

# ***Beholding The Unique Being of Jesus Christ***

## **The PURPOSE OF THIS TREATISE IS**

To set forth the tearful truth that when our Lord Jesus Christ was nailed to the Cross, He did have *within Himself*, by *Union*, BOTH the *Holy Trinity* and the *Elect of God*. He did reconcile effectually the *elected family of God back unto the Holy Trinity* on the Cross. In the body of His flesh, by His death on the Cross He did bring back the elected family of God to the Holy Trinity in a sweet and everlasting reconciliation never to be broken again.

**Eph. 1:9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

**10** That in the dispensation of the fullness of times he might *gather together in one all things in Christ*, both which are in heaven, and which are on earth; *even in him*:

**11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

**12** That we should be to the praise of his glory, who first trusted in Christ.

**Eph. 5:25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

**26** That he might sanctify and cleanse it with the washing of water by the word,  
**27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

**Col. 1:20** And, having made peace through the blood of his cross, *by him to reconcile all things unto himself*; by him, *I say*, whether *they be* things in earth, or things in heaven.

**21** And you, that were sometime alienated and enemies in *your mind* by wicked works, *yet now hath he reconciled*

**22** *In the body of his flesh through death*, to present you holy and unblameable and unproveable in his sight:

●By

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●One Who Has been Given a Reason to Hope that He is a

*Debtor to Mercy;*

From our Manse, Near Gravenhurst, Ontario, Canada;

**2007**

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### I Cautions and Disclaimers

When speaking of God in Christ, and the Oneness of the Holy Trinity dwelling *within* and *upon* Jesus Christ, the Man, I mean not as do the Unitarians or the Sabellians. The Biblical Doctrine is a *Trinity of Three Divine Beings*. God the Eternal Word indwelt the Man, Jesus Christ by the *eternal, hypostatic union*. God our Father *indwelt* the Man, Christ Jesus, by a spiritual Union, and God the Holy Spirit came upon the Man, Christ Jesus, *MANIFESTLY* at His baptism, by the *Divine Unction*.

#### No Unitarianism

Some Unitarians admit the deity of Christ, but only in the sense that the Father did dwell within Him as He indwells every man being. Christ is divine in this manner just as every person is divine. I am not maintaining such a concept. I deny that the Father indwells every man being. I do maintain that He did and does indwell Jesus Christ, as the Man, in a special way. The elect of God receive this indwelling, *by measure*, because they are in Union with the Lord Jesus Christ and from this union with Christ they receive all, *by measure*, that Christ has from His Father. The Father has given all things unto Jesus Christ, without any limitations or measure. We receive all these things from Christ, but only by measure and limitations. There is no way that we equal Christ in any actions, including the reception of the Father's gifts and benefits. Christ was not and is not divine in any common way, but by the *eternal hypostatic union* with God the Word. Therefore, the Father does indwell Christ in a special way, *not to make Him divine*, but *because He is divine*. This indwelling is a part of the *Union of the Holy Trinity*. The Trinitarian Union was not broken even after Christ became an incarnate Being.

#### ● No Sabellianism

The Sabellian would have us to believe that God the Father, God the Son, and God the Holy Spirit are manifestations. They deny the existence of Three Divine Beings and claim that there is only One Divine Being Who manifests Himself three different ways. God practices the art of deception. He wants us to think that the Father is not an actual Father, but He is only a manifestation. The same is true of the Son and the Holy Spirit.

While it is true that Jesus Christ is a manifestation of the Father, He is more than a manifestation, He is the eternal God-Man. As the eternal God-Man, He manifests the Father and the Father's very substance or nature. He also manifests the Holy Spirit's Divine Nature or substance. However, this does not mean that Jesus Christ is *only a manifestation*. He is both a Divine and Man Being and as such manifests the *entire fullness of the Holy Trinity or Elohem*.

### □ Introduction

The Uniqueness of Jesus Christ consists of *His Compound Being*, and the *special Union within Him of the Holy Trinity with all the Elected family of God*. He is totally and completely different from all other beings, both Divine and man. He is *unlike* our Father and the Holy Spirit because of His Divine and Manly Natures. They have the Divine Nature only. He is distinct from all created beings because He is an uncreated and unbegotten *Divine Being*, and an uncreated *Man*. Created Beings have only their created nature. He is uncreated in both natures. In His manhood, He is our Father's only begotten Son. He is *self-existent, self-sufficient*, and *immutable* in His Deity. He is the *Second Adam*, the Head of the Heavenly Race. He does not have an *earthly origin*, but is the *Lord out of Heaven*, the *Heavenly Man*, and our Father's *Heavenly Manna*. In His Unique Compound Being, He possesses the fullness of Deity in bodily form or image and the essence or substance of the *only heavenly man*.

