

UNIT THREE

GOD MANIFESTED

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GOD IS ONE PERSON - LESSON ONE

- A. **ONE PERSON:** There is a difference of understanding in the definition of the word, "person." Some understand person to mean the body or appearance, the visible expression. If we accept this definition, then clearly God, the Father, is not a person, for He is spirit.

On the other hand, others understand person to be associated with personality, individuality, self-consciousness, self-determination, etc. If we accept this definition, then God, the Father, is a person. However, this still will not make two or three persons in the Godhead. There is only one God and only one personality of Deity. This personality is the one and the same whether seen as Jehovah in the Old Testament or as Jesus in the New Testament.

- B. **PERSONALITY OF GOD:** In both the Old and New Testaments man is able to have fellowship with God. Man is able to talk to God and have communion with His Maker. We must never think of God as being just an impersonal force or influence. He is a personal God who loved us and manifested Himself in flesh to die for us. As such He has personality but He is still one God, one Divine Person.

- C. **MAN IS BODY, SOUL AND SPIRIT, BUT ONE PERSON:** The titles Father, Son and Holy Ghost, are freely used in the Scriptures but this fact does not make three persons nor three Gods. The Bible declares that Father, Son and Holy Ghost is one person.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7).

To understand this truth let us consider man. He is spirit, soul and body; but he is one person, and bears one name. The three titles do not make three persons anymore than body, soul and spirit make three persons. In Colossians 1:3 we read these words: *"We give thanks to God and the Father of our Lord Jesus Christ..."*

Please note: "God and the Father;" does this make two persons?

- D. **GOD MANIFESTED:**

"And without controversy great is the mystery of godliness: God was manifest in the flesh . . . " (1 Timothy 3:16).

The Amplified New Testament reads: "He (God) was made visible in human flesh."

This is one of the key verses that can only be understood by revelation and yet must be understood if we are to grasp an understanding of the Godhead.

In the past God has manifested Himself in many ways to man. In creation, on Mt. Sinai, in the Theophanies, in the tabernacle, God manifested Himself in a measure to man and man was able to have a certain knowledge of God. However, in the one Scripture that speaks of God being manifested we have the greatest knowledge of God ever given for in the incarnation Christ is the express image of the invisible God (Hebrews 1:3).

On this thought let us quote from Adam Clarke's Commentary on his note of John 17:6. "A little of the Divine nature was known by the works of creation; a little more was known by the Mosaic revelation; but the full manifestation of God, His nature, and His attributes, came only through the revelation of Christ." (Adam Clarke).

E. THE MYSTERY OF GODLINESS: The mystery of godliness is God manifesting Himself in flesh; the mystery of iniquity is flesh manifesting itself as God. These are contrasted in the Scriptures and man has his choice. If he does not accept the mystery of godliness, he will be compelled to accept the mystery of iniquity.

F. LOGOS:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

"Word" is translated from the Greek "Logos." This Greek word, "Logos" means not only the expression of an inward thought but also the thought itself. This word might be better left not translated but for the sake of understanding we might attempt to define the meaning of "Logos." We might say that the meaning of LOGOS is DEITY EXPRESSED. In other words the "Logos" is the expression of the invisible God. The Schofield Bible says, "Deity told out."

Just as a man's thinking and expression of that thinking cannot be separated from the man himself and is in essence part of his very being, not another person, so it is with God. The Scripture written by the apostle under inspiration to safeguard against the error of another person clearly states: THE LOGOS WAS GOD.

G. DUAL NATURE OF JESUS CHRIST: Jesus Christ in the incarnation possessed a dual nature: divinity and humanity. Note well that Jesus Christ was not two persons nor did He possess two personalities. But He was God-man, the Word-Incarnate, God manifested in flesh. As a human being He was the Son; as God he was the Father. As the Son many times He spoke and acted as a man; as the Father

many times He spoke and acted as God. Once this truth is understood the door is open to clear understanding of just who Jesus really is: THE MIGHTY GOD IN CHRIST: JEHOVAH-SAVIOUR.

- H. **JESUS CHRIST IS NOT THE ETERNAL SON:** The “eternal Son” theory is not Scriptural. It came as the result of the Trinitarian theory and teaches a second person in the Godhead. Jesus Christ in the flesh was the begotten Son (John 3:16). The words “begotten” and “eternal” mean the very opposite and contradict each other.

