

The Person of the Lord Jesus

Bible Verses Reading

Isaiah 9:6 For to us a child is born, to us a son is given; and the government will be upon His shoulder. And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

He is the Mighty God, yet also a Son; He is a Son, yet also the Everlasting Father. His existence is something we can hardly fully explain.

Micah 5:2 But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for Me one who will be ruler over Israel, whose origins are from of old, from ancient times.

Micah also prophesies that He would be born in Bethlehem. Bethlehem is not far from Jerusalem, within time and space. Yet Micah says that His origins are from of old, from ancient times. On the one hand, He is born in Bethlehem; on the other hand, His origins are from eternity.

John 10:30 I and the Father are one.

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

“I and the Father are one.” The Lord Jesus is God Himself. We need to know the Lord Jesus to this extent. Micah 5:2 speaks of “the beginning” and says, “whose origins are from of old, from ancient times.” John also says, “In the beginning was the Word.” But what is “the beginning”? It is the time before time began—the origin of time itself. John 1 not only says that the Word was in the beginning, but also that the Word was God.

John 1:3 Through Him all things were made; without Him nothing was made that has been made.

John 1:14 The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only Son, who came from the Father, full of grace and truth.

John 10:30 I and the Father are one.

John 14:8 - 9 Philip said to Him, “Lord, show us the Father, and that will be enough for us.” Jesus answered: “Philip, have I been with you so long, and yet you still do not know Me? Whoever has seen Me has seen the Father. How can you say, ‘Show us the Father’ ?”

This Word who was in the beginning is God Himself. John 1:3 continues by saying that all things were made through Him; everything that exists was created through Him. We know that all things were created by God, and the Lord Jesus is God Himself. John 1:14 also says that the Word became flesh. This incarnated Word is Christ—He is God, the One who was in the beginning.

Moreover, John 10:30 gives a strong proof that the Lord Jesus is God Himself. Verse 30 says, “I and the Father are one.” This does not mean merely “united” or “in agreement,” but “one in essence.” The Lord said, “I and the Father are one.”

When Jesus was on earth, Philip said, “Lord, show us the Father, and that will be enough for us.” But Jesus replied, “Have I been with you so long, and yet you do not know Me, Philip? Whoever has seen Me has seen the Father” (John 14:8 - 9).

The Triune God

Our Lord Jesus is the Father; He is God Himself, not another person outside of God. Although there are three “persons,” the essence is one.

Some may ask: “Isn’t the Father, the Son, and the Holy Spirit the Trinity of three persons in one God?” This is not easy to fully understand, yet it is the thought of the Bible.

A person can have different roles or identities. For example, during the day at

work, he may be called “Mr. Huang, the manager.” When he returns home in the evening, his children call him “father.” At times, he may also work as a translator, and people call him “Translator Huang.” However, if at home his children also call him “Translator Huang,” that would not be appropriate. This shows that one person can have different roles, different titles, and different expressions, yet still remain one person.

In the same way, our Triune God has three “persons” : the Father, the Son, and the Spirit. Although we cannot fully understand Him with the human mind, He is indeed the one and only God in the universe.

The Son is the expression of the Father, and the Father is the source of the Son

The Father is the source of the Son; the Son is the expression and manifestation of the Father.

Although no one has ever seen my father, one can still know that I have a father. Even the appearance of my father can be somewhat inferred, because his appearance is similar to mine. Not only that, people can also understand my temperament by observing mine; in the same way, a son reflects his father’s character, because the father is the source of the son, and the son is the expression of the father.

The Son is the manifestation of the Father. The Father, Son, and Spirit are the Triune God—three distinct functions and aspects of one Person.

The Son is the One God who came forth from eternity and was manifested. John 1:18 says, “No one has ever seen God, but the only begotten Son, who is in the bosom of the Father, has declared Him.”

God entering into us as the Spirit

The Son is the expression of the Father, and the Father is the source of the Son. In

eternity He is the Father; when He is expressed, He is the Son.

2 Corinthians 3:17 says, “The Lord is the Spirit.”

1 Corinthians 15:45 says, “The last Adam became a life-giving Spirit.”

John 14:16 - 17 says, “And I will ask the Father, and He will give you another Helper, that He may be with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. But you know Him, because He abides with you and will be in you.”

