

Note: Wherever LORD (all written in capitals) occurs, it means Jehovah, the name of God. This explains why "Jehovah" is used in our lessons in the place of "LORD" in a number of the following scriptures. Lord (first letter only capitalized) means Adonai, or Supreme Ruler.

That Divinity and Humanity are united in the Person of Christ, making Him both God and man is proven by the Prophets, the Apostles, Jesus Himself, and by other scriptural connections.

### 1. THE PROPHETS DECLARE:

#### 1. Christ is God:

"Behold, your God will come...he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:4-6. Compare this with the question that John sent his disciples to ask of Jesus, and also the answer that Jesus gave: "Art thou he that should come, or do we look for another?" The answer was, "Tell John the blind receive their sight, and the lame walk, the lepers are cleansed; and the deaf hear, etc." Matt. 11:3,5. "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our GOD." Isa. 40:3. "I will send my messenger, and he shall prepare the way before me.... saith JEHOVAH of HOSTS." Mal. 3:1. Compare with John's confession in Matt. 3:3. "Lo, this is our God; we have waited for him, and he will save us: this is JEHOVAH...we will be glad and rejoice in his salvation." Isa. 25:9. "For thy Maker is thine husband; JEHOVAH of HOSTS is his name; and thy Redeemer, the HOLY ONE of Israel; the God of the whole earth shall he be called." Isa. 54:5. Compare with Eph. 5:30-32, Mt. 9:15, Rev. 19:7 where Christ is called husband or bridegroom.

#### 2. Christ is Man:

He was a MAN of sorrows, one acquainted with grief, with no form nor comeliness, and no beauty in him that we should desire him. He was wounded; he was bruised; he was striped and on him was laid the iniquity of us all. He was oppressed; he was afflicted; he was taken from prison and judgment. He was cut off from the land of the living; he was stricken; he made his grave with the wicked, and with the rich in his death. See Isa. 53:3-9.

#### 3. Christ is both God and Man:

"Behold, a virgin shall conceive, and bear a son (humanity), and shall call his name Immanuel (divinity, for it means God with us, Matt. 1:23). Isa. 7:14. "For unto us a child is born, unto us a son is given (humanity)...and his name shall be called the MIGHTY GOD, the EVERLASTING FATHER (divinity)." Isa. 9:6. "I will raise unto David a righteous Branch (humanity),...he shall be called, THE LORD OUR RIGHTEOUSNESS (divinity)." Jer. 23:5,6.

Immanuel = God with us (Matt 1:23)

Jeremiah 23:5-6

Rev 22:16

## II. THE APOSTLES DECLARE:

## 1. Christ is God:

"The Word was God." John 1:1. Thomas said, "My Lord and my God." John 20:28. Paul said Christ was "God blessed for ever." Rom. 9:5. "God was manifest in the flesh." 1 Tim. 3:16. John said that Jesus Christ "is the true God, and eternal life." 1 John 5:20. "Thy throne, O God, is for ever and ever." Heb. 1:8. Jude says the "only Wise God" is our Saviour. Jude 25. Paul says we are "looking for the... appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Some have tried to make two appearings out of this scripture, one of the great God and the other of the Saviour; but the 14th verse shows that the great God and Saviour are the same: "Who gave himself (not themselves) for us, that he might redeem us..."

The following scriptures show that Christ is God, the Creator: "All things were made by him; and without him was not anything made that was made." John 1:3. "He was in the world, and the world was made by him, and the world knew him not." John 1:10. "For by him were all things created, that are in heaven, and that are in earth...all things were created by him, and for him:" Col. 1:16. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10.

## 2. Christ is Man:

Peter said that Jesus was "a man approved of God." Acts 2:22. "He will judge the world in righteousness by that man." Acts 17:31. The "gift by grace is by one man, Jesus Christ." Rom. 5:15. "By man came also the resurrection of the dead." 1 Cor. 15:21. There is "one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

## 3. Christ is both God and Man:

"The Word (divinity) was made flesh (humanity)." John 1:14. "Behold, a virgin...shall bring forth a son (humanity), and they shall call his name Emmanuel (divinity), which being interpreted is, God with us." Matt. 1:23. "...The second man (humanity) is the Lord (divinity) from heaven." 1 Cor. 15:47.

