

9428

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN FLESH

Speaker: Bro. John Knowles

Study #1

The Word Became Flesh And Dwelt Among Us

Reading: John 1:1-14

Brethren and Sisters in our Lord Jesus Christ.

Our bro. Colin [Hollamby] has given us, I believe, an excellent start to our school. He has set before us, in a very powerful way, Deity Before Manifestation in Flesh. And perhaps, in much the same way as I said last night, perhaps the real power of his address, will not be really appreciated by many until later in the week. Even as we said last night, that introducing a certain terms from that section of bro. [John] Thomas's, The Mystery of Godliness Apocalyptic in Symbol, that the beauty of it (it's saying, as the simplicity of it) becomes clearer, as we apply our minds more and more to it.

But our bro. Colin has introduced us to the first of the three stages, which as you know, will be the three themes of the three speakers this week. Deity Before Manifestation in Flesh, that is, He Who Was. My session now, is going to be the first in a series of six on , He Who Is, that is Deity Manifested in Flesh. And of course, as we know, bro. Graham [Harding] is going to take us into the future, Deity Manifested in Spirit, The He Who Is To Come.

I'd like by way of introduction, to refer to the chart that we have up on the wall behind here, the original version at this stage of the one that was done by bro. Thomas shortly before his death [see Appendix A, p. A.3]. In fact, it was said that [it was] perhaps the last work that he prepared before he died.

On the overhead projector, we projected up a portion of the explanations [see Appendix A, p. A.4] that bro. Thomas gave, in order to help people understand the concept of the chart. And I think this will be a very good link between bro. Colin's concluding remarks and our opening remarks this morning.

Bro. Thomas made this comment, he says, 'In the upper corner on the left, you will notice the letter, I, surrounded by rays of light. In the first of Timothy 6:1', he says, 'you will see what is represented, Deity in unapproachable light.' He says, 'it is the 'Invisible

I'.

And we make a note there, as a later compiler did, that in the final picture, after it was eventually produced, the "I" was changed to "I Will Be". And so we notice then in the star, which is formed of two squares superimposed upon each other, that we have there in the top left-hand corner, 'I Will Be'.

Now that is, as it goes on to say, 'the Invisible I, I Will Be'. And that is what bro. Colin has been talking about, and essentially that part of the chart is the first study theme for the week, each day - The Invisible I Will Be.

We continue though with bro. Thomas's comment, 'you will notice that the lines all converge to a point, which is the mouth of the figure, over whose head is the word 'Who' or as it later came to be 'Who I Will Be'.'

I think we appreciate what is meant by the converging lines. The lines are coming down to a point, and the point is the central figure. From the mouth of the "Who I Will Be" all the lines [also] diverge, in other words, they spread out. So there was a converging and there is to be a diverging.

Now, of course, as we said, bro. Colin is looking very much at that section which is over in the far left corner; I will be looking at this middle section; and, bro. Graham is going to take us as far as humanly possible out to the right of the chart, out into eternity, out into the time of Deity Manifested in Spirit.

But the point that bro. Thomas is making, (and as I said, we may not all appreciate it at this time, the power of what bro. Colin was saying), that all of this is Deity.

And this is what bro. Thomas is saying, From the mouth of the Who I Will Be all the lines diverge: between the converging lines that's the ones on the left, are the prophetic sayings of the Invisible I, and between the diverging lines, that is, from the oral point of the visible Who I Will Be, are the New Testament oracles concerning Him.

By comparing these utterances, it will be seen that it is the Invisible I, that is the Deity, who is the speaker throughout. That's what God Manifestation is all about - The Invisible I.

And Colin said, How can we love an Invisible I? The Invisible I has to be embodied in one that we can picture, one that we can identify. And whilst in a sense, and as far as his talks are concerned, he's going to encourage us to try and get a picture of what might be called, The Invisible I, The Deity Himself. And my role will be a different one. My role will be to endeavour to picture Deity as it was manifested visibly, in the flesh of the Lord Jesus Christ, and as it should be manifested in our flesh today. And of course, to complete the picture, bro. Graham will take us out to the visions of the future, Deity manifested in Spirit.

To complete what we have here as the extract from bro. Thomas, because he did say a

little bit more than this, he goes on to say, 'if you imagine the human figure removed, the convergent to and the divergent from a common centre would be destroyed.' He says, Take this one out of it, take this middle one out of it and really the whole chart, (he says), is destroyed. And the utterances would all be confined and without consistent signification. The flesh is the focus of the converging utterances and assumed power of the invisible, I Will Be, as a vial for the purpose of condemning sin therein; after which the same power, Ail, converts it into His own substance spirit'.

Well, like everything bro. Thomas wrote, it needs to be read of course, several times. But, look, in its simplicity, the chart is simply talking about past, present and future. That's what it's talking about. The He Who Was, The Invisible I, The He Who Is, Deity Manifested in Flesh, singular, and in flesh multitudinous, but now in a mortal stage and ultimately, the He Who Will Be, Deity manifested in Spirit.