### ●The Only True and Proper Mediator

He is the only true and proper Mediator between God and Man because He is the only Being in all existence with *both the Divine and Man Natures* in One Person. No other being is capable of such Mediation because no other being has both the Divine and the Man Natures in One Person.

### Real Union

Within Jesus Christ is a special, real, and spiritual union of two Natures, the Divine, and the Man. This I call the *Eternal, Hypostatic Union*. This union did not originate in Mary's womb, but exists from all eternity. These two natures arise from the Union of two Beings and their respective natures into One Person, our Lord Jesus Christ. There is no nature *without* a Being. There is no man nature outside of and without a man being. There is no Divine Nature outside of and without a Divine Being. The Being contains the nature, and the nature qualifies the Being. I have a special short study on *Decretive or Real Union?* I discuss the concept that Christ stood only decretively as the mediator before creation. I deny this concept and give my reasons why Christ stood in a real and actual way in the eternal, hypostatic union as the Mediator, before all creation.

### ●The Union of God the Eternal Word With the Man, Jesus Christ

Jesus Christ is the Union of God the Eternal Word, the Second Divine Being within Elohem, the Holy Trinity, with the Man Whom Mary shaped and formed in her Womb by the Holy Spirit's power. We know Him as Jesus Christ. Jesus Christ did not originate from Mary, but passed through her in His Incarnation. She made Him into the fashion or likeness of a sinful man, yet without any personal or actual sins and without any original or Adamic sin. Jesus Christ was and is the only man without a sinful nature or any personal sins.

**Romans 8:3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness of sinful flesh*, and for sin, condemned sin in the flesh:

### Christ is Two Beings in One Person

Jesus Christ is Two Beings, Divine, and Man, in One Person. This is the great mystery of Godliness and sets forth the true doctrine of Immanuel. Certainly He has two natures, but even more than *two natures*, He is two Beings in One Person. There is no *nature* without a *Being*. There is no *Divine Being* without a *Divine Nature*.

## ☐ Truly a Man

Jesus Christ is truly and properly a Man. In early Christianity, the Moderate Adoptionists and the Pneumatics each held differing views as to *how* Jesus Christ was both Man and God. The Moderate Adoptionists maintained His full manhood and also that He was *truly* Divine from all eternity, but only *manifestly* divine beginning with His baptism. The Pneumatics maintained that He was a Man in Whom the Holy Spirit dwelt from His Mother's Womb. Both groups maintained the Deity and the Manhood of Jesus Christ. The issue was over *how* Jesus Christ was and is divine.

From Conybeare's *Introduction to the Key of Truth*, I note:

The importance of Melito of Sardis is very good, as he is considered a transitional writer who represents the transition from the synoptic gospels to the logos doctrine, page xciv.

Melito is correct in his Christology, Jesus was God from before all ages, and that His Deity was hidden in His manhood until His baptism, xciv.

## ● Not Just a Nature

The Moderate Adoptionist stressed fully that Jesus Christ is indeed a *MAN*, not just a compound Being with a Man's Nature. The Beast's Imperial Ministers set up their Imperial Councils with their resulting Imperial Creeds, Nicene, and Chalcedon. They maintained, in words only, that Jesus Christ was in all essentials a Man, with a true and proper manhood. They really denied this by their theology.

Their theology rather maintained that Jesus Christ is a Being with a man's nature, but He is not totally a man. Their summation of Jesus Christ is, *He is a Being with both a Man's Nature and a Divine Nature*. Their theology will not allow them to affirm that Jesus Christ is both a Man, and a Divine Being in Personal or Hypostatic Union. *They have a union of two natures, but not a union of two Beings*.

The Paulicians in the East and the Albigenses and Anabaptists in the West continued this true and proper Christology well up into the Reformation era. In many instances, the Imperial ministers accused the Anabaptists of continuing this Christology even into the 1600s. The Presbyterian writer, Robert Bailey, stated:

Who are pleased to read the late little and accurate and learned *Treatise of Clopenburgh*, may perceive that the Mennonists dippers do oppose the truth of Christ's human nature. (They believed in the pre-existence of Christ's human nature and that it came down with Him out of heaven, REP) Page 16. *Anabaptism the True Foundation*, London; 1646.

## ● Not Just a Divine Nature

The Beast's Ministers, with their Councils and Creeds, teach that Jesus Christ has a Divine Nature, but He is not in union with a Divine Person. They claim that *God the Word* ceased as a Being during the Incarnation. By doing this they deny the *Immutability* of God the Word. They would tell us that He no longer is a Divine *Being*, but only a Divine *nature*. They would also tell us that God our Father generated *God the Word* into a Distinct Person and communicated His Nature unto God the Word. Now, they would tell us that God the Word no longer exists as a Divine Being, but is only one of Christ's two natures. *This is not true!* A Divine

Nature exists only within a Divine Being. Jesus Christ is not only a Person with two natures, but also two Beings in One Union or Person. The two natures of Jesus Christ exist in the two Beings of Jesus Christ in such a union as to be One Eternal God-Man, One Person.

