

## **Incarnation and Theophany**

All attempts to reduce Jesus of Nazareth to the dimensions of a mere man, though probably the best of men, must, apart from considerations and arguments to the contrary, shatter themselves on this plain fact, that the New Testament writers, the authorized interpreters of Christianity to subsequent ages, distinctly identify Him with the Jehovah of the Old Testament.

Nor need it be much more difficult to credit the proposition that in Jesus Jehovah has taken human nature into permanent union with Himself, becoming “God manifest in the flesh,” than to believe that in Old Testament times He occasionally and temporarily, for some specific purpose of immediate urgency, assumed this similitude, appearance, or likeness of a man or angel.

Both phenomena—Incarnation and Theophany—belong to the region of the supernatural, in which degrees of difficulty or of easiness are unknown. Both phenomena transcend human reason: neither phenomenon contradicts it.

In any case, if sacred Scripture is to be our guide, it will not be possible, without doing violence to its teaching, to accept any doctrine of the person of Jesus which, while recognizing His true humanity, does not at the same time acknowledge His supreme divinity. On this sublime truth, that He was “God and man in two distinct natures and one Person for ever,” the whole superstructure of Christianity rests.

(Jehovah-Jesus by Thomas Whitelaw, New York: Charles Scribner’s Sons, 1913, 19-20, Paragraph Structure Modified)