Well, to come down then to my specific series of talks, I'd like to put a transparency [Figure 2.1.2] up on the screen, which I hope will set out for you, where we plan to go in the second session each day, that is this section which we're calling, Deity Manifested in Flesh. And in setting this before you, B&S, I hope it will show you the structure that I'm endeavouring to follow, and therefore, make the talks a little easier also to follow.

The actual titles, which we read from the program, here in black, and the titles themselves, may not mean a lot to us as far as what the thrust of each talk will be about. But nevertheless, I've set the titles there, and in conjunction with that I've also put an explanation of what we endeavour to achieve in each of these titles.

Let's take the overall picture of that transparency first of all. You'll notice it's divided up into two parts: Talks 1, 2 and 3 under the heading of The Glory in A Man, to pick up the Hebrew word, Eloah, a mighty one, i.e., the glory in a Man, the one who is the only begotten Son, who is in the bosom of the Father; then the second three talks, which in many ways will be the counterpart to the first three, we're calling, The Glory in a Multitude, Eloah is the singular, Elohim is the plural. And bear in mind, we're talking about in the present sense. These talks will not be talking about the future, they're talking about now, i.e., so the glory in a multitude, the Elohim. And as a caption there we've got, "The children whom Thou hast given Me" - some words of the Lord Jesus Christ. Some words in fact, quoted in Hebrews, some words taken from the prophecy of Isaiah.

So first of all then, we note that the talks will be divided up into 2 parts, The Glory in A Man, singular; The Glory in a Multitude, plural.

Let's break it down further. Today's talk is entitled, The Word Became Flesh And Dwelt Among Us. This morning, we want to look at the flesh. We want to see how that the Lord Jesus Christ is what we might call, the representative man. In other words, his oneness with us. So, today we are going to concentrate especially on the humanity of the Lord Jesus Christ, because if He was Deity manifested in flesh, He had to be flesh. And we want to understand what flesh is, and what the flesh of the Lord Jesus Christ

was, and what is the exhortation that comes to us from it.

So today it will be the representative man. Tomorrow, under the heading, Yahweh Elohim, This Is My Name Forever, we want to look at the other side of the Lord Jesus Christ, and we're going to call it, The Manifested Deity. I mean, in any other Bible school series of subject, people might say, that's a rather strange term to use, but it is very appropriate to our study of God Manifestation. And I think we will all come to appreciate what it means.

Deity Manifested, in other words, it's His godly character. So you see, talks 1 and 2 present to us the two sides of Deity Manifested in the Flesh. Today, it's flesh. Tomorrow, it's Deity.

But what happens when we put the two together? When we put the two together, we see what God's work was that He was to accomplish in Jesus for us. Therefore, talk 3 under the heading, Yahweh Our Elohim Is One Yahweh, we might call [it], 'The Author and Finisher of Faith, His work for Us.' He had to be flesh, he had to be Deity, and as such, and you'll see I think the power of this expression, The Author and Finisher of Faith. You might see the power of that also later on, He was the Beginning and the End.

As we read from Eureka last night, Deity is the Alpha and Omega, but the Lord Jesus Christ could appropriate that title to Himself. Deity says, I am the First and I am with the Last Ones, and Jesus Christ could appropriate that title to Himself. How could He be the First unless He was a pre-existent Deity? And he wasn't. We can only understand it when we comprehend God Manifestation.

And that's what that chart is all about. As bro. Thomas says, 'It's Deity all the way through'. Deity in manifestation.

So the first section then will be the flesh, the spirit, and put the two together and He becomes, The Author (or the captain as it is translated in another place in Hebrews) and the Finisher (or the Perfector of our faith), what God has accomplished for us through him.

Looking briefly at the second three, I hope you notice that there is a parallel with the first three. Because, God willing, by the time we get to study 4, we will come now to the glory in a multitude, Study 4 entitled, That They May Be One, As We Are One.

We want to consider, B&S, our role as part of the body of Christ. We've lost our individuality, we are no longer individuals in God's sight, we are part of the body of His Son, and if at any time we ever think that we can go and live the truth by ourselves, we can't. It was never intended to be that way, and separation must be a very, very, very last resort, and only required under the most extreme circumstances.

So, the body of Christ, speaks about our oneness with Him. Notice how our study this

morning [is] of talks about His Oneness with us. We're going to talk about His nature. Here we're going to talk about our oneness with Him, which brings up the spiritual extension of Study 1. So you see, 1 and 4 are connected. Similarly Study 5 - Beloved Now Are We The Children Of God, [where] we want to look at the family of God and our godly character. Notice study 2 was His godly character. And finally, God willing, by Friday we come to our concluding study in the second series - The Measure Of The Stature Of The Fulness Of Christ. And picking up the words from Ephesians 4, 'the edifying of the body in love,' which we are calling, Our Work for Him, as distinct from study 3 in the first part which is, His Work for Us. So that's the outline of where we intend to go in this second series of studies. So, to the task then for this morning.

This morning then, our title is 'The Word Became Flesh And Dwelt Among Us'. John chapter 1 was the reading and you might notice here in this blue colour, I think it officially is called, siam, anyway, that's the colour there, we've got some references to the section in Eureka, which is, Deity Manifested in the Flesh. I think in one case I might have overlapped into bro. Graham's section, but, bro. Thomas does overlap a certain amount in those three sections, and the speakers doubtless also, will overlap, but I think that will be good rather than bad.