### □Both Divine and Man

Jesus Christ is both God and Man. In His deity, He is totally Divine. In His manhood, He is totally man. Christ contained *within and upon* His body of flesh, the Holy Trinity by Union. Certainly, our Father did in fact still indwell the heavens, though in union with Jesus Christ and the Holy Spirit was upon Him by *unction*. The entire Elohem was *upon* and *within* the Man Christ Jesus. His glorious redeemed spouse, and the elected family of God, also indwelt Him by Union.

**Ruth 4:9** And Booz said to the elders and to all the people, Ye *are* this day witnesses, that I have bought all that was Elimelech's, and all that belonged to Chelaion and Maalon, of the hand of Noemin.

**10** Moreover I have bought for myself for a wife Ruth the Moabite, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye *are* this day witnesses.

Our Lord Jesus Christ is indeed both divine and man. He contains the Holy Trinity within and upon Him, in His sacred manhood, by Union. He also contains the elected family of God within Him by union. He brought both together in His body, when He died on the Cross and shed His precious blood, the very blood of God, **Acts 20:28:**

**Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

### Jesus and His Two Natures

Jesus Christ is divine by His eternal union with *God the Word*. He is Man by His direct eternal generation from God our Father. All the fullness of the Deity indwells and meets with the elected family of God in Him. Please see my studies on the *Eternal Sonship of Jesus Christ*.

**John 13:31** Therefore, when he had gone out, Jesus said, Now is His Only Begotten Son of man glorified, and God is glorified in him.

**John 13:32** If God is glorified in him, God shall also glorify him in himself, and shall immediately glorify him.

**Colossians 1:19** For it pleased *our Father* that in him should all fulness dwell;

**Colossians 2:9** For in him dwelleth all the fulness of the Deity bodily.

**Colossians 2:10** And ye are complete in him, who is the head of all principality and power:

**Eph. 2:11** Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto our Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2 Corinthians 1:20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

I Cor. 1:30 But of him are ye in Christ Jesus, who from God is made to us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

## ***Introduction Finish***

### **□Chapter 1**

#### **●The Union of our Father and His Only Begotten Son**

Please note, I do not deny that God the Eternal Word indwells Jesus Christ by the *Eternal, Hypostatic Union*, or that the Holy Spirit came upon Him at His baptism and empowered Him by *Unction*, but my *purpose* in this chapter is to show the *special union* between God our Father and the Lord Jesus Christ, His only Begotten Son.

In this chapter, I often speak of our Father being in Christ. I am speaking of the Father's union with Christ and by this Union, He indwells Christ. *I do not mean* that the Father, *in His actual Being, indwelt Christ*, for the Father was in heaven, upon His Throne. The Father was in Christ *BY UNION, not by actual Being*. We can further say that the Father was also in Christ by the One Divine Nature, as was the Holy Spirit, for the entire Trinity indwells each other by means of the One Divine Nature. However, I do not mean by this what the Nicenists and others would say, that Christ has the Father's nature, for He does not. He has His own nature that is like unto the Father's nature, the One nature of the entire Trinity.

### **There is a Special, Vital Union Between the Father, and the Son**

□ Often times God's little Children are so intent upon maintaining the true and proper Deity of Jesus Christ, that they overlook the special union of our Father in His Only Begotten Son and His Only Begotten Son in our Father. This is the union of the One Divine Nature. The special love of our Father for His only begotten Son, and His Only Begotten Son's love for Our Father, is a sweet and comforting doctrine for God's people to behold. In this special love existing *between* our Father and His Only Begotten Son, there is also the special union of our Father *in* His Only Begotten Son and His Only Begotten Son in our Father. I have enlarged this further in my works on *The Eternal Sonship of Jesus Christ*.

**John 6:57** As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

### **The Union Between our Father and His Only Begotten Son Displays our Father's Fullness and Manifests His Relative Properties**

The special union between our Father and His Only Begotten Son displays the purpose of all creation and redemption. All creation exists as spectators (I do not mean the elect of God) to behold the Union between our Father and His Only Begotten Son, our Lord Jesus Christ, in His sacred Manhood. Creation cannot manifest this special union. All things in creation are *to witness* this union and *glorify God* because of this grand union between our Father and His Only Begotten Son. This union and the great love therein, is only displayed fully in the *Redemptive* work of Our Jesus Christ and the Father's *special nearness with His Son as He accomplished this work*. See my work, *Beholding the Father's Special Love Manifested and Displayed Toward Jesus Christ*.