Let us quote from Adam Clarke's Commentary on his note on Acts 13:33 - *“Thou art my Son, this day have I begotten thee.”* “The human nature of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed virgin; for as to his Divine nature, which is allowed to be God, it could neither be created nor begotten ... the doctrine of the eternal Sonship of Christ is absolutely irreconcilable to reason, and contradictory to itself. Eternity is that which has had no beginning, nor stands with any reference to time: Son supposes time, generation and father; and time also antecedent to such generation: therefore the rational conjunction of these two terms, Son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas.” (Adam Clarke).

Also quoting from his note on Luke 1:35: “. . . The doctrine of the eternal Sonship of Christ is, in my opinion, anti-scriptural, and highly dangerous . . . This doctrine of the eternal Sonship destroys the deity of Christ . . . This doctrine of the eternal Sonship, I must and do consider as an awful heresy.” (Adam Clarke).

THE INCARNATION - LESSON TWO

A. INCARNATION:

“And the Word became flesh (human, Incarnate) and tabernacled among us.” (John 1:14, Amplified New Testament).

The dictionary meaning to “to incarnate” is given as “to embody in flesh.” In the incarnation the Logos became flesh (John 1:14) and God was manifest in the flesh (I Timothy 3:16). This is correct Scriptural terminology. God could not be born of Mary but He did manifest Himself in that flesh that was born of Mary. The flesh that was born was the Logos incarnate. This does not make two persons for the Logos

was God.

We are able to say with Charles Wesley, "Veiled in flesh, the Godhead see! hail, the Incarnate Deity!"

B. QUOTATION FROM THE WRITINGS OF BROTHER ANDREW URSHAN: The thought of the incarnation can be explained by quoting here a paragraph written by our late Brother Andrew Urshan: "Our Lord before He came in the flesh; He eternally existed as "God-and-Word," notice: He was not only the Word of God (Logos), but also the very God, just as His beloved apostle said, "In the beginning was the Word, and the Word was with God and the Word-was-God." Here our Lord is declared to be both God and THE WORD. The reader must also notice that God did not become flesh and God was manifested in that flesh. So to say "God incarnate" is not right; for God cannot be begotten nor can He be born of a woman, but to say the Word incarnate and God was in that personified Word reconciling the world unto Himself, yet remaining in His Heavenly habitation, without any change whatever in His glorious and omnipresent Being, is scriptural teaching. Hence Jesus Christ was not only that limited human personality, He was all that as the Son (the Word), but infinitely more, He was "the mighty God and the Everlasting Father" also. See Isaiah 9:6, John 1:1, etc. Herein lies the great mystery of Godliness. "God was manifested (not by the flesh) but in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up INTO GLORY. ("The Witness of God", Dec. 1958, Andrew Urshan).

C. WHERE?

"But thou, Bethlehem Ephratah . . . everlasting." (Micah 5:2).

Bethlehem is one of the oldest towns in Palestine, and while the Gentiles controlled it, it was called Ephratah. We note that "Bethlehem" and "Ephratah" are linked together for the "incarnation." This shows that both Jew and Gentile are brought together in the plan of redemption.

Bethlehem is approximately six miles from Jerusalem. This is David's native town and the story of Ruth took place here. Benjamin was born here and Rachel died here.

D. WHEN?

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law." (Galatians 4:4).

"... In due time Christ died for the ungodly." (Romans 5:6).

Matthew 1:17: The fourteenth generation of the third cycle.

The first advent of our Lord was right on time in God's program. This tells us that His second advent will also be right on time.

E. WHY?

"I am come that they might have life . . . abundantly." (John 10:10).

"... Christ Jesus came into the world to save sinners." (I Timothy 1:15).

The purpose of the incarnation was to provide a sacrificial Lamb for the atonement. Christ was born in order to die on Calvary.

THE PERFECT HUMANITY OF CHRIST - LESSON THREE

- A. PERFECT HUMANITY:** Jesus Christ was God-man: very God and perfect man. We do not use the word "perfect" with Deity for there are no degrees of perfection with God but there are degrees of perfection with man. Accordingly we say that Jesus was very God and perfect man.

Jesus was a perfect man but such statements as: "Mary was the mother of God Almighty," and "The Blood of Calvary was the Blood of God" are incorrect and must be qualified. There is a truth embraced in such statements for God was manifested in the flesh which was born and which died and the Word-Incarnate was God. However, God Almighty could neither be begotten nor die. There is no Scripture to prove that the flesh of Jesus was not the same as ours, only, in that the Lord took on flesh and blood like the children (Hebrews 2:14). This passage proves that the Father, God, manifested Himself in flesh in order to save His children.