So there are the pages in Eureka which we are basically using as the starting point for these thoughts (Eureka, vol.1, pages 99 - 103). So there we are this morning, we want to look now at Deity Manifested in the Flesh, the Invisible, I Will Be, to be manifested now in the 'Who I Will Be'. So we hope that's given us some idea of where we're going, and I will probably put that up again, from time to time, just to remind us of the flow of thought between each of the subsequent addresses.

And so, we are going to consider then, The Glory in A Man. This transparency [Figure 2.1.3] really doesn't say very much, but it epitomizes what we're talking about. Jesus Christ was The Word, and we heard a lot about that this morning, didn't we? The Word made Flesh, the Invisible I Will Be, manifested in the Who I Will Be. I know that can sound very high sounding sort of language, but the concept is extremely simple. And this morning we are going to be looking at the bottom word there, the word Flesh. Tomorrow, we're going to look at how He was that Word made Flesh. So we want to talk about then, the Word made Flesh.

What's flesh? What do we understand by flesh? Well, I would venture to say that some of you are already going to guess what's on this next transparency [Figure 2.1.4]. There's nothing very new in the material that I am presenting, it might just be presented in a different order and a different format, but it just seems that one way or another, I don't know, I just seem to be talking on a number of different titles over the last year or so, but it seems that almost in every talk somewhere or other, we get back to Elpis Israel, part 1, and page 88. Because on that particular page, which comes under the heading of 'The Carnal Mind', (and you can see how worn that transparency is), I think we have one of the best explanations of what we might understand by 'flesh'.

Now some of us might say, but we know what flesh is. Well, yes, we do by experience

know what flesh is, but do we really understand how we operate? You know that chapter we put up last night about 'AB', the Old Man and the New Man; remember that one? T were introducing there, and which will undoubtedly be developed by all of the speakers, is this, - you can't convert the old man. And some say, I'm not sure what that means? Well, bear with it, you can't convert the old man. You know what bro. Thomas meant by that: - What he meant was, you don't fight flesh with flesh.

We're going to be talking about the flesh of the Lord Jesus Christ, initially, but then we're going to have to talk about our flesh. How do we conquer the flesh? We don't conquer the flesh with flesh, we don't overcome flesh by will power. Oh, I'm not denying for one moment, that will power doesn't have a place. The will power probably means that we've got to flee from idolatry. That's the will power, run away from it, but we don't fight flesh with flesh.

If we're trying to fight flesh with will power, then effectively we're trying to convert the old man. You can't convert the old man, you've got to put him to death. But 'AB', being the individual, can be converted, and you might remember the chart - that, of course, the old man thought after the flesh and the new man after the spirit.

So, starting from the beginning then, bro. Thomas, on page 88 and just going over to the top of 89 of Elpis Israel, sets out what he understands by flesh; and, we should mention that it is in the context of Genesis chapter 3 and the situation that existed between Eve and the serpent. So that's why he starts off talking about the serpent and talking about the woman.

He's talking about the difference between the serpent and the woman, and I'm sure for many of us this is old, old, old stuff, but still very valuable. It impresses me every time I read it because it is so helpful. Try also to follow the colours, that's the ones that haven't already faded, because we will in a sense, use the same colour pattern through a number of our transparencies. If you remember the last one we put up, we had the flesh in red and the Word in blue. That's the same pattern.

The serpent, says bro. Thomas, had propensities and intellect, and so had the woman; but her mental constitution differed from his, in having 'moral sentiments' superadded to her propensities and intellect'. For those who are reading it for the first time, and there may be some, let's see what bro. Thomas is telling us. He's telling us that there is a difference between animals and human beings, both animals and human beings have propensities. Now he says, by the propensities we mean those things which enable a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so forth. The psychologist might call it the human needs. It's the desires of the body, it's that part of the body that says, I'm tired, I'm hungry. You know the brain doesn't have to say, I wonder if I'm hungry, I'll go away and think about it for 10 minutes to see if I'm hungry. I mean, the propensities tell us we're hungry, and we're going to see that the Lord Jesus Christ had exactly those propensities.

And why did I say hunger? t remember, and this is part of tomorrow's study, the very

first test that the Lord underwent, when he came out of the wilderness was, You're hungry, turn those stones into bread if you're the Son of God, and He was as hungry as anyone else would ever have been hungry. That's one of the propensities of the flesh. Animals have got it, we [have] got it, and Jesus Christ had it. And essentially you might say, it's all the same intellect.

Now, the term 'intellect' in this particular context, is used as the brain functioning in an environment in which it says, 'How can I best satisfy my propensities? The intellect enables it to do these things for the gratification of its sensations. You know, B&S, there's nothing wrong with eating food, if we are hungry. But if we spend all our time going out to restaurants and having expensive meals, just because we love the taste of it, then we are not eating in order to develop strength, in order to serve God. Remember the disciples came to the Lord Jesus Christ on one occasion and said, 'Master eat'; and He said, 'I've got food to eat that you don't know anything about.' And they said, 'Someone must have brought Him food.' He says, 'My meat is to do the will of Him Who sent Me'.