**John 15:13** Greater love hath no man than this, that a man lay down his life for his friends.

### **Our Father's Relative Properties Displayed**

Our Father's special relative properties are displayed in His tender love and care over His only begotten Son. His special love and care for Jesus Christ *is the foundation* for our hope in our Father's special love and care for us. Because our

Father had such love and care for His only Begotten Son, *we have a reason to hope that He has the same love and care for us* as the very members of Christ's spiritual body, *flesh of His flesh and bone of His bone.*

**John 12:26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

**John 14:20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

**John 14:21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

**John 14:23** *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

**John 17:21** That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

**22** And the glory which thou gavest me I have given them; that they may be one, even as we are one:

**23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, *and hast loved them, as thou hast loved me.*

**24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: *for thou lovedst me before the foundation of the world.*

**25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

**26** And I have declared unto them thy name, and will declare *it: that the love wherewith thou hast loved me may be in them, and I in them.*

### **The Purpose of Redemption**

Redemption is to manifest the union between our Father and His only Begotten Son, our Lord Jesus Christ. This union speaks of a *special and everlasting love* between our Father and His Only Begotten Son. This special love comes to our Father's little children *only* as they are in Union with their Head, Jesus Christ.

**Romans 8:31** What shall we then say to these things? If God *be* for us, who *can be* against us?

**32** He that spared not his own Son, but delivered him up for us all, *how shall he not with him also freely give us all things?*

**33** Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

**34** Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

**35** Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

**37** Nay, in all these things we are more than conquerors through him that loved us.

**38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,  
**39** Nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

**Eph. 1:6** Cease not to give thanks for you, making mention of you in my prayers;  
**17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:  
**18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,  
**19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,  
**20** Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,  
**21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:  
**22** *And hath put all things under his feet, and gave him to be the head over all things to the church,*  
**23** Which is his body, the fulness of him that filleth all in all.

### **☐The Trinity Union is Invisible**

The Trinity Union is an invisible union that cannot be comprehended by mere men, or even angels. As Jesus came to this earth and walked in His heavenly and perfect manhood, He displayed the very purpose of all creation and redemption. He showed that the entire elect world may know and believe that our Father was in Christ, and Christ in our Father, and that He came down from Heaven out of God our Father and returned unto Our Father. All this speaks of Christ in His Sacred Manhood.

### **☐The Blessings of God are Freely Given unto Us in Christ Jesus**

The resulting blessings that accrue and flow to God's little children **ONLY ARISE** and come to them because of their union and being in the Lord Jesus Christ as He is in our Father and our Father in Him.

**John 16:15** All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. (The Holy Spirit REP)

**Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

**1 Corinthians 8:6** But to us *there is but one God*, our Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him.

**2 Corinthians 1:20** For all the promises of God in him *are yea*, and in him Amen, unto the glory of God by us.

**2 Corinthians 5:21** For he hath made him *to be sin* for us, who knew no sin; that we might be made the righteousness of God in him.

**2 Corinthians 13:4** For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

**Colossians 1:19** For it pleased *our Father* that in him should all fulness dwell;

**Colossians 2:6** As ye have therefore received Christ Jesus the Lord, so walk ye in him:

**Colossians 2:7** Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

**Colossians 2:9** For in him dwelleth all the fulness of the Deity bodily.

**Colossians 2:10** And ye are complete in him, which is the head of all principality and power:

**Hebrews 2:13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

**Revelation 3:21** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

This special union of our Father in His Only Begotten Son and His Only Begotten Son in Him gave Christ a strong hope and consolation during the final days of His flesh. I am not speaking of Christ's Divine Nature, but rather of the special union and relation, He, *as a MAN*, had with Our Father. This union consists of Christ in His Sacred Manhood with our Father Who begot Him into this sacred manhood before any acts of creation.

**Prov. 8:22 (LXX)** The Lord made me the beginning of his ways for his works.  
23 He established me before time *was* in the beginning, before he made the earth:  
24 even before he made the depths; before the fountains of water came forth:  
25 before the mountains were settled, and before all hills, he begets me.  
26 The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world.  
27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:  
28 and when he strengthened the clouds above; and when he secured the fountains of the earth:  
29 and when he strengthened the foundations of the earth:  
30 I was by him, suiting *myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually.

### **There is a Union Between Christ and Our Father**

The moderate Patripassionists understood this union. The Beast's Imperial ministers inflicted many sufferings upon them because of their belief in this precious Biblical Truth. This special union is why Christ, in His sacred Manhood, received without measure, all the Fathers' possessions.

**John 16:15** All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

**John 1:18** No man hath seen God at any time; the only begotten Son, which is in the bosom of our Father, he hath declared *him*.

**John 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that our Father *is* in me, and I in him.

**John 14:10** Believest thou not that I am in our Father, and our Father in me? the words that I speak unto you I speak not of myself: but our Father that dwelleth in me, he doeth the works.

