

The Intrinsic Nature of Christ as a ‘True Man’

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Since the Word became flesh and came into the world, the nature of Jesus Christ as God or man has become one of the most enduringly difficult questions to explain in the Christian faith.

Although the exact identity of its author is not known, the book of John states at the outset that God became flesh and dwelt among men: “In the beginning was the Word, and the Word was with God, and the Word was God... the Word became flesh and dwelt among us. He is full of glory and truth.” This was the clearest declaration of the apostolic church in understanding the dual nature of Jesus Christ – God and flesh.

Some of the early churches held beliefs that deviated from the Gospel of John. Among them were Marcion (AD100-165), who denied the incarnation of Christ and His resurrection, and Gnostics (AD 80-150), who claimed all material and physical things in the world to be evil; in so saying, they denied God as being the Creator of the universe, given that a holy and spiritual God would have no reason to create anything of an evil nature. And since it is impossible for God to mingle with evil physical things, they also denied the fact that God became flesh and that Jesus Christ had a physical body.

In order for the believers to discern such a belief that denied the dual nature of Jesus, the apostle John pointed out in his epistles of 1 John and 2 John: “Every spirit that confesses that Jesus Christ has come in the flesh is of God” (1 Jn 4:2) and “an antichrist does not confess Jesus Christ as coming in the flesh” (2 Jn 7). From the words of John, we can see the eroding effect that this dogma already had upon the early churches.

In the face of this prevailing belief, the early church after the post-apostolic era (i.e. during the time when the Holy Spirit had stopped descending) tried her utmost to counter its onslaught by redefining Jesus Christ as being ‘truly God’ and ‘truly man’, a concept that is not clearly recorded word for word in the Scriptures.

Among the writings of Irenaeus in the second century (AD 130 – 200), people discovered the ‘Apostles Creed’ that contains the 12 articles of the Christians’ basic beliefs:

- 1. I believe in God the Father almighty, Creator of Heaven and Earth*
- 2. And in Jesus Christ, His only Son, our Lord;*
- 3. Who was conceived by the Holy Ghost, born of the Virgin Mary,*
- 4. Suffered under Pontius Pilate, was crucified, dead, and buried;*
- 5. He descended into hell; the third day he rose again from the dead;*
- 6. He ascended into Heaven, sitteth at the right hand of God the Father Almighty;*
- 7. From thence He shall come to judge the living and the dead.*

8. *I believe in the Holy Ghost,*
9. *The holy Catholic Church, the communion of saints*
10. *The forgiveness of sins,*
11. *The resurrection of the body, and*
12. *life everlasting. Amen.*

Six of the twelve articles in the above creed clearly revolve around the discussion of Jesus, professing that Christ Jesus is God's Holy Spirit, born of a 'person' Mary to fulfill the great salvation plan. However, nowhere can we find any hint of Jesus being "truly God and truly man", an idea that is so prevalent today.

In the transition from the 3rd to the 4th century, Arius (AD 256-336) advocated that Christ the Holy Son was created by God the Holy Father. Hence, the Son and the Father have different intrinsic characteristics. Fearing that this slowly spreading theory might disrupt and split the church, Roman emperor Constantine held a council meeting in Nicaea in AD 325. That council had 318 bishops in attendance, and a creed that evidently opposed the 'creation' of the Son was made:

1. *We believe in one God the Father all-powerful, maker of heaven and of earth, and of all things both seen and unseen.*
2. *We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten not made, of one being with the Father, through whom all things were made.*
3. *For us men and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.*
4. *For our sake he was crucified under Pontius Pilate; he suffered death and was buried.*
5. *On the third day he rose again in accordance with the Scriptures;*
6. *he ascended into heaven and is seated at the right hand of the Father.*
7. *He will come again in glory to judge the living and the dead, and his kingdom will have no end.*
8. *We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father (and the Son). With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets.*
9. *We believe in one, holy, catholic, and apostolic Church.*
10. *We acknowledge one baptism for the forgiveness of sins.*
11. *We look for the resurrection of the dead, and*
12. *the life of the world to come. Amen*

In the creed the article *“We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God...through whom all things were made”* affirms the nature of the Son that is “begotten not made, consubstantial with the Father.”