Well, that's [the apostle] John of course, and it's John that always says things like that. What does John do? John talks in absolute language, he picks up the beginning and the end. Jesus says, 'I eat to do work', therefore He could say 'My food is to do the will of Him that sent Me'. I eat food for one purpose, that is to serve God, but you see, human beings, especially in the world, there more concerned with gratifying the senses. Oh! it looks beautiful-the lust of the eyes; Oh! it smells lovely-the second of the senses. There's five senses, I'm trying to think of the other word. Hearing might apply, perhaps it's something in a frying pan that the chef has brought in, you can hear it bubbling away, it hears good. And what's the others we've got? We've got smell, we've got sight, we've got hearing, touch it, it'll burn us perhaps when we picked it up. And the most obvious one, taste.

But that is what bro. Thomas is talking about, and in fact, if you look at Elpis Israel, page 88, one of the keys is to follow the word sense through. I haven't got Elpis Israel here with me. It's probably just as well, or the talk would go on to this afternoon. But he picks up this word 'senses' all the way through there.

He says the serpent was a creature of mere 'sensation'. And younger people would say, 'sensation' - that means it's, Oh! sensational. No, it was a creature that gratified its 'senses'. So a sensational creature is a creature that lives by the sensations. He says it could only be affected by things that impressed it's sensorium. So he's got senses, sensational, sensorium, and so you see that intellect then can be used either to gratify the propensities, that is the senses; so we go out, in the literal sense, a sensational time, meaning all we've done is gratify the senses or we can be like the Lord Jesus Christ and say, 'My meat is to do the will of Him that sent Me', which brings us then to this blue area which the animals just don't have.

The animal eats because it likes to eat. It has no moral accountability as to whether the food belongs to it or somebody else. It just eats because it eats, because it wants to

eat, because it's hungry and it obviously likes that particular food. But when we come to this blue one, when in addition to these, a being is endowed with the sentiments of consciousness, hope, veneration, benevolence, wonder, etc., it possesses a spiritual or sentimental organization, which makes it capable of reflecting as from a mirror, the likeness and glory of God.

In the mental constitution of man, God designed that the sentiments, the moral sentiments, (blue) enlightened by His truth (green) should have the ascendancy over the propensities (red) and preside over and govern his actions.

Now look at what we're saying. Flesh naturally says I'm going to use my brain to see how I can gratify my senses, have a sensational time, - my propensities. The Lord says, 'My meat is to do the will of Him who sent Me'. And, of course, we find ourselves in a conflict situation. The Lord found Himself in a conflict situation, but the Lord always brought the propensities into subjection.

This is where we started. How did He bring the propensities into subjection? By will- power? Wait until tomorrow, because that's tomorrow's study, but the answer is 'No', not by will-power.

What did He say? 'It is written, man should not live by bread alone'. It is written, 'Thou shalt serve Yahweh thy Elohim, and Him only shalt thou serve'. It is written, 'Thou shalt not tempt Yahweh thy Elohim'. Three quotations all from the book of Deuteronomy, all from the second speech of Moses. And so the Lord used His intellect to bring the propensities into subjection.

Well, in a sense we're rushing ahead a bit, but at the moment, we are trying to define in its basic, in its simplest form, what flesh is? And although some of these words are not exactly biblical words, I do believe that the concepts there, that bro. Thomas has introduced us to, are very biblical indeed. So there is flesh, be it the flesh of the Lord Jesus Christ or the flesh of us. And Deity says, 'I'm going to manifest Myself in flesh', because as we know, and as we're going to see very powerfully brought out, God can't look upon sin.

Deity can't look upon sin, but He can accept the sinner. The way in which He accepts the sinner, is to make the sinner, in a man who is both flesh and Deity, and that's why of course, that one had to be called as we saw, and we really don't need to be reminded of it, but on that transparency previously, that He had to be the true representative man, today's study. And He must also have been the complete manifested Deity as far as His morality is concerned.

And this is what God Manifestation is all about. This is why, and if bro. Colin hadn't quoted it, you would have heard me quote it. In fact I have the transparency in there, bro. Roberts' words [his diary]. You know, there's a liability the truth might be lost with the inability of complacent minds, of limited grasp, to understand this wide lined breadth. You know, 'and of all of those things, the death of Christ has more to do with the

exaltations of God than the salvation of man. Most men take in the former idea, more readily than the latter and they quickly get astray through the power of mere humanitarianism,' and that's where Colin stopped. Which [the diary] goes on to say, 'which is beautiful when it exists between man and man and odious when it comes between man and God'.

That's what God Manifestation is all about. And so Jesus Christ exalted God. Therefore, God can meet us in Him when we likewise exalt God. How we do that, of course, we have to explain better in the course of the studies this week.

And so, if that was then flesh, let's put it then this way, as far as the Lord Jesus Christ is concerned, (And this is just simply summarizing then, in a chart form, what we have said from the others; here it is, and I know that some of you have seen this before and it's nothing new; but it's powerful isn't it? - it's the very basis of the atonement.), here's our propensities (red), Jesus Christ, identical to all mankind. A quote to prove it, "was in all points tempted like as we are, yet He was without sin".