**John 14:11** Believe me that I *am* in our Father, and our Father in me: or else believe me for the very works' sake.

**John 14:31** But that the world may know that I love our Father; and as our Father gave me commandment, even so I do. Arise, let us go hence.

**John 15:9** As our Father hath loved me, so have I loved you: continue ye in my love.

**John 17: 20** Neither pray I for these alone, but for them also which shall believe on me through their word;

**21** That they all may be one; *as thou, Father, art in me, and I in thee, that they also may be one in us:* that the world may believe that thou hast sent me.

**22** And the glory which thou gavest me I have given them; *that they may be one, even as we are one:*

**23** *I in them, and thou in me,* that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

**24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

**25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

**26** And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

### **Christ in our Father's Bosom**

The indwelling of our Father in Christ, and Christ within our Father, even His very bosom, is a glorious doctrine. Even while Christ walked on the earth in the days of His Flesh, He was still in such a Union with Our Father, that He dwelt in our Father's Bosom.

**The Only Begotten Son, Who is in the Bosom of the Father, He has declared Him. Jn. 1:18.**

When John wrote this, Christ was no longer on the earth, or in the **likeness of sinful flesh**, but back in heaven, at the Father's Right Hand, in His spiritual or glorified body.

### **Christ's Love to Our Father in Us**

This is a ground for our sweet hope, consolation and strong faith that we may rejoice in the *love of our Father to Christ* and *Christ's love to our Father*. We rejoice if we have a reason to hope that *we possess* this very same *love of Christ for our Father*. If indeed we possess this very same *love of Christ for our Father*, it is only because the Holy Spirit takes the love of Christ and communicates it unto us in the *Birth from Above*.

**John 16:12** I have yet many things to say unto you, but ye cannot bear them now.  
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.  
14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.  
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

**I Cor. 2:12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.  
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.  
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.  
15 But he that is spiritual judgeth all things, yet he himself is judged of no man.  
16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**Romans 8:35** Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**2 Corinthians 5:14** For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

**Ephesians 3:19** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

### **This Love is Beyond our Ability**

This type of love is beyond our ability. It is our joy that the Holy Spirit has given us this very love of Christ, if indeed we have experienced the Birth from Above.

**Romans 5:5** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**Romans 8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This was a ground for Christ's sweet hope, consolation, and strong faith, as He completed the works our Father sent Him to do.

**Hebrews 5:7** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;  
8 Though he were a Son, yet learned he obedience by the things which he suffered;  
9 And being made perfect, he became the author of eternal salvation unto all them that obey him;  
10 Called of God an high priest after the order of Melchisedec.

**Acts 2: 30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.  
32 This Jesus hath God raised up, whereof we all are witnesses.

### **Our Father Commissioned Christ to Perform the Father's Works**

The works that Christ performed came from our Father Who *gave Him* these works to do, and *assisted Him in the doing* of these works.

**John 5:18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

### **How Christ, in His Sacred Manhood, did His Good Works**

*In His sacred Manhood*, Christ *was powerless* to perform the Works of God unless our Father was *in* Him, and the Holy Spirit *upon* Him, and They performed the works in union with Him. Please note, *I am speaking of Christ as a Man*, not as a Divine Being. He had no limitations and was totally complete and self-sufficient as a Divine Being.

**John 5:19** Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

**John 5:30** *I can of mine own self do nothing*: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of our Father which hath sent me.

**John 5:36** But I have greater witness than *that* of John: for the works which our Father hath given me to finish, the same works that I do, bear witness of me, that our Father hath sent me.

37 And our Father himself, which hath sent me, hath borne witness of me. Ye have neither *heard his voice at any time*, nor *seen his shape*.

**John 12:49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

**Luke 11: 15** But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

**19** And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

**20** But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

**Hebrews 9:14** How much more shall the blood of Christ, *who through the eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God?

May I ask, who then heard our Father's voice of assurance to Christ at His baptism, upon the Mount and at other times, except our Father's little children, the elect of God? When I say heard, I mean with the ears of understanding, not simply a noise.

**John 12:28** Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

**29** The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

**30** Jesus answered and said, This voice came not because of me, but for your sakes.

### **Christ's Success in the Days of His Flesh**

The success of Christ, in the days of His flesh, came from His union with Our Father, and our Father's indwelling and working within Christ to perform the works of our redemption.

**John 8:16** And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

**John 8:18** I am one that bear witness of myself, and the Father that sent me beareth witness of me.

**John 8:27** They understood not that he spake to them of the Father.

**John 8:29** And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

### **Christ and Good Works**

Christ's ability to perform Good Works is proof that He dwelt in our Father and our Father dwelt in Him.

**John 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, *that the Father is in me, and I in him*.

### **Christ and His Words**

The very *words*, as well as the very *works* of Christ, came from our Father Who worked in Christ to say the very words He said and do the very works He did.