- B. HE IS CALLED A MAN:** No less than eighty times in the Gospels does Jesus call Himself "The Son of Man." References are made to: (1) The Seed of Abraham; (2) The Seed of David; (3) The Lineage of David; and (4) The Seed of the Woman.

Other References: *"There is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5).*

"And being found in fashion as a man . . . " (Philippians 2:8).

" . . . The young child with Mary his mother . . . " (Matthew 2:11).

C. HE HAD THE APPEARANCE OF A MAN:

"How is it that thou being a Jew?" (John 4:9).

"Art thou only a stranger in Jerusalem?" (Luke 24:18).

"She supposing Him to be a gardener." (John 20:15).

D. HE EXPERIENCED ALL THE INFIRMITIES OF MAN EXCEPT SIN:

" . . . Was tempted in all points like as we are yet without sin." (Hebrews 4:15).

"My soul is exceeding sorrowful, even unto death." (Matthew 26:38).

" . . . He was afterward an hungered." (Matthew 4:2).

" . . . But he was asleep." (Matthew 8:24).

" . . . Being wearied with his journey." (John 4:6).

"Jesus wept." (John 11:35).

"Jesus . . . saith, I thirst." (John 19:28).

E. AS A MAN HE WAS THE SON: Sonship denotes beginning, also a relation to time and place. Only as He became a man was He able to become the only begotten Son. (John 3:16). Not an eternal son nor a created son but a son that was conceived in the womb of Mary. As a son He grew and matured and was subject to the Father. As a son He tasted of our infirmities and weaknesses and was tempted in every point.

F. PURPOSE OF HIS HUMANITY AND SONSHIP: The purpose of the Sonship was:

1. That He might become our Redeemer. The necessity of the atonement demanded that there be a sinless sacrifice offered up in our stead. Only God

could provide such a sacrifice (Hebrews 2:14).

2. That He might become our Mediator. Our Mediator knows our weaknesses through His omniscience and also by way of actual experience (Hebrews 4:15).
3. That He might become our King. In order to have a Kingdom there must be a King. He reigns now in our hearts but soon He shall come to reign on this earth (Matthew 26:64).
4. That He might be our Judge (Acts 17:31).

THE DEITY OF JESUS CHRIST - **LESSON FOUR**

A. HE WAS CALLED GOD:

"The Word was God." (John 1:1).

"But unto the Son he saith, Thy throne, O God, is for ever and ever." (Hebrews 1:8).

"My Lord and my God." (John 20:28). Absolute Deity is here ascribed to Christ. This is not an expression of amazement but a confession of faith. Jesus accepts this confession of faith. Jesus accepts this confession and worship from Thomas.

"God blessed for ever." (Romans 9:5).

"The great God and our Saviour Jesus Christ." (Titus 2:13).

"To the only wise God our Saviour." (Jude 25).

"This is the true god, and eternal life." This verse reveals to us the mystery that was hid from ages but now is revealed to us: God in Christ reconciling the world unto Himself and Christ in you the hope of glory (Colossians 1:27).

B. HE WAS CALLED THE SON OF GOD:

"Thou art the Christ, the Son of the Living God." (Matthew 16:16). It was upon this

revelation, this truth of His Deity, that Jesus said He would build His church.

"Jesus, thou Son of God?" (Matthew 8:9). This shows that the demons know who He was.

"Of a truth thou art the Son of God." (Matthew 14:33).

"And they all said, You are the Son of God, then? And He said to them, It is just as you say; I am." (Luke 22:70, Amplified New Testament).

- C. HE WAS CALLED THE FIRST AND THE LAST:** This title was given to Jehovah in the Old Testament and to Jesus Christ in the New Testament. The trinitarian doctrine states that Jesus is the second person in the Godhead. The Bible clearly refutes this by saying that Jesus is both the first and the last showing that He is the Father, the Son, and the Holy Ghost.

Rev. 5

"I am the first, I also am the last." (Isaiah 48:12).

"I the Lord, the first, and with the last: I am he." (Isaiah 41:4).

"I am the first, and I am the Last; and beside me there is no God." (Isaiah 44:6).

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8).

"I am the first and the last." (Revelation 1:17).

"I am the Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13).

D. JESUS IS THE "I AM:"

"Before Abraham was, I am." (John 8:58).

That is to say: Abraham was dependent upon Jesus, not Jesus upon him for existence. Abraham came into being at a certain point of time but Jesus is the eternally present One; the self-existent One dwelling in the eternal present. This title "I AM" is positive indisputable proof that Jehovah in the Old Testament is Jesus Christ in the New Testament.