What about the intellect (green)? He was identical to his Father, 'I am My Father are One'. Yes, He was at one with his Father all the time. The mind was at one with the Father, so that He could call it, 'his Father's mind', 'his Father's will'.

And we'll perhaps talk a little bit tomorrow about the garden of Gethsemane, - 'not My will but Thine be done'. Oh! Was there a conflict here between Father and Son? By no means! The 'My Will' in that case obviously, was the propensities. If the Lord Jesus Christ was going to hang on the cross and say, 'This doesn't hurt, this doesn't concern Me', he would not have been a representative man. Therefore, the propensities of the flesh were saying, 'I know it is right that I should die, but it is not going to be pleasant', nevertheless the will of my mind, which is God's will, says, 'It shall be done'. So not my will, but thine be done. And so, there was the Lord's intellect - the mind, at one with the Father.

Consequently then, when we talk about the moral sentiments, we can say that He was a perfect reflection of His Father. And quoting our words this morning from John chapter 1, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth".

Now in some of the things we've said so far, we've overlapped a little bit with today's talk and tomorrow's. And I think we appreciate this, that when we talk about the Word made Flesh, we can't just dissect the Lord Jesus Christ down the middle, and say, 'Right, now let's study flesh and then let's study spirit'. There has to be a certain amount of overlap. But what we would like to consider now, is the way in which God was able to achieve His plan of reconciliation, sometimes called the Atonement, salvation for man, through the work of the Lord Jesus Christ.

And I think it's important to qualify. I endeavoured to briefly do it last night; Colin certainly qualified it this morning; it's not evil to desire salvation. I hope people didn't

think that it's wrong to say, 'I want to be saved'. What we're saying is that we must get the emphasis in the right quarter. Of course, we want to be saved, but we want to be saved because we want to be part of that glorious time when God's glory will fill the earth. Therefore, we want God's glory to be in us now. We're not saying we want this flesh saved, this flesh is the old man, 'AB', he's got to be destroyed. So you see, if it's just this flesh that we're wanting to be saved then that is wrong. But when we are looking for a salvation, which embodies the righteousness of God, then that desire, of course, is quite legitimate.

That's why Paul can say in Romans 1, and we'll hear this more than once, "I'm not ashamed of the gospel of Christ, it's the power of God unto salvation. To everyone that believeth, to the Jew first and also to the Greek, for therein is the righteousness of God revealed."

Wherein is the righteousness of God revealed? Someone might say 'Well, in the gospel. Oh, no! No that's not what he is saying. The gospel is 'the power of God unto salvation, to everyone who believeth, for therein is the righteousness of God revealed.' The righteousness of God is revealed when we believe that the gospel is the power of God unto salvation, because the quote goes on to say, 'for therein is the righteousness of God revealed from faith', same word as belief - to 'faith', same word as 'belief'.

From the faith that caused us to be baptized and caused us to be justified and accounted righteous; to the faith that is manifested in works, God's righteousness was revealed. But it's all embodied in salvation, isn't it? So having said that, then what we would like to do now is to use a transparency [Figure 2.1.5] here; which again, (And I was told only a week ago when I was in Lisbourn, N.S.W, by the speaker, a brother who knew me before I got up, he said, 'Do you know that I counted the number of times that you said the word 'simple' in a talk that I was listening to on tape the other day', he said, 'you know, you use that word a lot of times), it made me actually a little conscious, and I felt embarrassed about using it, and I do now. But really, we're not being insulting when we say we're trying to make things simple. The Atonement is very simple. We make it very difficult.

And if I said that this transparency was originally prepared for our junior Elpis Israel class, our 12 yr old's, then I hope you appreciate that it's not meant to be an insult, though I think people in Canada are basically the same as Australians, and perhaps we all appreciate the level of a 12 yr. old anyway. Jesus Christ was the word made flesh, and as we've said this morning, we want to see now how Deity was going to manifest Himself in flesh. But to do that, flesh has to be seen for what it is.

Alright now, that's where we're going for the remainder of this session today. Flesh has to be seen for what it is. You only have to glance down to the bottom of the chart, to see where we're going. Sin has to be condemned, it's got to be condemned in the flesh. God's righteousness has got to be declared in the death of flesh. We want to get a balance in this, because tomorrow we're going to say that God's righteousness was declared in the perfect obedience of the life of the Lord Jesus Christ.

And if I can put a cautionary note in at this stage, again to be repeated later, if we're going to go astray on the doctrine of the Atonement, it's almost inevitable it will be because we place too much emphasis on one side or the other.

If we place too much emphasis on the destruction of flesh, that flesh must be crucified, that flesh must be destroyed, and we leave out the Lord's life of perfect obedience, then we have the tendency possibly, to go off in the direction of what we sometimes call, the doctrine of alienation. And these doctrines are often identified with people's names, like Andrewism or something like that.

If on the other hand, we say as I've heard some people say, that the death of Christ had nothing at all to do with the righteousness of God. It was simply his life of perfect obedience, then we head off in the other direction, of so-called clean flesh, which eventually, if we were honest, would end up with the doctrine of substitution.