**John 12:49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

**50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Christ's return unto our Father gave Him strong consolation to complete all things our Father assigned Him to do.

**John 13:1** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

**2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

**3** Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

**4** He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

### **The Father's Very Words**

Our Father, within Christ, gave Christ our Father's very *words*, which became Christ's very words. Our Father in Christ worked the very *works* of Christ. Our *indwelling* Father spoke and performed works through Christ. The *words Christ spoke and the works He performed by the indwelling Father* were some of the manifested fruits of the *Christ's union with our Father*.

**John 14:10** Believest thou not that I am in our Father, and our Father in me? the words that I speak unto you I speak not of myself: but our Father that dwelleth in me, he doeth the works.

**11** Believe me that I *am* in our Father, and our Father in me: or else believe me for the very works' sake.

These very words our Father gave to Christ and He spoke, have been communicated unto Christ's spiritual seed. Christ's seed shall continue to speak the very words the Father gave Him, and He spoke.

**Isaiah 59:21** As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

### **●Christ as the Temple of Elohem**

● This sweet and precious truth can be understood properly only by realizing that Christ Jesus did have a *true and proper union in our Father and our Father in Him*. Arising from this Union, our Father worked in Christ the *very works* Christ did and gave unto Christ the *very words* He spoke. The *words* Christ spoke and the *works* He did are *manifested* proofs of the *indwelling of our Father in the Sacred Manhood of Jesus Christ*. The flesh of Christ was indeed, *the Temple of the Living God*. The sweet blessing of God's elect being also the Temple of God and the Shrine or Temple of the Holy Spirit, flows unto them because of their Union with Jesus Christ, *Who is the Great Temple of God*.

### **The Great Temple of God in the New World**

Our Father and the Lord Jesus Christ are in such a Union that They are the Great Temple of God in the New World. Their glory shall then be clearly seen as They are already and have been from all eternity, yea even *before the creation of the sun and moon*. In the new world, all the darkness of this present evil world shall be gone and the creation shall then behold the *glories of the union* of the Father in

the Son and the Son in the Father. I do not mean we shall see the Father, *except through our Lord Jesus Christ*, but we shall see *His glory manifested in union with Christ's glory* and this glory shall then be manifested fully as **ONE GLORY**.

Revelation 21:22 **And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.**

This great Temple is not two temples, but **One Temple**. This further shows the union of the Father in the Son and the Son in the Father. Ezekiel alluded to this grand Temple in spiritual language. May we all behold this grand Temple and the mysteries Ezekiel spoke about.

### **Our Father Loves all His Little Children in Christ**

The Lord Jesus Christ revealed unto our Father's little ones that our Father loved them in Christ *just as He loved His only Begotten Son*, our Lord Jesus Christ. This is a very precious, sweet, *nourishing* and humbling truth.

**John 16:26** At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

**27** For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

**28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

**John 17: 26** And I have declared unto them thy name, and will declare it: *that the love wherewith thou hast loved me may be in them, and I in them.*

### **The Father, with all His Love and Mercy, is Manifested Only by His Union with Our Lord Jesus Christ**

Our Father, in all the beauty of *His love, His mercy, and His graces*, is manifested *only* through the Union He has in His Only Begotten Son and His Only Begotten Son in Him. *This union opens unto us the very heart and being of God our Father* and from this union and the knowledge we have about this union, we can have a great faith and hope that *our Father loves us in Christ even as He loved Jesus Christ* before the world was.

**John 1:18** No man has seen God at any time, the only Begotten Son, Who is in the Bosom of our Father, He has declared Him.

**John 17:24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: *for thou lovedst me before the foundation of the world.*

**25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

**26** And I have declared unto them thy name, *and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

## **Chapter One Finish**

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## **Chapter 2**

### **The Entire Trinity Within and Upon Christ**

**God was in Christ . . . Paul.**

**2 Corinthians 12:19** Again, think ye that we excuse ourselves unto you? we speak before *God in Christ*: but *we do* all things, dearly beloved, for your edifying.

**Galatians 3:17** And this I say, *that* the covenant, that was confirmed before of *God in Christ*, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

**Philippians 3:14** I press toward the mark for the prize of the high calling of *God in Christ Jesus*.

**1 Thessalonians 5:18** In every thing give thanks: for this is the will of *God in Christ Jesus* concerning you.

**2 Cor. 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**18** And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

**19** To wit, that *God was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

**20** Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

**21** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Certainly the expression, *God in Christ* is Biblical. One of the most noteworthy is 2 Cor. 5:19. *God in Christ* forms the very foundation for the Biblical teaching of Reconciliation: To wit, that *God was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

## □GOD IN CHRIST

How then should we address the doctrine of *God in Christ*? Let us inquire briefly.