E. PRE-EXISTENCE OF JESUS CHRIST:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). LOGOS

"... Having neither beginning of days, nor end of life." (Hebrews 7:3).

Note well that it was His deity, not His humanity, that pre-existed. Before Mary was overshadowed by the Holy Ghost, the Son existed only in the mind and plan of God. There is absolutely no Scriptural foundation for the Eternal Sonship theory.

F. DIVINE ATTRIBUTES POSSESSED BY JESUS CHRIST: The divine attributes of Omnipotence, Omniscience, and Omnipresence are possessed by Jesus Christ. Are there two omnipotent beings? Are there two persons in the Godhead who are omniscient and omnipresent? We know that this is impossible. Jesus Christ cannot possess those three attributes of Deity unless He be Deity.

1. OMNIPOTENCE:

"All power is given unto me in heaven and in earth." (Matthew 28:18).

Power over disease - Luke 4:38-41.

Power over death - John 11.

Power over nature - John 2.

Power over tempest - Matthew 8:23-27.

Power over demons - Luke 4:35, 36, 41.

Power over all things - Hebrews 2:8.

2. OMNISCIENCE:

"He knew all men . . . for He knew what was in man." (John 2:24-25).

"Now are we sure that thou knowest all things . . . " (John 16:30).

"In whom are hid all the treasures of wisdom and knowledge." (Colossians 2:3).

3. OMNIPRESENCE:

"For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20).

G. DIVINE PREROGATIVES POSSESSED BY JESUS CHRIST: There are three divine prerogatives possessed by Jesus Christ that we shall mention here: (1) The right to be worshipped; (2) The right to forgive sins; and (3) The right and power to

create.

If Jesus Christ possesses these three prerogatives, then He is God. There is actually no need to continue our study further. This fact alone is conclusive proof of the Oneness of the Godhead in spite of all the arguments of sceptics and unbelievers to the contrary. Does Jesus Christ possess these prerogatives? The following notes will show that He does:

1. JESUS CHRIST ACCEPTED WORSHIP AND ENCOURAGED IT:

"Then they . . . worshipped him." (Matthew 14:33).

"Then came she and worshipped him." (Matthew 15:25).

"And they worshipped him." (Luke 24:52).

There is not the slightest reluctance on the part of Christ to accept worship, therefore either Christ is God or He was an impostor. It was He who said, "Worship God only," and He had no right to take the place of God if He were not God. Even the angels are commanded to worship Him (Hebrews 1:6; Philippians 2:10).

2. JESUS CHRIST FORGAVE SIN: All sin is against God and therefore only God can forgive sin. It was for this reason that the Pharisees charged Jesus with blasphemy. If Jesus Christ can forgive sin, then it is evident that He must be God.

"How then can I . . . sin against God?" (Genesis 39:9).

"Against thee, thee only, have I sinned . . . " (Psalm 51:4).

"Jesus shows that sins are committed against Himself." (Luke 7:41-42).

"And he said unto her, Thy sins are forgiven." (Luke 7:48).

3. JESUS CHRIST IS CREATOR: Jesus showed He is the Great Creator by:

- (a) Turning water into wine - John 2:1-11.
- (b) Feeding the five thousand - John 6:1-13.
- (c) Walking on the water - John 6:19.
- (d) Quieting the storm - Mark 4:39.

"All things were made by Him." (John 1:3).

Are there two Creators? There is only one - Jesus Christ.

References: Psalm 104; Proverbs 30:4; Colossians 1:16-17; and Hebrews 2:10.

I John 3:8

THE MIGHTY GOD IN CHRIST JESUS - **LESSON FIVE**

A. THE MIGHTY GOD IN CHRIST JESUS:

"To wit, that God was in Christ, reconciling the world unto himself." (II Corinthians 5:19).

Once we can understand the truth expressed in this Scripture the revelation of the Oneness of the Godhead and the Deity of Jesus Christ becomes clear. We see Jesus Christ as both God and man, God manifesting Himself as flesh, and God in that human temple to reconcile the world to Himself. Are there two persons who are reconciling us to themselves? No, certainly not. *"All things are of God, who hath reconciled us to HIMSELF by Jesus Christ."*

B. FULLNESS OF THE GODHEAD DWELLS IN JESUS CHRIST:

"For in him dwelleth all the fullness of the Godhead bodily." (Colossians 2:9).