One day God put on flesh and became the Son, so that man could see Him. Then He went one step further—He became the Spirit to enter into man.

The Spirit is the One who enters into us and is joined with us. As the Father, He is in eternity; as the Son, He is manifested among mankind; as the Spirit, He enters into man.

Therefore, the Lord Jesus is God Himself. He is God. When He was on earth, people worshipped Him as God, and He accepted it. People called Him “Lord,” and He did not deny it. He is God.

The Spirit is the Triune God entering into man. The Lord Jesus is the Father; the Lord Jesus is the Son; and the Lord Jesus is the Spirit. In eternity He is the Father; among men He is the Son; and within us He is the Spirit.

In modern times, many historians say that the Lord Jesus was a religious teacher, a man of love, or a social reformer who served humanity. These titles are not from heaven—they are from the pit; they are not from Jerusalem, but from Babylon.

The Lord Jesus is the God who was in the beginning. He is truly, fully, and absolutely God Himself. Every saved person can sense in their heart that He is God. We worship Him as God—not only because He is great or loving, but because He is God. He is our Creator, and we are His creation. We worship Him and love Him.

Before all ages, before time, in eternity without beginning, in the “beginning” beyond human understanding, He is God. He is God Himself. Apart from Him there is no other God. The Lord Jesus is God.

The Lord Jesus is both God and Man

The Lord Jesus is God and also man. For a person to be saved, the first thing is to acknowledge that the Lord Jesus is God.

In eternity He is God; in His incarnation He is still God. When He spoke with Nicodemus, He said, “No one has ascended into heaven except He who descended from heaven—the Son of Man who is in heaven” (John 3:13).

When He was on earth, although He put on flesh and had the appearance of a man, He was still God. Outwardly He was in human form, but inwardly He was God. As far as man is concerned, He was a man on earth; as far as God is concerned, He was still God in heaven.

Before His incarnation, the Lord Jesus was simply God. When He was born, He became One with a twofold identity—He is God who became man. Although He is man, He is still God.

Later He was crucified, resurrected, and ascended into heaven. Even today, He still bears humanity. Although His physical body has been glorified and transformed, He is still a man. On the throne He still has humanity. (The following verses demonstrates this fact)

Matthew 16:27 For the Son of Man is going to come in his Father's glory with his angels, and then he will repay each person according to what he has done.

Matthew 26:64 Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

Acts 7:56 And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.

Our God can be our Savior because He is God who became man—God clothed Himself with humanity. Even after His ascension, He did not lay aside His humanity. Until today He still bears humanity. Therefore, He is God and man, and man and God.

Before we were saved, we were simply human beings. After salvation, besides

our original life, God was added into us. At that time, on the one hand we are still human; on the other hand, we have God' s life within us—God has been “clothed” in us.

I remember in a breaking of bread meeting in 1932, a brother stood up and praised, saying: “Lord, we praise You that even today in heaven You are still God, and You still have humanity. And on earth we, though human, have Your divine life within us.” When he praised to this point, joy overflowed, and all of us were filled with rejoicing. He is God clothed with man; we are man clothed with God.

If He were only God, He could not be our Savior. If He were only man, He also could not be our Savior. If we were only human and had not received God' s life, we would not be saved. “He who believes in the Son has eternal life.” Whoever confesses the Lord Jesus as Savior receives the Spirit of God into him, and immediately he has the life of the Lord Jesus within.

This Jesus, who is our Savior, on the one hand comes to us representing God, because He is God; on the other hand, He goes to God representing us, because He is man. He is both God and man. If a person wants to know God, he must know the Lord Jesus. He is the true God and the true man. All who have read Philipians must bow and worship, saying, “In Him I see the true God, and in Him I also see the true man.”

The Lord Jesus is the true God, and the Lord Jesus is also the true man. The reality of God and the reality of man are both in Him.

To know God, we must know the Lord Jesus. To know man, we must also know the Lord Jesus. Every saved person has the life of God within, and this is God' s salvation given to us.

The Work of the Lord Jesus

The work of the Lord Jesus can be divided into two major parts:

- Creation
- Redemption

The heavens and the earth, and all things, were created by the Lord Jesus; this is the material creation. But the redemption work of the Lord Jesus is a new creation; it is immaterial and spiritual. Thus, the work of the Lord Jesus has two aspects: one is the old creation, which is material; the other is the new creation, which is spiritual. The new creation is also called the work of redemption.