Let's get the perfect balance. Jesus Christ lived a life of perfect obedience, obedience unto death even the death of the cross, whereby God hath highly exalted Him. Leave out any one part of that, and there's the possibility that we will be unbalanced. This morning's talk, B&S, will be unbalanced because it needs tomorrow's talk to balance it off. And there's always the danger that someone will get one tape and they'll say, John Knowles is preaching 'alienation'. They get tomorrow's talk, they'll say he's preaching 'clean flesh', because you see, we must get the balance.

Tomorrow is going to be talking about the life of obedience. Today, we're talking about flesh.

So notice then, the principle emphasis of this chart is looking at how flesh must be handled. If God is going to manifest Himself in flesh, then God has to be declared to be right. You know, all we're saying is, that this expression, 'declaring the righteousness of God', simply means that God must be declared to be right.

What did God say back in the beginning? He said to Adam, 'you sin, you die.' So what happened? Adam sinned, Adam died. And so death passed upon all men. When we come to the waters of baptism, and we go under that water, the first thing we are saying to God is, 'God is right, we deserve to die'. And in Bible language we are 'declaring the righteousness of God'.

So that's the aspect we're looking [for], how in the death of Jesus, God's righteousness was declared. This morning's unbalanced aspect of the subject, by which I mean, we're saying that God's righteousness was declared in the death of Jesus Christ. Half the subject.

Well, let's have a look at what we've got here on the screen. I don't think there's anything particularly difficult with what we've got here. Jesus' nature was both son of man and son of God. We don't need to look up those quotes. If it were are 12 yr.

olds, we would look them up; but Galatians 4:4 says he was born of a woman, born under the law; Luke 1:35, you know the angel Gabriel came to Mary, 'Thou shalt conceive in thy womb and bare a son and thou shalt call his name Jesus; He shall be great; He shall be called the Son of the Highest, and God shall give unto Him the throne of his father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.'

So he was to be son of man and son of God. He had to be a meeting place. John 1:14 tells us that He was the Word made flesh. We possibly still have our Bibles open at John 1, or at least I have anyway, and if you haven't, maybe you'd like to turn there to have a brief look at the way in which John the Baptist, as we call him, actually made reference to this. In John 1:19, we read that 'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but he confessed, I am not the Christ. And they asked him, What then? Are you Elijah? He said, I'm not. Well they said, Are you that prophet, you know, that prophet like unto Moses, that Moses spoke about? And he said, No.'

So they said in effect, 'Well look, we don't know who you are. There's only 3 people that we know about; Messiah, the prophet like unto Moses, who of course is the same one anyway, and Elijah the prophet, according to Malachi. If you're not one of those three you can't be anybody. Well, he said, I'll tell you who I am. Verse 23, he says, 'I'm the voice, I'm the voice of One crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.'

Now that's all that John records, John the gospel writer records. I wonder if John the Baptist actually said more? Whether he said more or whether he didn't, doesn't matter, because he's quoting a context. Let's go back to the context of Isaiah 40. We know it, but notice how this context has a very significant bearing on John 1 and on our theme this morning. Let's pick it up from the words of verse 3, which is essentially what John the Baptist is recorded as having said in John 1, "The voice of him that crieth in the wilderness, Prepare ye the way of [Yahweh], make straight in the desert a highway for our [Elohim]. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; And the glory of [Yahweh] shall be revealed, and all flesh shall see it together; for the mouth of [Yahweh] hath spoken it."

Now notice how in verse 5, we've got two words there. We've got 'glory' and we've got 'flesh'. Notice what John said, 'We beheld His glory, the glory as of the only begotten of the Father'. The word was made flesh. But Isaiah goes further, the voice said, (ah! Now here's John the Baptist), the voice said 'cry' and one said, it's in the indefinite, and one said, What shall I cry? He said, 'well this is what you have to cry out, this is the purpose of God, 'all flesh is grass'.

There it is!, "all flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of Yahweh bloweth upon it. Surely the people is grass, the grass withereth, the flower fadeth:"

Stop. I know it's only a colon, but stop. What has he told us? He's told us that the flesh is grass. Which transparency do we go back to? Perhaps we can go back to this one [Figure 2.1.?]. Doesn't matter, we've got our red, green and blue again. There's the flesh, those things which we might call the propensities, those things which relate to the animal nature, those things which cause us, when left to ourselves, to be selfish. And selfishness, as we've seen, is the basis of sin.

God has said, because man gave in to his propensities and he transgressed, then he must die. Did Jesus Christ have the same flesh as us? Yes! Did Jesus Christ have to die? The answer is, Yes! Was God seen to be right then, in demanding the death of Jesus Christ? The answer is undoubtedly, Yes! Then in Bible language, the righteousness of God was declared in the death of Jesus Christ.

But let's conclude the sentence in Isaiah 40:8, "but the word of our God shall stand for ever." Now, how powerfully Colin showed to us that that Word in the beginning was the Word of the Invisible I. The word has now become flesh in the visible 'Who I Will Be'. And notice how Isaiah now has brought them both together. All flesh is grass, therefore, it has to die; but the word of our God shall stand forever'.