Worthy of mention here is that the notion currently held by Christian churches of a cult (a church that does not believe in trinity and preaches that she is the only church) did not exist from the early apostolic era to the 3rd and 4th centuries. What is more, the very “heresies” of “one true God” and “the holiness of the (one true) church” were at the very core of Christian belief at that time! It is truly saddening to see how the creed, which is upheld by Christendom as the highest guiding principle, was changed and modified at will, generation after generation. Gradually, people have begun to use articles of faith which deviate greatly from their origin as the ultimate principles in examining the truth.

Moreover, in order to oppose Nestorius’ dual nature and persons of Christ as well as Eutyches’ (396 – 457) single nature and person of Christ, in AD 451 the Council of Chalcedon was summoned by the Eastern emperor Marcion (396 – 457), with more than 500 bishops and several papal legates in attendance. The ‘creed of Chalcedon’ was defined at this council and in it was declared:

“We then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures; inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten God the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us; and the Creed of the holy Fathers has handed down to us.”

When it states in the aforementioned passage that the Lord Jesus is *“the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin... (the*

Lord Jesus) is *acknowledged in two natures; inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union ...and concurring in one Person and one Subsistence, not parted or divided into two persons*”, a strong emphasis is made on the distinction between the divine and human natures of Christ, and that Christ is coessential with the Father according to the godhead and coessential with humans according to the manhood. It also preserves the completeness of Christ’s single person.

Since the 5th century, which was almost 300 years after the apostolic church disappeared (the point at which the true church firmly believes that the Holy Spirit had stopped descending), the ‘definition of Chalcedon’ has been the main basis for the Christology of every sect and denomination regardless how Christianity was divided henceforth.

Since all the treasures of wisdom and knowledge (of God) is hidden in Christ (Col 2:3), ‘knowing Christ’ has everything to do with knowing the true God, Jesus, church, mankind, salvation and resurrection. In other words, knowing the mystery of Christ is the starting point for comprehending the plans of creation and salvation of God. The problem here, however, is whether or not we should easily accept the definition of Jesus Christ laid down by people during a period without the guidance of the Holy Spirit.

We pledge in all sincerity and seriousness that “the True Jesus Church is the only ark in the last days that was made according to God’s measurements”. We say that “without the Holy Spirit no one can know the mysteries of God” (cf 1 Cor 2:11) and that “Without the guidance of the Holy Spirit no one can enter into all truth” (cf Jn 16:13). Is it possible then for us to interpret the Bible based on theology developed by people who do not have the guidance of the Holy Spirit, and not contradict our own beliefs? This is a serious problem on which the True Jesus Church must take a firm and clear stance.

Today, under the principle that there is no fellowship between ‘theology from human wisdom’ and ‘truth from God’s revelations’, we must ask ourselves if we still have the will and determination to take up the sacred commission of ‘correcting the beliefs of all churches’ entrusted to us when the Holy Spirit first established our church as ‘the correctional church of all nations’. Or have we already given up the battle after correcting only the ‘five main doctrines’ – Baptism, Footwashing, Holy Communion, Sabbath, and Holy Spirit – and just unquestioningly accepted everything else? It is strange that, with our unique foundation of salvation and spiritual guidance, we should still have the same spiritual understanding as others! The result is a reverse situation where the ‘true’ is being guided by the ‘untrue’, and the ‘correctional church’ is even being corrected!

As a matter of fact, if we are willing to hold fast our direction and the words of the Bible, we can be led by two principles: Firstly, since “Without the Holy Spirit, there is no truth”, hermeneutics established without the guidance of the Holy Spirit can be used for reference only – we cannot hope to find the complete truth in them. Secondly, even if someone is able to pick up the crumbs that fall from the table, i.e. what that person preaches appears in essence to conform to the original “bread”, do not forget that God has prepared the whole bread for His sons that have been reborn through His blood and Holy Spirit! In terms of hermeneutics, those standing outside can at most look at heaven through a tube. However, we have been given the privilege to sit with God the Father in heaven and talk about heaven! Although others sometimes pick up the crumbs of the truth, we can certainly explain the truth much more clearly according to the form of the whole bread!