## III. JESUS HIMSELF DECLARED:

## 1. Christ is God:

"There is none good but one, that is God." Matt. 19:17. Jesus said, "Before Abraham was I AM." John 8:58. "He that hath seen me, hath seen the Father." John 14:9. "I am Alpha and Omega, the beginning and the ending...the Almighty." Rev. 1:8. "I am the first and the last." Rev. 1:17. Compare this scripture with Isa. 44:6. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Since the overcomer is Jesus' son, Jesus must be his father.

2. Christ is Man: It is recorded about eighty times in the New Testament that Jesus called himself "The Son of Man."

## 3. Christ is both Man and God:

"I and my Father are one." John 10:30. "Believe that the Father is in me, and I in him." John 10:38. "Believe me that I am in the Father, and the Father in me." John 14:11. "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. "I am the root and offspring of David." Rev. 22:16.

## IV. OTHER SCRIPTURES DECLARE:

## 1. Christ is God because of His preexistence:

"And he is before all things, and by him all things consist." Col. 1:17. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:13. "Out of thee shall he come forth unto me...whose goings forth have been from of old, from everlasting." Micah 5:2.

## 2. Christ is God because of His titles:

"HOLY ONE OF GOD," Luke 4:34. "HOLY ONE and the JUST," Acts 3:14. "The JUST ONE," Acts 7:52. "The King of Kings, and Lord of lords," 1 Tim. 6:15; Rev. 17:14. "The Lord of glory," 1 Cor. 2:8. "The Prince of life," Acts 3:15.

## 3. Christ is Man:

"Made of a woman," Gal. 4:4. "Likeness of men," Phil. 2:7. "Grew," Luke 2:52. "Hungered," Matt. 4:2. "Wearied," John 4:6. "Tempted," Matt. 4:2. "Sweat," Luke 22:44. "Wept," John 11:35. "Angry and grieved," Mark 3:5. "Died," John 19:33. "Was buried," Jn. 19:42.

## 4. His dual nature is proven by His acts:

As man he wept over the grave of Lazarus, and as God He raised him from the grave. John 11:35 and 44. As man he died, John 19:33, and as God He arose from the tomb. 1 Cor. 15:4; John 10:18.

## 5. His dual nature is proven by His words:

As man he said, "My Father is greater than I." John 14:28. As God He said, "I am the resurrection and the life." John 11:25. As man he said, "The son of man shall be betrayed into the hands of men, and they shall kill him." Matt. 17:22, 23. As God He said, "Destroy this temple (body) and in three days I will raise it up." John 2:19.

This thought can also be illustrated by an analogy to human beings, for man is dual also in that he has a body and a spirit--yet man is but one person. When he says, "I am sick," he refers to his body; but when he says, "I am happy," we know he refers to his spirit. Likewise Jesus often spoke of his humanity, and at other times of His divinity, or the God that dwelt within. This truth is a wonderful key which unlocks and unfolds the mystery of the Godhead as it is in Jesus Christ. See Col. 2:8-9. It makes clear Paul's statement that all the fullness of the Godhead dwells in Him bodily.

In our previous lesson, I believe we have proven to the satisfaction of any candid reader that Christ has a dual nature and is both God and man. It now seems unnecessary for us to have to inform the reader that there is but One God, as God has reminded us of this fact over and over again throughout both the Old and New Testaments.

### I. The Substance of God:

We read, "God is a Spirit," John 4:24; and "Now the Lord is that Spirit," 2 Cor. 3:17. This truth is further proven by the fact that the scriptures teach that God is Omnipresent; it is reasonable that none but a Spirit God could be Omnipresent. "Do not I fill heaven and earth? saith the Lord." Jer. 23:24. "Behold, the heaven and heaven of heavens cannot contain thee." 1 Kings 8:27. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." Acts 17:27,28. All recognized Protestant, Trinitarian commentators have been in agreement on the above teaching.

