:18.

Also, Christ is not only perfectly God, but perfect man, made of a woman, Gal.4.4. Made of the seed of David, Ro.1:3. Of the fruit of David's loins, Ac.2:30. Of Jesse and Judah, Ac.13:23. In that the children were partakers of flesh and blood He Himself likewise took part with them, He.2:14. He took not on Him the nature of angels, but the seed of Abraham, He.2.16. So that we are bone of His bone, and flesh of His flesh, Eph.5:30. So that He that sanctifieth, and they that are sanctified are all of one, He.2:11. See Ac.3:22; Deu.18:15; He.1:1.

Confessing that Jesus Christ is God come in human flesh is necessary to every true Christian religion and profession. Because this doctrine is so intricately connected to other doctrines, it is necessary to give brief consideration to the subjects of antichrists, the Deity of Christ, the prophecies of Christ, His being sent, His incarnation, His virgin birth, and His impeccability.

The Topic of Antichrists

The term *antichrist* has a two-fold meaning. The Greek preposition *anti* means to be *against* Christ. It also means to *be in the room of* or *in the place of* Christ (in this case, pretentiously).

Every religion that rejects Jesus Christ come in the flesh is a false religion (even if it hides under a banner of *Christianity*). There is no true religion without this doctrine at its foundation. A so-called religion which denies Christ come in the flesh is not a Christian religion at all, and the manifestation of this error is proof that it is a religion which is against Christ, His doctrine, and His people. Such is an antichrist religion which *poses* as a true religion (not just a Christian religion), and as such it is clearly against Christ.

Every individual soul that fails to profess that Christ is come in the flesh is at best doubtful to be a genuine profession. But every person *denying* that Jesus Christ is the Son of God come in human flesh is antichrist. As with the religion so with the professor, there is a two-fold aspect to an antichrist. They pretend to be of God, but yet oppose Christ, His doctrine and His people. These do not all gather necessarily under the Christian banner, but the worst deceivers are those which pretend that they are Christ's. They are all liars because they have denied the most basic truth concerning the Son of God, our Lord Jesus Christ. (Ro.3.4;

1Jn.2.4, **22**; 4.3; 5.10; 2 Jn.7) So an antichrist is against Christ and pretends to be Christ or Christ's.

1Jo 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

...

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1Jn.4.3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2Jn.7 ¶ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

It is necessary to make a distinction between those *which do not know* from those *which deny* that Christ is come in the flesh. There are many among the unregenerate that do not know yet that Jesus Christ is the Son of God come to save sinners. If they are of the elect of God they shall come to know this truth of Christ through the preaching of the gospel. The gospel is a declaration of this most basic truth of Jesus Christ.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

It is unfathomable to think that there can be a Christian that does not receive this truth concerning the Son of God.

The Son of God Is the Same as Jesus Christ

Jesus Christ is Deity. He is God. He is the Son of God. He is God the Son. He is the second Person of the Holy Trinity.

Doctrine Series

Jesus Christ is God

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God. (as the Second Person)

3 All things were made by him; and without him was not any thing made that was made.

...

Joh 1:14 And the Word was made 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.

...

17 ...grace and truth came by Jesus Christ

Jesus Christ is the same with the Father: God

Joh 10:30 I and my Father are one. (They are in union being the One God.)

...

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus Christ is the Son of God

He.1.5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (And the Son of God is God.)

Jesus Christ is the Second Person of the Holy Trinity

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (Re.19.13, ... his name is called the Word of God.)

1Co 15:47 The first man is of the earth (refers to Adam), earthy: the second man is the Lord from heaven (refers to our Lord Jesus whose previous abode was in glory).

The Son of God was Prophesied to Come

The prophesies speak of His coming among men.

Ge 3:15 And I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (The seed of the woman speaks of one that is born of her.)

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. (The expectation is to see this one as one among the common people.)

Mr 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (The LORD speaking so to David's Lord implies that He had come among men, but was removed from them and brought into glory with the Father.)

He would be that Great Prophet sent by the LORD to the people of the Lord.

De 18:18 I will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him.

*Jn.12.49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

The Father Sent the Son

God sent His only Son.