Based on the verse: “we do not have a high priest (Jesus Christ) who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin”, it has been concluded that Jesus Christ is “truly God and truly man, of a reasonable soul and body... consubstantial with us according to the Manhood; in all things like unto us, without sin”. Under the premise that “Jesus was in all things like unto us”, people are therefore unable to deny the “fact” that Jesus must have once fallen in love, harboured lustful thoughts for the opposite sex, and of course possessed other vices such as greed, etc. – ‘yet was without sin’. Consequently, one would argue, Jesus is able to sympathize with the same weaknesses of ‘man’. With regards to interpretations such as this, can we in the True Jesus Church, that is the church re-established by the Holy Spirit to correct all nations, not arrive at a better understanding of the truth? Suppose that beyond our five main doctrines we were just to follow every teaching expounded by others, unable to hurdle over the boundaries set by them, how then can the promise recorded in Isa 2:1–3 be fulfilled? “it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem”.

Let us once again start from the primeval belief that “others enjoy the crumbs while I have access to the whole bread”. Despite the fact that it was set down by the 500 bishops and papal legates led by Roman Emperor Marcion (and who would dare say that these people were less devout and sincere in pursuing the truth than theologians today?), let us turn around and, under the guidance of the Holy Spirit and through much disputation between the co-workers, examine what is claimed to be the highest standard in Christology and by far an irreplaceable creed that defines the dual nature – the ‘Chalcedonian Creed’.

First and foremost, we must give a definition of ‘man’ based on the Bible.

The ‘man’ in the Bible can be divided into four types:

- 1. Adam (man) that had the image of God.**
- 2. The dead Adam (dead man) after his fall.**
- 3. Christ (the latter day Adam) who was the Word that became flesh to save mankind.**
- 4. The new man that is created through the redemption of the precious blood of the Lord, having the hope of resurrection.**

Although these four types of men are all called ‘man’ (Adam) in the Bible, their essences are completely different from each other.

- 1. Adam (man) that had the image of God: *his essence was a created, incorruptible body that had God’s Spirit on it.***

First of all, we must understand that ‘corruption’ comes only after man’s fall (cf Rom 8:21). Therefore, when God created Adam who had the image of God, he did not possess a ‘corruptible’ body.

When the Bible says that “the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being”, people often think that this ‘breath of life’ allowed Adam to become a ‘living being’ able to walk, jump and talk. In fact, such a view is highly erroneous! Look at the birds of the air and beast of the earth; although God did not give them the ‘breath of life’, they were still able to walk, jump and talk! Therefore, before receiving the breath of life, Adam was alive and living like other animals. Yet, he had yet to receive the Holy Spirit that could enable him to become the ‘son of God’.

Since Adam was the ‘son of God’ (with God’s spirit and image), he was on a certain level of the *same nature* as God. He differed from the animals in that God created him more specially, imbuing him with His own spirit and image, and bringing him to life with His breath. This breath is not created. Therefore strictly speaking, Adam was only partly created! An animal and its life on the other hand were created in their entirety. God gave His own life to the created Adam, and elevated his status to that of a ‘sonship’ which means to be of the same intrinsic nature as God.

Since Adam was not completely created like the animals and he had God's own Spirit, he became the son of God. Of course, after Adam's fall, his body and the animals' bodies were all subjected to 'futility'!

When the 500 bishops and several papal legates said that "*Christ Jesus is truly God and truly man, of a rational soul and body...coessential with us according to the Manhood; in all things like unto us, without sin*", the statement "truly man...like unto us (men)" does not in any way refer to the first 'true man' Adam, who had God's Spirit as well as a created body that would not corrupt.

Jesus Christ is the Word becoming flesh and is of heaven. Of course He is different from Adam who was born from the dust.

2. The dead Adam (dead man) after his fall: *God's Spirit had left him and his body became corruptible; in the eyes of God he is a dead man.*

Jesus said: "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. I tell you the truth, a time is coming and has now come when 'the dead' will hear the voice of the sound of God and those who hear will live" (Jn 5: 24-25). The 'dead' here refers to anyone who is physically 'alive', i.e. the whole of mankind after Adam's fall. As far as God is concerned, however, the 'living Adam' had become a 'dead' Adam after he went against God's warning: *the day you eat of it you shall surely die*. Henceforth, Adam was slaved by corruption.

In Luke chapter 9, the Lord addressed the man who wanted to first go and bury his father before following him with these words: "Let the dead bury their own dead, but you go and preach the kingdom of God". In the statement "let the dead bury their own dead", the first instance of 'the dead' refers to human beings who are physically alive but do not have the life of God; the latter 'dead', on the other hand, refers to those who are dead physically (medically without any vital signs).