### II. Christ's Humanity Made Him a Mediator:

While we are glad we believe in an Almighty, all wise, and Omnipresent God; yet it is a scriptural fact that no man can approach or know God only in and through the person of Christ. "No man cometh unto the Father, but by me." John 14:6. "For in him dwelleth all the fulness of the Godhead bodily." Col. 2:9. Man being sinful, needed God, but because he was sinful he could not approach God nor live in His holy presence. While man was in this sinful state, Christ the God-man came to fulfill man's need. The union of two whole and perfect natures, divinity and humanity, qualified Christ to be a mediator. He perfectly represented God to sinful man, and fallen man to God. He provided through His shed blood a reconciliation between them; "For God was in Christ reconciling the world unto himself." 2 Cor. 5:19.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his FLESH; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:19-22. "But ye are come unto mount Sion...and to God...and to Jesus the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24. It is plain by the foregoing scriptures that Christ being both God and man, was a perfect MEDIATOR to reconcile, through His FLESH, poor, lost men unto God.

### III. Christ's Divinity Made Him Lord:

From Luke 2:11 we learn that Jesus was Lord when He first entered into the world. It was God (divinity, not humanity) that made Him Lord, see Acts 2:36. "No man can say that Jesus is Lord, but by the Holy Ghost," 1 Cor. 12:3, because "the Lord is that Spirit." 2 Cor. 3:17. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6. From this scripture we see that the terms:

Holy Spirit, Lord, and God are all synonymous of Deity. Deity is that eternal, uncaused, uncreated, invisible, holy substance, the one God or the Word. The Word which was with God, and was God was made flesh. See John 1:1,14.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost." 1 John 5:7. Notice here that the Son was not mentioned in this record, for this is the heavenly record. It says, "these three are one." The Father is God; the Word is God, and the Holy Ghost is God. The Son is not God, therefore, is not in this heavenly record. The Father, the Word, and the Holy Ghost are the three positions or offices of the ONE GOD. In other words, God has a record in heaven that He is the Father, He is the Word, and He is the Holy Ghost (three terms, each applying to His deity). God as Father begot a Son; God as the Word was incarnated in the humanity of Christ, John-1:14; and God as the Holy Ghost was given to believers through the glorified Son. Acts 2:4.

#### IV. The Humanity of Christ not Preexistent:

The reader should not confuse the humanity with the preexistence of Christ for it will be readily seen that the Son did not preexist only in the mind and plan of God. It was the divinity of Christ that preexisted; and, of course, was the WORD which was GOD.

The Son of God was {The seed of Abraham, Gal. 3:16  
{The seed of David, Rom. 1:3  
{The Seed of the woman, Gen. 3:15

While Christ was both God and man, the man was not God, and the God was not man, but both God and man were united in Christ. The reason why the Son could say, "I and my Father are one," John 10:30, was because divinity and humanity were united in one person. Again He said, "My Father is greater than I," John 14:28, because divinity is greater than humanity.

#### V. Humanity Delivers up the Kingdom to Divinity:

Some object to the message of the fulness of the Godhead being in Christ, saying that Paul contradicted it in his teaching in 1 Cor. 15:24-28. They ask, "Will Jesus deliver up the kingdom to himself?" And we ask, "Why not? If Christ can present to Himself the Church (Eph.5:26,27), why can He not deliver to Himself the kingdom?" When the end comes, and there is no longer need of a mediator between God and man, the humanity of Christ will deliver up to His divinity the Kingdom and God will be all in all.

It should be remembered that Jesus, the Son, always was "subject unto the Father," who is that omnipotent, omniscient, omnipresent Holy Spirit. See Psa. 139:7-10; Isa. 57:15; and John 3:13. Jesus is declared to be the "Light of the world," and "King ETERNAL, immortal, etc." Of course He is that God and the Lamb on the Throne throughout eternity, "to whom be glory and majesty, dominion and power, both now and ever. Amen." Jude 25; 1 Tim. 1:17.

## The Rock of Ages

"...Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Paul, speaking of the Israelites back in the days of Moses, said, "They drank of that spiritual Rock that followed (went with--margin) them: and that Rock was Christ." 1 Cor. 10:4. Now we know that it was not the Son of man, the seed of the woman, that was back there; it was the divinity of Christ that preexisted before the incarnation. Paul says it was Christ that was back there, so let us search the Word and see what it says about that Rock which was with the Israelites:

"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God (Rock--margin); I know not any." Isa. 44:8. "Neither is there any rock like our God." 1 Samuel 2:2. "Jehovah is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust." 2 Sam. 22:2,3. "For who is God, save the LORD? and who is the rock, save our God?" 2 Sam. 22:32. "Jehovah is my Rock." Psa. 18:2; and 2 Sam. 23:3 says that the God of Israel is the Rock of Israel.