Joh 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Mt 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

1Jo 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

That God the Father sent His Son means that He was the Son of God with the Father before He was ever sent by the Father. (Some heretically say that the Son only became the Son after He was sent.) He whom the Father sent did not become the Son when He was sent. Jesus Christ is the eternal Son of God.

Heb 1:8 But unto the Son he (the Heavenly Father) saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (cf. Ps.45.6, 7)

The Son of God Became Incarnate.

The Heavenly Father commissioning His Son to come into the world leads to the incarnation – *incarnation*, from Latin *in + carn* or *caro*, flesh

The Son of God condescended to become a man in every respect but for sin. He did not cease being the Son of God when He clothed Himself with human flesh. In the condescension, in the incarnation He remained fully God.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh ... (like flesh in every respect but for sin)

Php 2:6 Who (Jesus Christ), being (ὑπάρχων, subsisting) in the form (μορφῆ, shape [perhaps appearance]) of God, thought it not robbery to be equal with God:

7 But made himself of no reputation (He emptied Himself of that God-shape), and took upon him the form (μορφῆν, shape or appearance] of a servant, and was made¹ in the likeness of men:

8 And being found (discovered) in fashion (Wycliffe (1380, figure) as a man, he humbled himself, and became¹ obedient unto death, even the death of the cross.

form, μορφή, a Greek noun found 3 times in the N.T. (Mk.16.12; Phl.2.6, 7); the verb, μορῶμαι, is also tss. form in Gal.4.19.

was made & became¹, γενόμενος, nom. sing. masc. part. aor. of γίνομαι; KJV tss. was, being, falling, was become, came, made, was made, was come.

being found¹, εὑρεθείς, nom. sing. masc. part. aor. pass. of εὕρισκω; KJV, tss. to find, get, obtain, perceive; so 'to be discovered.'

fashion, σχήματι, dat. sing. of σχῆμα; only twice in the N.T. (1C.7.31; Phl.2.8); Wycliffe (1380) , tss. figure; the English transliteration of this would be 'scheme. Christ's schematic was as any other man's.

The word of God reveals that God is Spirit. (Jn.4.24)

Joh 4:24 God is a Spirit ..

This is not a reference to the Holy Spirit only, but wholly to God's subsistence. God the Father, Son and Holy Spirit are Spirit. Before the incarnation the Son of God was and is as God is, Spirit.

But the Son of God took human flesh, but that in no way diminished His Sonship. For example, He was as omnipresent, omniscient and as sovereign as He was before He took flesh.

Omnipresence

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Omniscience

Joh 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Jn.4.18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

...

4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Sovereign

Mt 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mk.4.39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

The Son of God Was Virgin-Born

The blessed Son of God became incarnate, a partaker of flesh and blood through the miraculous virgin birth. Isaiah prophesied of this wonderful birth about 770 years before it came to pass.

Is.7.13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

This was a singular event never to be repeated. When considering the virgin birth it is not enough to say that a young maiden would conceive and bear a son. Nothing is miraculous about that. Young women often give birth. Of the many Bible versions there are available today, I considered 13 different versions, besides the King James Version Bible, and not a single one of them treated the virgin birth correctly.

| | Isaiah 7:14 | Matthew1:23 |
|------------------------------|-------------------------------------|-------------|
| American Standard Bible | a virgin (note: 'the' or, a maiden) | the virgin |
| New American Standard Bible | a virgin (note: maiden) | the virgin |
| Berkley Translation | the virgin | the virgin |
| Revised Standard Version | a young woman | a virgin |
| New Revised Standard Version | the virgin | the virgin |
| The New English Bible | a young woman | the virgin |
| The New Int'l Version | the virgin | the virgin |
| The Living Bible | a virgin (note: young woman) | the virgin |
| Moffatt's Translation | a young woman | the maiden |
| Contemporary English Version | a virgin (note: young woman) | a virgin |
| Goodspeed Version (N.T) | | the maiden |
| Tanakh (O.T.) | the young woman | |
| The Jewish New Testament | | the virgin |

