

GOD MANIFEST IN THE FLESH

BY DR. THOMAS' DAUGHTER.

MANY reflections, by inference and insinuation, have been cast upon the doctrines we hold concerning the subject of the manifestation of the One Eternal God in human nature. These reflections have resulted from wrong impressions taken up, which have been allowed to grow into firm convictions on the part of those who cast them upon us, and those who have received them.

“The manifestation of the One Invisible Eternal God in human nature,” has always been one of the fundamental elements of the gospel, as we have learned it according to the apostle Paul. “Divine unity, in plural manifestation,” has been proved the one grand basis of the “things concerning the name of Jesus Christ,” the teaching concerning which has been so potent, in our enlightenment, in regard to the foundation corner stone of that glorious and fearful name, “YAHWEH ELOHIM.”

Without considering all the “strifes about words,” which have “darkened counsel,” we come to the “subject itself,” as expressed in the well-known little pamphlet, entitled *Phanerosis*, which will probably express our views better than we can. There, we find, the teachings of Moses and Paul brought into harmonious relations and agreement. On page 13 we select the following: “Paul, as well as Moses, declares, ‘there is no other God but One,’ and having so said, proceeds to remark, ‘For though there be that are called gods, whether in the heaven or upon the earth (as there are gods many and lords many); but to us there is One God the Father, out of whom all things, and we for Him; and One Lord Jesus Anointed, on account of whom all things and we through him. Howbeit the knowledge is not in all.’—(1 Cor. 8:4–7.) Here, then, we have good authority for saying that in the universe there are many gods and many lords; but that over and above them all is ONE SUPREME, who is styled the Blessed and Only Sovereign; King of kings, and Lord of lords; the only one having deathlessness, ‘inhabiting light unapproachable, whom no man hath seen, nor can see.’—(1 Tim. 6:15.) He is God of gods, whose existence He Himself admits in saying to Israel, ‘I am Jehovah, thy *Elohim*. . . . There shall not be to thee other *Elohim* above me.’ Thus far Moses and Paul are in agreement. They both teach one supreme Deity, and the existence of others beside; but that these others are not to be made objects of worship by dwellers upon the earth. Now, Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain Scribe asked him, ‘which is the chief commandment of all?’ he answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, ‘The first of all the commandments,’ said he, ‘is Hear, O Israel, YAHWEH our ELOHIM, is ONE YAHWEH. And thou shalt love *Yahweh* thine *Elohim* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like as, ‘Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.’ ‘Well, teacher,’ said the Scribe, ‘Thou hast said the truth: FOR THERE IS ONE DEITY; and there is no other but *of Him*.’—(Mark 12:29–34.) Now Jesus was one, and the Father was another. ‘I can of mine own self, said he, ‘do nothing.’ ‘My doctrine is not mine, but His that sent me;’ and it is written in the law of Moses that the testimony of two men is credible. ‘I am one that bear witness of myself, and the Father who sent me (the

other witness). He beareth witness of me.’)—(Jno. 5:30; 7:16; 8:17–18.) Here, then, are TWO PERSONAGES. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified; but in the days of the apostles, and consequently now also, Jesus is the sanctifier, as Paul teaches in Heb. 2:11, saying that ‘Both he that sanctifieth, and they being sanctified, are all out of one’ (Father); and in chap. 13:10–13, he plainly identifies Jesus as the sanctifying altar, of which none have any right to eat who, while holding on to the types, reject the things they shadow forth.—(Page 15.) THE GERM OF THE NEW MAN IS THE IDEAS OF GOD. Jesus saith, ‘My words are spirit, and they are life.’ John saith, ‘THE WORD WAS MADE FLESH AND DWELT AMONG US.’ It is the Father Spirit whom Paul refers to in 1 Tim. 6:16, whom no man hath seen in His unveiled splendour. Veiled in flesh, ‘the veil of the covering.’—(Exod. 35:12.) He that discerned him who spoke to Philip, ‘saw the Father.’—(John 14:9; 12:45.) But, veiled or unveiled, the Father Spirit is substantial. Speaking of the unveiled Father Spirit, Paul says, in Heb. 1:2, 3, that the Son is the *character* of his *hypostasis*—

— rendered, in the common version, ‘express image of his person.’ The Son, then, is the *character*, or exact representation, and the Father is the *hypostasis*. In reference to the former, the Father says, in Zech. 3:9, ‘Upon one stone shall be seven eyes: behold I will engrave the graving thereof (that is, of the stone), saith He who Shall Be.’ The graving engraved on the stone is termed, in Greek character, an impress wrought into a substance after some archetype, or pattern. This archetype is the *hypostasis*, so that *hypostasis* is the basis or foundation of character. Wherefore, the same apostle in Col. 1:15, styles the character engraved, the image of *Theos* the Invisible. Seth was the image of Adam, and Adam the image of *Elohim*.—(Gen. 1:26; 5:3.) Like Seth, Jesus was an image of Adam, *but only in the flesh*. Adam the First was image of *Elohim*, and this was in relation to bodily form. Body and form were the *hypostasis* of Adam and Seth—that is, they were the basis or foundation of the images so named. Where body and form do not exist, there can be no image; therefore, where image is predicated of *hypostasis*, that hypostasis must have both body and form. The Father Spirit unveiled is then a bodily form, and as all things are out of Him, He is the focal centre of the universe, from which irradiates whatever exists.”—(Pages 18, 19.)

The Scriptures furnish and about testimony concerning the elementary principles, both in regard to oneness and the form of Deity. “He that planted the ear, shall he not hear? He that formed the eye, shall he not see?” The eyes of the Lord are upon the righteous, and His ears are open unto their cry.”—(Ps. 34.) They also tell us about the place of His habitation, the glorious attributes of His character, and the immensity of His power. They tell us also, concerning the elements of that “great mystery,” “God manifest in the flesh,” in terms plain, precise, and clear. They tell us of the Spirit, and also of the flesh, the latter being “compassed with infirmity,” suffering and affliction.

However innocent one may be of any actual transgression, the consequences of sin, by hereditary transmission, are resting upon him. Therefore, we see infants die, and adult persons, who have never sinned “after the similitude of Adam’s transgression,” pass a life of bodily suffering from diseases, transmitted from their forefathers, until death comes to their release. Mental maladies, also, frequently descend from one generation to another; and, wherever we may cast our eye, we are met with the stern reality that the whole race lieth under the bondage of sin and death, whatever may be the grade, degree, or station to which certain individuals of the race may have attained. And we are made to realise that

“none can, by any means, redeem his brother, nor give to God a ransom for him.”—(Ps. 49:4.) But, thanks be to His holy name, “He has laid help upon one who is mighty,” and “exalted one chosen out of the people.” This exaltation, we are informed, was the result of the operation of His Holy Spirit upon flesh and blood. We also learn from the record that this operation of the Holy Spirit was not all concentrated in one point of time, but appeared at different periods in the life of Christ. The exaltation, being a work of time, developed in the course of over thirty-three and a half years. The exaltation proceeded, side by side, with great suffering and affliction; and the higher the exaltation of the inner life, the more intense became the suffering of the flesh, until finally rescued from the power of all suffering by further operation of the Spirit and power from above, in being begotten again from the grave, to realise the full power of the Spirit’s birth.