Having said that, let us examine more closely what is claimed to be the highest standard in Christology, and the most important creed defining the dual nature – the 'Chalcedonian Creed': "Christ is *truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin.*" When it states "in all things like unto 'us'" here, the 'true man' of Christ is quite obviously being equated with the attendees of the council that were "of reasonable soul and body". In other words, according to the creed, the 'true man' of Christ is the same as any human being that came after the fall of Adam, i.e. the mankind that *no longer had the Spirit of God and the*

rationality to know God, but possessed a corruptible body". What an error this is!

People had forgotten what the Bible clearly records – in the eyes of God, ‘men’ who are ‘like unto us’ are ‘dead men’! They are *the corruptible humans that cannot inherit the kingdom of heaven!* They are *the creation that hopes to be delivered from the bondage of corruption!* Yet, we say that our Lord Jesus Christ is “in all things like unto [a *dead, corruptible man that is under the bondage of corruption!*]! Are we not denying the nature of Christ (“pure, blameless, holy, set apart from sinners and exalted above the heavens” - Heb 7:26) who was the Word that became flesh?

In actual fact, the phrase “yet was without sin” clearly tells us that Christ is very different from us! Therefore, we firmly believe that the concept set in the Chalcedonian creed of Christ being “consubstantial with us according to the Manhood; in all things like unto us, without sin” represents the greatest deviation of Christianity in the realm of Christology for centuries.

How can Christ be a ‘dead’ person?

3. Christ (the latter day Adam) who was the Word that became flesh to save mankind: *being conceived through the Holy Spirit, having an incorruptible body that was prepared by God.*

Before we enter into the discussion about the Word becoming flesh, we must first understand why the ‘Word’ had to become flesh in order to save mankind:

The author of the Book of Hebrews tells us that “without the shedding of blood, there is no remission of sins” (Heb 9.22). From here we can see that in order to receive true remission of sins, *shedding of blood* (giving up life) is the only way to achieve it. In the Mosaic Law, the sins of the people were borne by the bulls and lambs. That is to say that according to the Law, the sins of the people were first imputed unto the bulls and lambs that were without blemish, and then these animals were ‘slaughtered’, shedding their blood. After that, the high priest would bring the blood every year into the holy place to atone for the people’s sins. According to the Law, therefore, without sacrificial offerings there would be no forgiveness of sins. Those sacrifices, however, were only there to remind people of their sins every year; they were not actually able to take away sins (Heb 10: 3–4). This is because these sacrifices were also under the bondage of corruption and death; they were unable to triumph over sin.

When our Lord Jesus was on earth, He said: “Sacrifices and offering You did not desire, but You have *prepared a body* for Me...” (Heb 10:5). This prepared body is without sin and is completely different from the sinful flesh of the children. While the latter can be swallowed by death through salvation, the former is the Word that became a body of flesh and blood, so that “through death He might render powerless the devil who had the power of death” (Heb 2:14).

Regarding the ‘flesh’ that the ‘Word’ became, Paul gave a clear explanation in Rom 8:3:

“...God did by sending His own Son *in the likeness of sinful flesh*, on account of sin: He condemned sin in the flesh”. Peter also wrote in 1 Pet 2:24: “the Lord Himself bore our sins in His own body on the tree”; once again it tells us that the body of Christ is different from ours. Ours is a sinful while the flesh of Christ’ is “in the likeness of sinful flesh”. They are ‘alike’, but intrinsically very different in nature! Our body was condemned on account of sin and became corrupted, but Christ condemned sin in His body and resurrected.

The operative term is ‘likeness’. When Paul wrote to the church in Philippi and talked about Christ coming to the world, he again used the same term: “Christ... made Himself of no reputation, taking the form of a bondservant and coming in the ‘likeness’ of men. And being found in appearance as a man, He humbled Himself.” The truth of Christ being in the “likeness” of man, mentioned in this passage, is indeed deserving of our attention and further contemplation.

In the light of this, when John stated at the outset of his book that “In the beginning was the Word, and the Word was with God, and the Word was God”, and “the Word became flesh and dwelt among us, full of grace and truth”, do these words not refute the claim of the Chalcedon Creed that defines the life and flesh of Christ “according to manhood (as being) coessential with us”?

Of course, there are people who will quote from Luke 2:52: “Jesus increased in wisdom and in stature (or age), and in favor with God and men”, and assert that the body of Jesus is the same as ours. In actual fact, the *growth and maturity* of Jesus Christ is the process of preparing him for sacrifice while being without sin. This can be likened to how during the ancient time a lamb without blemish must be *one year old* before it could be offered. This is very different from the *growth and maturity* of us, who are under the dominion of sin and are being devoured by death daily due to corruption.