Note: '*The virgin*' adds support to the notion of the heresy of the immaculate conception, that Mary was born of a virgin herself and that she has continued into perpetuity as a virgin. That is false. Mary gave birth to sons and daughters after the birth of the Lord Jesus. (brothers, Mt.12.47; 13.55; Mk.3.31, 32; Lk.8.20; Ac.15.13; Gal.1.19; sisters, Mk.6.3) Also, with reference to Mt.1.23, because some versions omit the word *firstborn* doubt is cast upon whether Jesus' was in fact her firstborn child. Again, a point that is clearly supported by the word of God. (Ex.4.22; 13.2; Ps.89.24-29; Zec.12.10; Mt.1.25; Lk.2.7; Col.1.15; Re.1.5)

I do not mean to minimize any other doctrine of the Bible when I say that the virgin birth of Christ is a cornerstone of doctrine because it touches directly upon the Person and nature of the Son of God. All doctrine is important. But notice the unusual nature of Mary's conception. Her conception was without physical union with a man. The Scriptures are clear on this point.

Mt.1. 18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

...

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: (strictly legally ...)

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Lk.1.26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

...

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Mary's conception was only possible through a supernatural, superintendence of the Holy Spirit.

Mt.1.20 ...that which is conceived in her is of (ἐκ) the Holy Ghost.

which is conceived, γεννηθὲν, aor. pass. of γεννάω, born begotten

Lk.1.35 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 (ἐκ) thee shall be called the Son of God.

*which shall be born, γεννώμενον, nom. sing. neut. part. pres. pass.
of γεννάω*

Through this operation of God the Son of God was injected into the human experience and among mankind.

Mt.1.23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

*Lk.1.32 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:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

To come into the human experience requires that He receive a human body.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ... (cf. He.1.6, which attributes this work properly to the Heavenly Father)

The coming of the Son of God into humanity was a miracle. The word of God gives us much clarity about the reality and the miracle of Christ's birth. Obviously there are things about it that are presently beyond our ability to understand, but I most certainly believe it. It is my opinion that the physical *materials* for this body were derived from Mary, but the Life which took up that body was the Son of God.

The Son of God superadded to Himself that which He did not formerly possess being God, which was a human body with its nature. For this reason we read some things of the Son of God that particularly refer to His humanity. For example,

God is eternal & cannot die, yet Christ died on the cross. (Lk.23.46)
God cannot be tempted, yet the Son was tempted of the Devil. (Mt.4.1)

God cannot suffer, yet Christ suffered hunger, thirst, weariness, and persecution. (Mt.4.2; Jn.19.28; Mk.4.38; J n.15.20)

God prays to no one, yet Christ prayed. (Lk.23.34)

God knows all things, and yet Christ *learned* obedience. (He.5.8; also cf. Mk.13.32)

That the Son of God took up a human body in no way diminishes His Deity. Quite the contrary, it is Deity which gave to His body inestimable value. *He is our redemption!* (1Co.1.30) There is no greater price that could be paid to redeem sinners than the shed blood of Jesus Christ. This death is said to be the shedding of the very blood of God in Ac.28.20. Only His shed blood was efficient to from us the punishment we were due for sin.

The Son of God Remained Impeccable When Come into Human Flesh

The Son of God, who is our Lord Jesus Christ, assumed this body of flesh that was specially prepared in the womb of Mary. It should be clear to every Christian that the seed of life from which this body originated was not of Adam (a man), but of God.

Adam's seed only communicates the corrupt principle of sinful flesh. But the word of God is clear to show that the Son of God was not conceived of human seed. His flesh was not sinful flesh, but was *like* sinful flesh.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The Son of was as holy before the incarnation as He was after it. Jesus Christ is impeccable. After the wicked religionists failed again and again to *catch* the Lord Jesus in some transgression of God's holy law, He said,

Joh 8:46 Which of you convinceth (ἐλέγχω, faults, reprov'd, convicts rebukes, convinces) me of sin? And if I say the truth, why do ye not believe me?

Our Lord Jesus also proved Himself impeccable in His human experience. He was tempted by Satan and men, but those temptations found nothing in Christ that could be plied sin.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

So, as we speak of Deity our Lord Jesus could not be tempted to evil because He was not involved in Adam's sin. God cannot be tempted. (Ja.1.13) He was unacquainted with sin therefore He could not be moved in any way to commit sin.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

1Pe 2:22 Who did no sin, neither was guile found in his mouth ...