And that's why God could not leave Jesus Christ in the grave, because in the grave there was something that was, can we say, immortal, incorruptible. We say it, of course, with the greatest of qualifications, don't we? No immortal soul or anything like that, but there in a figurative sense, in the grave was the Word of God, which can't die. So God could not leave that body in the grave, but again, that's tomorrow's story.

So the righteousness of God was declared in the death of Jesus Christ. The righteousness of God declared in the resurrection of Jesus Christ and His exaltation to heaven. Get the whole picture and we'll have no trouble with the Atonement whatsoever. Over emphasize one side and we'll be in a lot of trouble.

Why do we over emphasize one side or other? I think, B&S, it's because of the common failure that most of us have - It's that, when you come up and tell me that you don't like the colour of my jacket, I say, 'I don't see what's all wrong with that'. And we end up sort of making extreme statements, and end up going beyond what we originally wanted to say, and we drive each other into corners. So to prove that Jesus Christ had to die that the flesh had to be crucified, we start, perhaps, using terms which are so extreme, that they're unscriptural. And extremes beget extremes, and perhaps we even drive the other person even further into the area where it sounds like he's saying clean flesh. So let's keep the balance and if someone seems to be saying something different to us, let's try and draw as close as we can to their language, to see if we really are believing the same thing, but using different words. But if it becomes apparent that it is more the just words, then of course, we do have a problem. But, Jesus Christ had to die, so there it is, John 1:14, "we beheld His glory, the Word was made Flesh and dwelt among us".

Isaiah 40, quoted in John 1 says that, 'all flesh is grass' and 1 Peter 1:24 and 25, which picks up this very quote and speaks about the Word, and he says, "this is the Word which by the gospel is preached unto you or unto us".

Well, here it is, as we presented it to our young people. We were saying, Does God have a problem? God has apparently a problem, and of course, we know He hasn't. But we're putting in presumably mundane language - Here was a man that was condemned to die, yet He was sinless. What could God do in such a case? Here's the answer. Romans 6:9-10 says, "He died unto sin". But Romans 4:25 says, "He rose again". He rose again for our justification. So He died because He was flesh. He was resurrected because He was the Word. He was Deity manifested in Flesh. Can we say, B&S, can we say this as bro. Thomas says, (it doesn't matter if you are looking at this part of the chart or that part of the chart, or that part of the chart), 'it's Deity all the way through'. And that's why bro. Thomas, at times, worries people, because they say, 'he's almost talking about a Trinity'. I've heard people say this. I had someone say once that in Phanerosis, bro. Thomas came very close to preaching a Trinity. Of course, he's not preaching a Trinity, but he understood God Manifestation, and so here then is the manifestation of God.

What did the death and the resurrection of Jesus Christ achieve? It achieved two things, it condemned sin. Where did it condemn sin? It condemned sin in the very arena of human nature where sin had transgressed right back in the garden of Eden. In a nature, and in a flesh and blood nature identical to ours; and in that body, God condemned sin. So God was seen to be right. But Jesus Christ was resurrected, and God's righteousness was also seen there. So sin was condemned in the flesh, (Romans 8:3 and Romans 3:23-26, which we will look at in a moment), the death and resurrection of Christ declared the righteousness of God.

Can I put something up on the screen which I think presents to us a cautionary note. I don't want you to feel that I'm being condemnatory of anybody who uses the expression 'sin in the flesh'. Because I'm sure many of us, if not most of us, perhaps not all of us at some time or other, have used this expression. We had it on the chart, didn't we? Condemned sin in the flesh. We read in Romans chapter 8:3 that "what the law could not do, in that it was weak through the flesh, God sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh".

Bro. [John] Carter was once want to make a comment on one occasion, that we shouldn't read that expression, 'sin in the flesh' as though it was 'sin-in-the-flesh' - like it was some kind of commodity. Now in saying that, I don't dispute for one moment, that the Bible does talk about 'sin that dwells in us'. And if by that we simply mean 'sin in the flesh', then that's fair enough. But notice how bro. Thomas has used this in some representative quotes from Eureka. We've got the heading here, God Condemned Sin In The Flesh. Notice what bro. Thomas says, vol.1, page 106, the very area that we are looking at this week, 'sin, whose wages was death, had to be condemned in the nature that had transgressed, a necessity that only could be accomplished by the Word becoming adamic flesh, and not Elohistic.'

So what was condemned? Sin was condemned in the flesh. He says, vol.1, p.171, 'these principles were embodied in Jesus as holy, harmless and undefiled and separate from sinners, as the character, yet the likeness of sin's flesh, in whom sin was condemned when crucified, as the nature.'

What was condemned? Sin was condemned. Where was it condemned? In the flesh. Vol.1, p.303, 'when He was crucified, sin was condemned IN that flesh'.