There is not a scripture that even hints of any other Rock save Jehovah God. The following references on the subject are worth looking up: Deut. 32:4,15,18,30,31; Psa. 28:1; 42:9; 61:2; 71:3; 94:22; 95:1, and Isa. 51:1.

We find in Isa. 8:13,14 that Jehovah would be a Stone of stumbling and a Rock of offence to both the houses of Israel. Peter said that "Jesus Christ of Nazareth, whom ye crucified...is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:11. See also 1 Pet. 2:4-8. Paul brought out the same thought in Rom. 9:32,33. Our house is built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

The poet knew his Bible when he wrote those almost immortal words: "Rock of Ages cleft for me, let me hide myself in thee."

We do not feel like closing this lesson without referring again to Mt. 16:18 where Jesus said, "Thou art Peter, and upon this rock I will build my church." We are told the word "Peter" here comes from the word "petros," which means a little stone; and the word "rock" comes from "Petra" meaning a large or chief stone. Christ did not mean that He would build His church upon Peter, the little stone, but upon Himself, the chief corner stone. So He said, "And I say also unto thee, that thou art Petros (the little stone), and upon Petra (the large Rock) I will build my church; and the gates of hell shall not prevail against it."

No wonder Paul could say we have received "a kingdom which cannot be moved," for it is founded on Jesus, the true Rock of Ages, who is a shelter in every time of storm. Heb. 12:28; Isa. 32:2.

## The Holy Ghost

The scriptures concerning the Comforter, which is the Holy Ghost, would lack harmony outside of the beautiful truth that Christ is both God and man, but the marvelous fact of the dual nature of Christ brings them into perfect harmony.

John the Baptist testified that Jesus would baptize with the Holy Ghost. Matt. 3:11. But Christ as the Son said, "I will pray the Father and he shall give you another Comforter," and this "Comforter is the Spirit of truth, whom the world cannot receive...for he dwelleth with you and shall be in you." John 14:16,17. He added, "I will not leave you Comfortless (orphans---margin) I will come to you. At that day ye shall know that I am in my Father and ye in me and I in you." John 14:18 and 20. Being of this dual nature He could say, "The Father will give you another Comforter," John 14:16 and, "I will send him (the Comforter) unto you." John 16:7.

John the Apostle said, "The Holy Ghost was not yet given because that Jesus was not yet glorified." John 7:39. Then after Jesus was glorified, having been crucified, forsaken of God, and buried, Peter said, "He was put to death in the flesh and quickened (made alive) by the Spirit." 1 Peter 3:18. "This Jesus hath God raised up...Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32,33. By understanding that the Holy Ghost is the divinity or God of Christ, it is then clear how Peter could say it was the Spirit of Christ that testified in the prophets. See 1 Peter 1:11. In another place he said it was the Holy Ghost that moved them to speak. See 2 Peter 1:21. In harmony with this Paul said it was God who spoke through the prophets. See Heb. 1:1. It is a very common thing to read in the Old Testament, "Thus saith Jehovah." Therefore, the Spirit of Christ, the Holy Ghost, and Jehovah are none other than the ONE TRUE GOD. It was the Spirit of the Son that came into the hearts of the believers crying, "Abba, Father." Gal. 4:6.

We have found that God is Omnipresent and invisible for He is a Spirit. In order that we might not confuse this spirit with another spirit, Paul has declared, "Now the Lord is THAT Spirit." 2 Cor. 3:17. Let us now also see that it was the Lord God, that same Spirit, which was the Father of the Son. "Now the birth of Jesús 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. 1:18. "...For that which is conceived (begotten---margin) in her is of the Holy Ghost." Matt. 1:20. John says that this miracle was the "Word made flesh." John 1:14. He further declares that the only begotten is in the bosom of the Father. See John 1:18. The angel told Mary, "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 thee shall be called the Son of God." Luke 1:35. Surely we need no more proof that the Holy Ghost is the Father of Jesus.