Let us quote two other versions of this Scripture: *"For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form." (Amplified New Testament).* *"For it is in Christ that the complete being of the Godhead dwells embodied." (The New English Bible.)*

Actually we need no other Scripture apart from Colossians 2:9 to prove conclusively the Oneness truth. Anyone who argues for the theory of the Trinity must first clip this Scripture from his Bible.

Let us examine this Scripture by asking ourselves a few questions:

1. Is Jesus in the Godhead or is the Godhead in Jesus? The trinitarians say that Jesus is in the Godhead. The Bible says that the Godhead is in Jesus. Whom

shall we believe?

2. Are there THREE fullnesses of the Godhead? Certainly not. There is only one fullness of the Godhead who dwells in Jesus Christ.
3. Is there only a part of the fullness of the Godhead in Jesus? The Bible says ALL THE FULLNESS not just a part of the fullness.
4. What does this Scripture tell us? It tells us that all the offices and manifestations of God, His attributes and the essence of His very Being, are all in Jesus Christ. It tells us that the only place we can find the Son and the Holy Ghost is in Jesus Christ.

C. ONENESS OF THE FATHER AND JESUS CHRIST:

"I and my Father are one." (John 10:30).

"He that hath seen me hath seen the Father." (John 14:9).

"That they may be one, even as we are one." (John 17:22).

The Jews understood Jesus far better than most people today. They understood that He claimed oneness with the Father and it was for this reason they were going to stone Him. Jesus told Philip that when we see Him we see the Father. Shall we see the Father apart from Jesus Christ? No, NEVER!

D. JESUS CHRIST IS JEHOVAH:

1. SAUL OF TARSUS SAW JESUS AS JEHOVAH:

"And he said, Who art thou, Lord (Jehovah)? And the Lord (Jehovah) said, I am Jesus whom thou persecutest." (Acts 9:5).

Here Jesus testifies that He is Jehovah of the OLD TESTAMENT.

2. STEPHEN SAW JESUS AS GOD:

"And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit." (Acts 7:59).

How many did Stephen see? Certainly only one. Whom did Stephen see? Jesus Christ. What name did Stephen give God? Lord Jesus. Many would like

to think that this Scripture proves trinitarianism. However, it shows that Oneness truth conclusively.

THE ONENESS TRUTH ANSWERS ALL **QUESTIONS - LESSON SIX**

A. THE ERROR OF THE TRINITY DOCTRINE LEAVES CONFUSION: The erroneous teaching that there are three distinct persons in the Godhead leaves many questions unanswered. There is confusion and contradiction in this man-made doctrine which was formulated in the early days of the Roman Catholic church. The reason for this, of course, is that it is not built on Scripture but upon man's natural reasoning. We shall mention just a few of the questions that trinitarianism does not answer:

1. Who was the father of the babe in Bethlehem's manger? The Father or the Holy Ghost? Did the Christ child have two fathers?
2. How can the Father be greater than the Son if they both are equal? *"My Father is greater than I."* (John 14:28).
3. Does God pray? How can He be God and need to pray?
4. Can God die? If the Son be God how could he die?
5. Is Mary the mother of God? What then could be wrong with the term, "The blood of God?"
6. If there are three persons already in the Godhead, what could be wrong in adding a fourth? Why not deify Mary?
7. Whom are we to worship?
8. To whom are we to pray?
9. How many shall we see in Heaven? How many thrones are there?
10. Why does not Jesus know when He will return? Mark 13:32.

11. How can He be a Son and have no beginning?

12. Are there three spirits abiding in the heart of the Spirit filled Christian?

These questions may be continued indefinitely but it would be foolish to do so. The correct answers and explanations to all the above questions prove Oneness. The attempt on the part of trinitarians to answer the above simply lead to contradiction and confusion.

B. ONENESS TRUTH ANSWERS ALL QUESTIONS: Because of the Oneness Truth being built upon the Word of God, the answers to all questions are clear and easily understood and in harmony with all Scripture. Let us briefly examine a few questions that might be asked:

1. WERE THERE NOT THREE AT THE BAPTISM OF JESUS?

It was necessary for Jesus to be baptized that he might fulfill all righteousness. He certainly was not baptized for His sins but that He might fulfill the Old Testament Scriptures and set an example for His church. In like manner it was necessary for Him to be anointed as the priests and kings were anointed in the Old Testament. However, remember that Jesus Christ was the Word-Incarnate from the conception in the womb of Mary. The anointing was there for the same purpose as the baptism - in fulfillment of Scripture.