In reality, the soul of Christ has nothing to do with the *rational soul* of an ordinary man. The soul of Christ is God’s boundless Holy Spirit that surpasses human rationality! With regards to the body of Christ, when Jesus said that “My flesh is food indeed, and My blood is drink indeed .Whosoever eats My flesh and drinks My blood shall have eternal life and he shall be resurrected on the last day”, it tells us that not only is the body of Christ intrinsically different from the sin-controlled body of a person, but a person’s body is also going to resurrect on the last day through salvation because he has believed in Christ Jesus, and has partaken the flesh and blood of the Word that became flesh.

Moreover, simple questions that we can ask ourselves (e.g. “if our Lord Jesus had not died on the cross, would He have gone through the same process as people in the world of being born, aging, falling ill and dying – being conquered by death”) also enable us to understand that *Christ is not only without sin, but according to His manhood is intrinsically different from us and in all things unlike us!*

Paul said: “Therefore, just as through one man sin entered the world, and death through

sin, and thus death spread to all men, because all sinned...Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam” (Rom 5: 12-14). Thus, whether they are willing or not, everyone in this world will eventually be overcome by death.

What about Christ who became flesh? Will He die from old age? Will He die from sicknesses? Will He die at all? If Christ were like us who live under the dominion of death, then by what did He bring us from death to life? No, Christ who is God in the flesh is immortal. His life was not abandoned in Hades, nor did His body see corruption. It is impossible for Him to be held by death” (Acts 2:24-32). Death has no authority over His body! Our Lord Jesus Christ Himself said: “No one takes my life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again. This command I have received from My Father” (Jn 10:18).

Jesus, who is sinless and thus immortal, cried out with a loud voice on the cross: “My God, My God, why have You forsaken Me?” This explains all the more that our Lord on the cross was indeed like a sacrificial lamb that bore the sins of all mankind. As a result, the sins of men were upon His body (1 Pet 2:24), which then, *because of sin*, entered into death. Yet, death did not triumph over Him! This is because Christ, who by power and authority laid down His life, eventually took it up again by power and authority. In this way, Christ overcame death and rendered powerless the devil who holds the power of death.

Who then can still say that Jesus, the son of God who became flesh, is coessential with us?

4. The new man (Adam) that is created through the redemption of the precious blood of the Lord, having the hope of resurrection: *his spiritual life is resurrected, and his body awaits redemption.*

“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Rom 6: 3-4). Here Paul proclaims the great power of Christ’ death and resurrection, and the grace that enables us to “die to sin and resurrect in Christ” through water baptism. As a result, our perishable self is able to be renewed and become a new man, created to be like God (Eph 4:23-24), so that the life of us who have died is hidden with Christ in God. Henceforth, when Christ who is our life appears, we also will appear with Him in glory (Col 3:3-4).

Today, for those of us whose spiritual lives have resurrected, we were purchased by the Lord at a heavy price. Our life is hidden in Christ and our body is the temple of the Holy Spirit. Therefore, we must glorify God in our body; be watchful always so that we do not enter into temptation and defile this body. Otherwise, God will destroy both our body and

soul (1 Cor 6:18-20; 3:16-17; Mt.10:28).

There is a truth here we must remember: those whose spiritual lives have been saved are yet to receive the adoption as sons, that is, they are still awaiting the redemption of their body! For as they run the journey towards the heavenly kingdom, if their bodies are overcome by trespasses God will destroy their bodies so that they are unable to be redeemed, and consequently they will be excluded from becoming the sons of God. A person is truly saved when “his life is resurrected and body redeemed”: “the creation itself hopes to be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly *waiting for the adoption as sons, the redemption of our body.*” (Rom 8:21-23)

For those of us who are saved today, “as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man”. Moreover, “flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable” (1 Cor 15:49-54). At our Lord Jesus’ second coming, the power of God’s Holy Spirit shall resurrect our bodies that have been freed from the bondage of corruption (Rom 8:11), so that they will be transformed to be like the glorious body of Jesus Christ (Phil 3:21).

Christ as a “man” is, of course, different from those “men” who were redeemed by His precious blood.

Based on the above study concerning four kinds of “man”, no one can then deny that “Christ is the firstborn, and no one is like Him; Jesus is the only begotten one, and no one can be equated to Him!”