The first stage of the Lord Jesus' redemptive work is His incarnation. He put on humanity and became flesh. The incarnation of the Lord Jesus means that He clothed Himself with man. Moreover, the Lord Jesus was mingled with man and became one with man. His incarnation for us is extremely precious. Without His becoming flesh, we could not be one with Him. If He had not become man, we could not receive the life of God. If the Lord Jesus was to unite us with God, He first had to come and unite Himself with man. If He was to make us one with God, He first had to become one with us. He came and became a man—this is the first step of the Lord Jesus' work of redemption.

The second step of the Lord Jesus' redemptive work is His death on the cross. The first step is His birth; the second step is His death. Why did He die? It was because of our sins. Furthermore, because we are so corrupted, if we are to be saved, we must be delivered from this fallen man. In order to deliver us from this corrupted man, the Lord Jesus had to go to the cross and die. His death delivers us from it. When the Lord Jesus became flesh and united Himself with man, He put on humanity. When He was crucified, He went to the cross bearing humanity and taking man with Him in death. The Lord Jesus went to the cross clothed with us. He not only died in our place, but He also took us with Him into death. In God's sight, His death on the

cross is counted as our death. Without His union with us, there would be no substitution. Because He is united with us, when He died, we died. He is us, and we are Him. The death of the Lord Jesus on the cross is not only substitutionary—solving our sin problem—but it is also a death that includes us, bringing us into His death.

The Lord Jesus not only died, but He also resurrected. Resurrection is the third step of His work of redemption. He died bearing us, and He also resurrected bearing us. In God's eyes, we not only died with the Lord Jesus, but we also rose with Him, because we are united with Him. His death caused us to put off our old life, our old man; His resurrection caused us to receive a new life—the life of God.

The fourth step of the Lord Jesus' redemptive work is His ascension. Today He is still in heaven, and He is united with us. In God's sight, He is seated in heaven, and we are also in heaven with Him; we are seated together with Him in the heavenly places.

The fifth step is that the Lord Jesus will come again. When He returns, He will come in glory and will transform our lowly bodies, making them like His glorious body. As for those who have died, when the Lord Jesus returns, He will raise them up and cause them to put on glorious bodies. From that time on, all who are saved and overcoming—whether those who have died or those who are still living—will be transformed into His likeness and will be with Him forever.

This is the at least five steps of the Lord Jesus' work of redemption: His incarnation, His death, His resurrection, His ascension, and His coming again. His incarnation is union with us; His death deals with our old life; His resurrection causes us to receive His life and His nature; His ascension brings us into a heavenly position; and His coming again causes us to receive His glory, the glory of heaven.

The Lord Jesus is the reality of our salvation

The Lord Jesus is the “I Am.” While the Lord Jesus was on earth, speaking of

His relationship with us, He said many times “I Am.” The Lord Jesus said, I am the bread of life, I am the light of the world, I am the life, I am the door, I am the way, I am the truth, I am the true vine, I am the resurrection; and the Lord Jesus also said, I am the good shepherd. The Lord Jesus spoke many times of “I Am” ; this “I Am” shows what the Lord Jesus is to us in function. Are we in darkness? The Lord Jesus is our light. Are we in death? The Lord Jesus is our resurrection. Are we anxious and without a way? The Lord Jesus is the door, the Lord Jesus is the way. Do we not understand the truth? The Lord Jesus is the truth. Whatever we lack, the Lord Jesus is that very thing. He has a name, which is “I Am.”

This is like someone giving you a blank check and letting you fill it in as you wish; whatever you need becomes what you receive. If you want Him to be your life and your strength, He becomes the bread of life to you, filling you and strengthening you; as long as you come near to Him, you will not be hungry or thirsty. You were originally groping in darkness and longing for Him to be your light, so you came to seek the Lord Jesus, and as a result everything within became bright. Not only that, He is also the way and the truth. The Lord Jesus is the unique need of mankind. Although we cannot see Him with our physical eyes, our spirit can sense His presence. We follow Him, trust Him, even entrust ourselves to Him, and become friends with Him, even close friends, having fellowship with Him and allowing Him to reign. In this way, He has ground within us, and we can enjoy Him and experience Him, and we become truly blessed people.