Let us remember that these manifestations (audible and visible) were for the benefit of John the Baptist (John 1:33). It is questionable whether or not any other person heard the voice or saw the symbol. On the day of Pentecost there were two manifestations in the Upper Room (audible and visible), tongues of fire and speaking in tongues. Would we say that there were two persons there? If so, which person was the tongues of fire and which person spoke in tongues. An audible and visible manifestation at the same time does not make two persons any more than the smoke from an exhaust and the sound of a motor make two engines. In Gethsemane Jesus was both the priest and the sacrifice. What would hinder Deity from manifesting Himself in two or three ways at the same moment?

No, there was only ONE at the baptism of Jesus.

2. HOW CAN JESUS CHRIST BE AT THE RIGHT HAND OF GOD?

God is spirit and invisible. Apart from Jesus Christ there is no physical body and therefore no right or left hand to Deity. Apart from Jesus Christ, God cannot be

seen for Jesus Christ is the EXPRESS IMAGE of the invisible God (Colossians 1:15; Hebrews 1:3). Therefore, it is clear that the Scriptures which refer to Jesus Christ sitting or standing at the right hand of God do not mean a physical right hand.

What is meant by the right hand of God? The Scriptures refer to the right hand of God as the power and glory of God. This is what is meant by this term. Jesus Christ sits down in the place of Power and glory (Exodus 15:6; Mark 16:19; Hebrews 1:3; and Hebrews 8:1).

There is only one throne in Heaven (Revelation 4:2). There is only ONE who sits upon the throne.

3. HOW CAN JESUS CHRIST PRAY?

Jesus Christ is man and He is God. As man He prays. The answer to this so-called problem is clear; humanity prays to Deity. If the trinity theory were correct, then we find a God praying to another God. If a God needs to pray, is He any longer God? Can Deity at any time be needy of prayer? Also if the second person in the Godhead prays to the first person in the Godhead, God is divisible and we have at least two Gods. The explanation is very clear: Jesus Christ prayed as a man.

4. WAS NOT JESUS CHRIST FORSAKEN BY GOD ON CALVARY?

Again it was the flesh, the humanity of Christ, that cried out, "My God, my God, why hast thou forsaken me?" We may see the reason for this as we read II Corinthians 5:21. "*For he hath made him to be sin for us, who knew no sin.*" He laid upon Himself the iniquity of us all. He became our scapegoat carrying the awful load of sin and paying the price for sin. The humanity of Christ had to taste of this awfulness to the full. Sin separates from a holy God. Jesus Christ had to experience this terrible sensation of a separation from God. It was the flesh which suffered and died; it was the flesh which cried out. Actually God was there all the time for the true nature of Christ did not change at any time. In other words there was no moment when Jesus Christ was not God manifested in flesh.

Again referring to the trinity argument, if one person in the Godhead can forsake another person, then certainly God is divisible and there are at least two Gods. We know that this cannot be.

5. WHAT WAS THE GLORY THAT CHRIST HAD BEFORE THE WORLD WAS?

"And now, O Father, glorify, thou me with thine own self with the glory which I had with thee before the world was." (John 17:5).

Here Jesus is praying for glorification which is still future as far as time is concerned but which was in the plan and mind of God from the beginning. Remember when Jesus prayed it was the human nature of Jesus praying to the Divine - humanity to Deity. Just as Christ was a Lamb slain from the foundation of the world even so was Christ glorified from the foundation of the world. This Scripture does not make an Eternal Son for sonship refers to time. God dwells in Eternity.

C. KEY TO ALL QUESTIONS CONCERNING THE GODHEAD: The key is simply this: Jesus Christ possesses a dual nature - humanity and Deity. He was and is very God and perfect Man. As God He dwells in eternity; as man He dwells in time. The Sonship limited to the element of time is for the **THREEFOLD PURPOSE:** (1) Redemption; (2) Mediation; and (3) Millennial reign and judgment.

REVIEW QUESTIONS - UNIT THREE

- A. Explain the meaning of the "INCARNATION."
- B. Give a clear explanation of how Jesus was able to pray.
- C. State THREE attributes of Deity possessed by Jesus Christ.
- D. Write a paragraph on the following subject: LOGOS.
- E. Why was Jesus born in Bethlehem?
- F. State THREE Scriptural arguments to prove the perfect and absolute humanity of Christ.
- G. Give THREE prerogatives of Deity manifested or claimed by Jesus.
- H. State what is wrong, if anything, with this term: Mary, the mother of God.
- I. Explain the term: THE RIGHT HAND OF GOD.
- J. Explain clearly just what took place at the baptism of Jesus.