- 1) God often is used of our Father, and often used for the entire Trinity. It seems that Our Father is the representative and Christ is the manifestation of the entire Trinity in their various dealings with man.
- 2) However, the most expressive usage is the relationship between our Father and His only Begotten Son, Jesus Christ.

**2 Corinthians 11:31** The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

**Ephesians 1:3** Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

**Ephesians 4:6** One God and Father of all, who *is* above all, and through all, and in you all.

**1 Peter 1:3** Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

## The Special Relationship Between our Father And the Man, Christ Jesus

Here is a special relationship between our Father and the Lord Jesus Christ. This is the Father and Son relationship. I understand from this that the *Eternal Word abstractly considered*, is not the Lord Jesus Christ. He is present by *union with the Man*, Jesus Christ, but the God the Word is not the subject of our Father and

Son's relationship. *The Man, the Lord Jesus Christ, is the subject of this relationship.* The Trinity union and relationship is in addition to the Father-Son relation between God our Father and our Lord Jesus Christ.

The Man, the Lord Jesus Christ, is the only Begotten Son of God. The **Eternal Word** is in union with this only begotten Man. The Eternal Word is not the only Begotten Son or man. *He is not Begotten* nor is He the Only Begotten Son of God. He is in the hypostatic union with Jesus Christ Who is the Only Begotten Son.

*God in Christ* seems to represent the entire Trinity indwelling the Man, Jesus Christ. How is this? Let me suggest the following and perhaps these will help clear this beautiful subject more.

### **!The Eternal Word**

The **Eternal Word** is first in actual and personal union with the Man, Christ Jesus. This union seems to have been so from our Father's generation or separation out of Jesus Christ from within Himself, into an actual and distinct being, a Man. I have more to say about this in my work, *The Eternal Generation and Sonship of Jesus Christ.*

### **□The Trinitarian Union**

Our Father and the *Holy Spirit* dwell in an eternal and unbroken **Trinitarian Union** with the Eternal Word. The *Oneness* of the Holy Trinity consists of our Father, the Word, and the Holy Spirit, and in Each dwells *the one Divine Nature with Each possessing the same divine attributes but with different relative properties.*

As a *consequence* of the Trinity Union, as the Eternal Word dwell within the Man, Christ Jesus, our Father and the Holy Spirit, by the Trinitarian Union, were and are there. Not only is this true of the Man, Christ Jesus, but it also true of all believers who have Christ dwelling within them.

### **□The Unity and the Economy of the Holy Trinity**

The Biblical Doctrine of the Holy Trinity consists of the **Unity** and the **Economy** of the Trinity. By the **Unity** of the Holy Trinity, I understand that there is One Divine Nature, not *three* Divine Natures, or Tri-Theism. By the **Economy** of the Holy Trinity, I understand that this One Divine Nature dwells equally and perfectly within our Father, the Word, and the Holy Spirit. These Three are One in their Nature.

From the Ancient Old Italic or Waldensian Text of I John 5:7:

**Nam tres sunt qui testificantur in coelo, Pater, Sermo, et Spiritus Sanctus: et hi tres unum sunit.**

When I speak of the entire Holy Trinity indwelling Jesus Christ, I mean by Union. Our Father, as to His actual Being, was in heaven, and the Holy Spirit did abide upon the Man Christ Jesus, and was and is omnipresent.

### **The Moderate Patripassionist Doctrine**

When our Lord Jesus Christ did die on the Cross, the entire Trinity or Elohem did indwell Him and abode upon Him, by Union. This is the old doctrine of the

Moderate Patripassionists and contains the sweetness of true and Biblical **reconciliation**. Christ Jesus did reconcile the lost sheep back unto God, in the body of His flesh, when He died and shed His blood on the Cross.

**Ephesians 2:16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

**Colossians 1:20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

**Romans 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**2 Corinthians 5:18** And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

**2 Corinthians 5:20** Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

**Colossians 1:21** And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

## ***Finish Chapter Two***

### **Chapter 3**

#### **The Elect Within Christ**

When our Lord Jesus Christ died on the Cross, all the elected family of God, by **union**, were with Him. We all died with Him on the Cross. This is another part of the beautiful doctrine of Reconciliation.

**Romans 6:8** Now if we *died with Christ*, we believe that we shall also live with him:

**Colossians 2:20** Therefore *if ye died with Christ* from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

**Galatians 2:20** *I was crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Only Begotten Son of God, who loved me, and gave himself for me.*

**Rom. 6:3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that as Christ was raised from the dead by the glory of our Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6 Knowing this, that our *old man was crucified with him*, that the body of sin may be destroyed, that henceforth we should not serve sin.

When Our Lord Jesus Christ died on the Cross, all our Father's little Children within Him by Union, died as well.

**2 Cor. 5:14** For the love of Christ constraineth us; because we thus judge, that if one died for all, *then all died*:

15 And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.

### **The Natural, Federal Headship of the Two Adams**

Jesus Christ, as the Second Adam, is the head of the new race of the Spiritual family of God. (I am speaking of how we shall be in our final glorification. We are not new to God, but are very old to Him.)