And one further quote, and there are more that we could have used, Vol.2, p.224, 'suspended on the tree by the voluntary offering of the spirit word, sin was condemned in the flesh, when the sole blood thereof, was poured out unto death.' Now I just put that cautionary note up because this term, 'sin in the flesh', which you notice, does not occur in any one of those quotations, is sometimes used in a very debatable way, and people say, 'What do you understand by sin in the flesh?' I'm going to suggest, Brethren and sisters, and you might want to talk about this and discuss it later, that we use as bro. Thomas understood it, and as Paul obviously meant it, What the law could not do in that it was weak through the flesh, God did. What did God do? God sent His own Son in the likeness of sinful flesh, because our flesh is prone to sin, and 'for sin' or, as some translated, 'by sacrifice for sin', He condemned sin.

Where did He condemn that sin? He condemned that sin in the flesh, in that representative flesh of the Lord Jesus Christ. And if we see that, then we don't have to worry about that so called, perhaps hyphenated expression, 'sin in the flesh'. Now that doesn't mean to say that we should be worried, if someone walked up and says, 'their problem is sin in the flesh', because I suppose we could know what they mean. But again, we are trying to get that balance, and we have to be careful that we don't sort of make it as bro. Carter said, 'a sort of hyphenated expression'. But it's the flesh we're talking about isn't it? And there in the case of the Lord Jesus Christ, he had that same flesh as we do.

So going back then, to complete for this morning then, we've seen then, that Deity was manifest in flesh. And remember our first series of talks are looking at the 'one man', the one man flesh. Talk #4 is going to bring us into it. Sin was condemned in that flesh. The righteousness of God was declared in the death of Jesus Christ. Jesus Christ had to die because He was flesh.

That's half the story. But I would like to leave it, brethren and sisters, on an exhortational note, and to do that, I'd like to go over to Hebrews chapter 2, because in Heb.2:14 we've got a verse that is used very, very frequently to prove exactly this point. But sometimes in using a verse to prove a point, we may fail to observe the very beautiful context in which such a verse may occur. And Heb.2:14 says, "For as much then as the children are partakers of the flesh and the 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".

Alright, we would use that in our public lectures, usually the latter part of the verse. But, Brethren and sisters, the reason why Paul wrote that verse, in that context, wasn't so much that we might go and take that verse and use it to prove a doctrine, this was an exhortation - 'Forasmuch as the children are partakers of flesh and blood, He also himself likewise took part of the same'.

The subject is his relationship to 'the children whom God hath given Him'. That definitely is coming up in a later study, a whole study on that, but just at this moment to conclude this talk, notice the context. And this hopefully, will be a good lead-in for bro. Graham, who's going to speak next on what I am going to read from verse 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. For it became Him, for whom are all things, and by whom are all things, [in him there is God], in bringing many sons [sons of God] unto glory; to make the captain [the Author, Jesus Christ] of their salvation, perfect [or complete] through suffering. For both He that sanctifieth and they who are sanctified [that is He that sanctifieth, the Lord Jesus Christ] [they who are sanctified, i.e., you and me] are all of One Father."

Oh yes, by birth, (father Adam), that's why Jesus Christ had to die, that by spirit (Father God), and that's why Jesus Christ couldn't remain in the grave.

So don't worry about arguing, who's the all of one, there, because Jesus Christ was the same as us as having one father, Adam. But I do believe that the principle point that Paul is bringing out in Hebrews is that the one father that we have in common is our spiritual Father, even Yahweh Himself. For which cause he is not ashamed to call them brethren, saying, "I will declare Thy Name unto my brethren, in the midst of the ecclesia will I sing praise unto Thee" (words taken from Psalm 22).

Psalm 22, which has got two parts, the first part, Christ on the cross, looking at the bulls of Bashan all around Him; and, then the second part of the Psalm, starting at exactly this verse, when His vision goes to the future. And the thing that buoys him up and sustains him is, he says 'I'm looking to that time, when in the midst of the great congregation, I'll be able to sing praise'.

But, brethren and sisters, it all started off from a very simple beginning. If he, and you, and I are going to be together in the kingdom, we've got to understand the very basics of God Manifestation. We can't meet with the Invisible I over in the corner there - He dwells in unapproachable Light. As it says there, 'He dwells in light unapproachable to man'. But He's given us one through whom we can approach unto Him. The Word made Flesh. And I do believe that by the end of the week, all of the studies, are going to be extremely exhortational, as we come to appreciate, not merely what God has done for us in His Son, but how.

How, and I'm going to use the word here 'experience', how in an experiential sense we've got to come to appreciate the love of God and draw close to Him through the Lord Jesus Christ, because we have been given to the Son, says the Scriptures. And Paul

in Hebrews 2 uses this as the basis to explain the work of the Lord Jesus Christ, as that great High Priest, who can have compassion on the ignorant and them who are out of the way, for He also Himself was compassed with infirmity. And so whilst this morning's talk has been essentially explanatory, it's laying the basis by which we might appreciate that, yes, Jesus Christ was like us, but being like us, it means he can appreciate what we are going through, and that's why we are able to appreciate what God has done in Him. And through that love which God has extended to us through Jesus Christ, might likewise draw out of us, a love for God and for His Son, as we consider this one, the Word made Flesh, but that great High Priest, sitting at the right hand of the Father, the One who we are about to see return to this earth to take up His power and to reign.