But because He stood to represent the elect of God He was *treated* as if he was a sinner. He was *counted* as a sinner. He was *numbered* with the transgressors.

Isa 53:12 ... and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mr 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

hath made, ἐποίησεν, 3ps. aor. ind. act. of ποιέω, to do; God constituted Christ a sinner; Christ was treated as if he had really

committed the acts that we did. God imputed legally to Christ our sins, though He was not really a sinner; and God imputed legally to the elect, though we are really sinners, His righteousness.

Defining Weaknesses of the Flesh

When considering the impeccability of Christ do not confuse weakness of the flesh with sin. These are not the same things. When our Lord Jesus took a body of flesh and blood it was for our benefit. By it we know that He sympathized with our *weaknesses*. But He did not have to commit sin in order to be sympathetic to our case. Think about this for a moment. Even we sinners do not have to sin in order to sympathize with the plight of others that have been overcome with some sin. For example we don't have to become a drunkard to sympathize with a drunkard. It is enough to sympathize with others because of the weakness of the flesh. But our weaknesses are inflamed and exploited by the presence of a corrupted nature. The Son of God did not have to become personally involved in sin in order to sympathize with the sinner's plight.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities (ἀσθένεια, weaknesses); but was in all points tempted like as we are, yet without sin.

And what were some of those *points* where Christ was *touched* with our weaknesses? Just before our Lord Jesus began his short, 3 ½ year personal ministry Satan came to Him in the desert to tempt Him. This temptation has respect to Christ's human nature. In this temptation there seems to me to be three major points where Christ was touched.

- When our Lord Jesus was an hungred Satan tempted Christ to turn rocks into bread. The point which touched Christ's weakness in the flesh was hunger. (Mt.4.3, 4)
- When Christ was subject to a body of flesh and blood Satan tempted Him to cast Himself down. The point which touched Christ's weakness in the flesh was the susceptibility to injury and death. (Mt.4.5-7) And,
- When He was subject to the sphere of time (its brevity, *in a moment of time*, Lk.3.5) Satan tempted Him to have it all now by worshipping him.

The point which touched Christ's weakness in the flesh was being subjected to the temporal nature of time. (Mt.4.8-10)

Weaknesses are those things which a human body, a body of flesh and blood experience. Because of labor, sickness, and worry we become weary. Our Lord Jesus had need of rest and sleep. (Mk.4.38) Because of disappointment and death we become sorrowful. He sorrowed. He was *a man of sorrows, and acquainted with grief*. (Is.53.3) Because of pain we might groan and cry. Jesus wept. (Jn.11.35) But because He came into the human experience He became subject to death. Dying is a weakness of the flesh.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. ...

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

taste, γεύσῃται, 3ps. aor. subj. of γεύομαι, tss. taste (12), eaten (1, Ac.10.10); this means to experience something. Christ tasted death's bitterness, its cruelty working upon the flesh, the sorrow that it worked in the soul and the body's last gasps for air.

God cannot die, but the body which the Son of God took up could, but because He was God, he could die only when He gave commandment.

Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

commend, παραθήσομαι, 1ps. fut. ind. mid. of παρατίθημι, παρά by, near, with, from, at + τίθημι, to appoint, ordain, purpose, set; παρατίθημι, KJV, to commit, commend, commit the keeping of, to put forth, to set before, allege.

Because He was God He could command Himself to rise from the dead!

Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God....

Properly understood, no man but our Lord could do this. He commanded Himself to leave the body so that He could experience physical death.

He.2.14 ¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Conclusion

This doctrine of the Son of God made flesh required consideration of these seven points:

- Antichrists/the Antichrist
- The Deity of Christ
- The prophesies of His coming
- His being sent by the Father
- His incarnation
- His virgin birth
- His impeccability

The Son of God came into time and clothed Himself with a body of flesh to propitiate God for our sins. He atoned for sins. We were redeemed by the

precious blood of the Son of God. This is what the text of Ac.20.28 says: God purchased His church with His own blood.

*Ac.20.28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which he **hath purchased with his own blood**.*

This doctrine of the Son of God made flesh is the litmus test for discerning the true faith and profession of God's people from the false.