**Jer. 31:3** The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

**Isaiah 44:7** And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Christ did contain within Him the elect of God by union. Our Lord Jesus Christ did make righteous and alive before God, by His actions, the elect whom Adam did *kill and make unrighteousness* before God, by his actions.

**Rom. 6:15** But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous.

**I Cor. 15:45** And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

### Particular Redemption and Union

The beautiful and comforting doctrines of Particular Redemption and Union with Christ, form the foundation for Biblical Reconciliation. The elect were in Christ, by union, from before the foundation of the world and therefore when He died on the cross, we were still within Him by union. I am not speaking of actual being for we did not exist then in our natural bodies, but only in our spiritual being.

2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Heb. 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and 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;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

The mystery of Union with Jesus Christ contains within it the message of our reconciliation unto God by the death of Christ. *We died with Him on the Cross.* Thereupon, by union with Him, we became one in Christ with the ever living and thrice holy Elohem.

Gal. 1:3 Grace *be* to you and peace from God our Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

**Ephesians 5:27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

**Colossians 1:22** In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

**Jude 1:24** Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

### ***!Finish Chapter Three***

## ***Chapter 4***

### ***In Conclusion to the Whole***

When we look upon our Lord Jesus Christ with seeing eyes, we behold a Person with two natures. These are His Divine Nature and His Man Nature. In His Divine Nature, Jesus Christ is fully and equally Divine with the Father and the Holy Spirit. In His man nature, He is fully Man, though without the Adamic Nature or any personal sins. In His manhood Jesus Christ was not created because the Father directly generated Him into His glorious spiritual manhood before all creation. He has two natures but more, ***He is two beings in One Person.***

#### **More Than a Divine Nature**

It is not enough to say that God the Word is the Divine Nature of Jesus Christ. God the Word is a distinct Being in Elohem, ***and not merely a Nature.*** The ***Father and the Holy Spirit are more than Divine Natures.*** Are we to assume that the Holy Trinity, Elohem, is made of two Divine Beings and a Divine Nature, Who is not a

Divine Being? This I deny. Each Divine Being contains the One Divine Nature and the One Divine Nature indwells three Divine Beings. God the Word is a Divine Being Who contains the Divine Nature just as the Father and the Holy Spirit do.

### **God the Word is an Immutable Divine Being**

John the Apostle presents God the Word as a Divine Being Who is with God and was God before all creation. This Divine Being, God the Word, became flesh by the Incarnation. If He ceased to be a Divine Being, then as God the Word, He is not **IMMUTABLE**. If this is true then **He was not truly God**, but an inferior God. **This I deny**. By the Incarnation, God the Word became flesh and blood, **in the form of sinful flesh, but without sin**. Even during the Incarnation and since, He was, is, and shall always be, an immutable Divine Being. He did not cease to be a Divine Being during the Incarnation. See my work, ***The Forms of Jesus Christ***.

### **A Mediatorial Divine Man**

Our Lord Jesus Christ is a Divine Man. Within His one Person dwells God the Word and Jesus of Nazareth, in a perfect hypostatic union. In this perfect union, He is the Mediator Between God and Man. He alone can perform this Mediation because He is not of one nature, but two, Divine and Man.

### **His Work of Reconciliation**

In His Body, our Lord Jesus Christ did die on the Cross. By His death, He did reconcile the elect of God back unto Elohem. This He was able to accomplish because **within** His body, the Father and the Word dwelt and **upon** Him the Holy Spirit dwelt. **The entire Holy Trinity met with the elected family of God in perfect reconciliation in the body of Christ's flesh when He died on the Cross.**

**Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.**

**Col. 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.**

**21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled**

**22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.**

### **In Their Baptism**

The elect of God, in true baptism, **manifest** that they were with Christ when He died on the Cross. They died and were buried with Him. The Holy Spirit raised them up with Him and made them to sit with Him in the heavenlies. The Holy Spirit causes them to walk presently in the new and living way with Christ. This shows **their union with Christ when** He died for them, was buried for them, and rose again for them.

**I Cor. 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;**

**4 And that he was buried, and that he rose again the third day according to the scriptures:**

After their baptism, the elect are to show forth their union with Christ in all His acts and works for them. This union with Christ is theirs to behold and delight in as Christ is their Kinsman Redeemer and Elder Brother.

**Heb. 2:9** 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.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and 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;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Christ is all and all to God's elect, we are complete in Him. In our baptism, we manifest by union that we were with Him, with the Father and with the Holy Spirit, *the entire Elohem*, when He died on the Cross. The Father and the Holy Spirit also were with Him by Union, when He died on the Cross.

***Finish to the Whole***