

"God Was Manifest in the Flesh" **(Comments on Matthew 1:18-21)**

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:16)

Jesus Christ is not another God/god; nor is He the second person in the Godhead. He was without question God manifest in the flesh. There is only one God (numerically) and He also is our heavenly Father. This sole and only heavenly Father was manifested in the Son (Jesus Christ). Jesus Christ was both God and man. The Father had no beginning, but the human Christ had a beginning both in the mind of God (Jn. 1:1) and in Bethlehem. Jesus had no human father.

Matthew 1:18-21

Matt. 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.

Matt. 1:19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

Matt. 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Matt. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Robert Hindmarsh says "Here two things are expressly and distinctly stated in reference to JESUS, which cannot be applied to any mere man, no nor to any angel of heaven, however high and pre-eminent may be his character in the great scale of creation; namely, 1st, That he was conceived of the Holy Spirit; and 2dly, That he shall save his people from their sins."¹

There is only one Saviour. Isaiah 43:11 says Jehovah is our savior "I, *even I, am* the LORD; and beside me *there is* no saviour." Luke 2:11 says Christ is our Saviour "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." There are not two Saviours. The invisible God (Jehovah) was manifest in the visible Christ.

Hindmarsh also states that "With respect to the first point, it is to be observed, that the Holy Spirit is the divine virtue, power, and operation of JEHOVAH GOD himself, producing a visible human form, wherein the invisible essence of Deity may reside and be contained. But as the

¹ Hindmarsh, Robert. *A Seal Upon the Lips of Unitarians, Trinitarians, and all others who refuse to acknowledge the Sole, Supreme, and Exclusive Divinity of Our Lord and Saviour Jesus Christ.* (London: Printed by F. Davis, 1816-60), 55.

divine essence is in itself *one and indivisible*, incapable of separation into *distinct personalities*, in the manner of human propagation from a father to a son, it follows, that the body produced by conception from JEHOVAH must be not only of the same essence with [its] Father, but identically one and the same person as to [its] interior substance, though as to the exterior and infirm substance derived from the mother."²

"This difference" Hindmarsh states, "between what was derived from JEHOVAH the Father, and what was derived from Mary the mother, ought to be well attended to in reading the Gospels, because it is the only true key to the right understanding of many parts of those heavenly and divine writings. It removes at once the apparent discordances of their literal sense in relation to the person and character of JESUS, and opens a rational and satisfactory view of the fundamental doctrines of the Christian religion."³

Mary is not the mother of God, she is the mother of Christ. God already existed before all time, but the human Christ had a beginning point. God is eternal; He cannot be given existence and He cannot die. But God can and did experience the human experiences of birth and death when He was manifest in the flesh.

Hindmarsh says "With respect to the second point, viz. that he shall save his people from their sins, this properly and necessarily flows from the first, and moreover confirms what has been already advanced. For who but a divine person is entitled to the appellation of Saviour? who but Jehovah himself, the Creator and Preserver of the universe, can deliver his creatures from the power, the guilt, and the consequences of sin? The highest archangel in heaven is totally incompetent to so divine a labour. How then can it be ascribed to a mere man, to a worm, who himself stands in need of salvation, in common with his fellow-delinquents?"⁴

Hindmarsh cites and comments on a portion of Isaiah 49:26 ". . . I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob." "Incontrovertibly therefore it follows, that the Divine Essence, called JEHOVAH the Father, or the Supreme God, descended himself into the world, by incarnation in the womb of the virgin, for the purpose of saving his people from their sins. And this salvation is equally ascribed to JESUS and to JEHOVAH, because by both names is understood one and the same Divine Being, though standing in different relations to his creature, man."⁵

² Hindmarsh, 55-56.

³ Hindmarsh, 56.

⁴ Hindmarsh, 56.

⁵ Hindmarsh, 57.