From the short exposition above, we can quickly conclude that the Chalcedon Creed – a theological foundation laid by 500 bishops and several papal legates and regarded as the highest guideline in Christology defining the dual nature of Christ – is in fact a concept that goes against the Truth and needs to be corrected!

The True Jesus Church was established by the Holy Spirit, and we should ask ourselves why she was raised up. Is it not because God wanted to entrust her with His oracles to preach? (cf. Rom 3:2). And that God wanted the church to become the pillar and foundation of the truth? (1 Tim 3: 15) Preaching and rightly interpreting the complete and perfect gospel is our responsibility; correcting false Christian teachings and concepts¹ is the purpose of the

¹ Concepts such as One True God, Jesus, Holy Spirit, Baptism, Foot Washing, Holy Communion, Sabbath, One Church, “original sin”, “personal sin”, tree of knowledge of good and evil, predestination, the plan of God’s creation and the origin of Satan (please refer to the article “the plan of God’s creation and the origin of Satan” published in the Special Biblical Topic Seminar held in March, 2001), and the commentaries on each book of the Bible, etc. are awaiting the True Jesus Church, the correctional church of all nations, to correct and expound

existence of the True Jesus Church. However, why do we see signs of God's church being gradually bound by the secular theologies that were formulated without the working of the Holy Spirit?

When Paul, the apostle who received great revelation from God, was explaining the Old Testament scriptures regarding the mysteries of God's words, did he ever quote from the great theological writings of the sect of Pharisees that were very well-versed in the scriptures at the time? When expounding on the truth, did Peter and John ever reference from the theological concepts of that time? Indeed, Paul was once educated under Gamaliel; however, he considered that kind of experience as rubbish after he came to know Jesus Christ! Yet, why is it that today we have treated as treasures the very things that Paul deemed as rubbish? When we expound on the mystery of God's words, our speeches are sure to contain references from people's books, and our books quotes of men's words. By not distinguishing between what is "holy" and "unholy" and what are "God's words" and "men's words", are we not shamefully ignoring the exhortation that "the Spirit of Truth will teach you to understand all things"?

Jesus Christ was tempted in every way, just as we are

Lastly, having understood the vast differences between the 'manhood' of Christ and us, let us once again examine the meaning of that passage from the Book of Hebrews – "For we do not have a high priest (Jesus Christ) who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin."

In the fourteenth chapter of Mark it is recorded that when Jesus was in the garden of Gethsemane, "he began to be deeply distressed and troubled. His soul is overwhelmed with sorrow to the point of death"; in the fifth chapter of Hebrews it states: "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death"; and in chapter 12 it says: "(in our sufferings) let us fix our eyes on Jesus, the author and finisher of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinful men, so that you will not grow weary and lose heart. In your struggle against sin, you have not yet resisted to the point of shedding your blood."

From the above three passages, we can indeed see that "our high priest has been tempted in every way, just as we are".

Suffering is not just men's patent. God has been grieved before (Ezek 6:9). When He was "deeply distressed and troubled and His soul was overwhelmed with sorrow to the point of death", Christ battled against sin to the point of shedding His blood in order to bring about victory. Hence, Christ, the high priest who sacrificed Himself for us, is most able to sympathize with all our weaknesses in our struggles against sin. "Therefore, let us come

upon.

boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

Since the creed that Christianity has upheld as the bedrock of truth for the past millennium does not agree with the teachings of the Bible, let us, the correctional church, give it a new definition:

The intrinsic nature of Christ as a 'man'

Jesus is the true God who became flesh and came down to the world, taking on a fleshly body like that of a man but not bounded by sin. Since His body was not bounded by sin, it is different from men's corruptible bodies; since His life was one that could overcome death, it is different from men's mortal lives. Though He was a 'man', He was of heaven and hence was different from the 'men' of earth.

The heavenly Father prepared a body for Christ to make Him an atoning sacrifice in order to remit the sins of the people. Christ rendered powerless the devil, who holds the power of death, through His life which He gave up by His authority.

Christ, who was without sin, even cried out with a loud voice and tears in His prayers in order to overcome the temptations of sin during His battle of shedding His blood. He is, therefore, able to sympathize with our weaknesses when we are tempted in our sufferings; He is willing to help those who hold fast to the faith and who come before the throne of grace to seek for help.

May all glory be given to the true God and truth be given to the church and peace be given to those who please Him.

Amen.

Wave

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