Now we have already shown that it was God who said, "Destroy this temple (body) and in three days I will raise it up." John 2:19. The God part of Jesus could not die, but the Son did die. It was not a

NATURAL DEATH. It was deity withdrawing from humanity. No man could take His life from Him. He laid it down of Himself. After three days God raised the Son from the dead, and Peter said it was by the Holy Ghost that He was made alive. I Peter 3:18. This is confirmed by Paul in Rom. 8:11. It was by the eternal Spirit that He offered Himself. See Heb. 9:14. And it was by the same Spirit that He was raised up again.

Rev. 3:21 says that the Son of God overcame and sat down with His Father in His throne. Notice there is ONLY ONE THRONE. John saw the slain Lamb in the midst of the throne. Rev. 5:6. In Acts 3:21 we read that the heavens must receive Him until the times of restitution of all things. Now the disciples saw Him after He was risen, and Paul saw Him last of all, as one born out of due time. 1 Cor. 15:8. But now the Son's place is in heaven till He comes in clouds of great glory. At the same time, because Christ is both God and man, the divinity of Christ can be with us, and better still, in us--bless His name! That is why the Son can be in heaven, and at the same time pour out His Spirit on believers. And the Spirit we have within us is "Christ in us, the hope of glory." Col. 1:27; 2 Cor. 13:5. How contradictory to teach that the Son is God and omnipresent, and at the same time teach that He is in heaven and only appears at special times as recorded in 1 Cor. 15:5,8. But, on the other hand, how beautiful and blessed it is when one can say with a clear understanding, "Christ is in me, the hope of glory," and still be looking for the Son of God, who is in heaven to come again and change us and give us an immortal body like unto His own.

Jesus said, "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14:62. This scripture explodes the theory that Jesus "sitting on the right hand of power" refers to a physical position. The truth is, He is still sitting on the right hand of God as He comes in the clouds, showing that the right hand is a position of power. We are also told the same in Matt. 26:64. Paul knew that Jesus could be coming and sitting at the same time, so he wrote, "Looking for that blessed hope, and the glorious appearing of the GREAT GOD and our Saviour JESUS CHRIST." See Titus 2:13. Jesus is our great God and Saviour. Hallelujah to His name!

There is no scripture teaching us that the glorified man is in the believer, but many places we read that God or the Father is in those filled with the Holy Ghost. Eph. 4:6; Phil. 2:13; 2 Cor. 6:16; John 14:20; 1 John 4:12-13,15-16. These scriptures teach us that it is the omnipresent, invisible ONE that dwells in the believer, and that the glorified man, as a mediator, is in heaven. 1 Tim. 2:5.



## "A Glass of Lemonade"

The illustration here is to make plain the dual nature of Christ. The Lemon represents the one true God, which is a Spirit, the deity, the divinity, the Father. The Water represents the man or humanity of Christ, the Son.

We hope you will not be satisfied with a single reading, but that you will study it carefully and look up all Scripture references given, making sure you are getting all the writer is trying to convey.

Two Natures in One Person	Two Ingredients in One Drink
1. The Father is in the Son, and the Son is in the Father. John 14:11.	The lemon is in the water, and the water is in the lemon.
2. But the Father is not the Son and the Son is not the Father. John 8:29.	But the lemon is not the water, and the water is not the lemon.
3. Yet, the Father is greater than the Son. John 14:28.	Yet, the lemon is greater than the water.
4. And still the Father and the Son are one (Christ). Jn. 10:30.	And still the lemon and the water are one (drink).
5. The Father is invisible. Jn. 1:18.	The lemon is invisible.
6. But he that hath seen the Son hath seen the Father. Jn. 14:9.	But he that hath seen the water hath seen the lemon.
7. The Father without the Son is a consuming fire. Heb. 12:18,29.	The lemon without the water is too fiery to drink.
8. But the Son is a mediator between us and the Father. 1 Tim. 2:5.	But the water is a mediator between us and the lemon.
9. The Father gave this Christ His name, "Jesus." Phil. 2:9,10.	The lemon gave this drink its name, "Lemonade."
10. What is the name of this Father and Son? "Jesus." Prov. 30:4 and Jn. 5:43.	What is the name of this lemon and water? "Lemonade."
11. Who is a liar, but he that denieth that Jesus is the Christ, (the Father and the Son)? 1 Jn. 2:22.	Who is a liar, but he that denieth Lemonade is this drink (lemon and water)?
12. He is antichrist that denieth the Father and the Son. 1 Jn. 2:22.	He is without this drink that refuseth the lemon and the water.

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