

## Study Paper No. 6

### JESUS CHRIST AS THE FATHER'S HEAVENLY MANNA

**Introduction:** This is a Biblical study dealing with the origin of Christ's Sacred Humanity in distinction from the Imperialistic concept of Christ coming from the God-Mother, Mary, such as: *Theotokos (god-mother) as she is the mother of a human being that is a Divine Person.*

Rather than maintaining a clear distinction between Christ *in His Divine Being*, and Christ *in His Human Being*, Nestorianism, the Chalcedonian approach comes from Cyril of Alexander and is false. The Divine Being of Jesus Christ, God the Word, did not die on the cross neither was He circumcised, nor is He dependent on God the Father for His existence.

This study is in direct opposition to Chalcedonianism and supports the historic position of those dissenters improperly called Apollinarians, Paulicians, and Moderate Adoptionists. Even as the Beast's ministers have misrepresented the Nestorians, they have misrepresented the Apollinarians. Both of these concepts are older than the men who are credited as starting them. Actually, both movements were reactions against the Imperialistic concepts that Christ came from Mary who is the true Mother of God. We do not deny the Incarnation in any way, but simply that Christ's humanity is from Mary and therefore *it is of this earth and earthly*. The concept of the earthly origin of the Messiah is Talmudic and not New Covenant Theology. We do not deny that Christ came out of Mary, but that He received His being from her. He came out from His Father and He received His being from God the Father by the power of the Holy Spirit. We deny that Mary is in any way the Spouse of the Holy Spirit or that any member of the Holy Trinity impregnated her. To affirm such is nothing more than to affirm much of the old Greek and Babylonian mythological concepts.

Here is the concept I am opposing:

*In this context, the Incarnation (enanthropisi / ἀνάιτῆρῶδες) is about the Incarnation of a Person. It is a "movement" of the "un-moveable" in the context that the uncreated Person of Christ lives the ontological experience of existence in real human way according to created human nature, originated from the uncreated divine will of the Father. (In other words, here is Jupiter's hypostatic union put into Christian clothing, REP)*

*He is begotten from the Father's will into human created realm, likewise He is begotten from the Father's will into divine uncreated Trinity realm. (Note there that in this view, Zeusism, God the Father is the Father of the other two Gods, Christ, and the Holy Spirit. REP. This concepts teaches that the Father Begot Christ twice, one as Deity and the other as Human, which I deny, REP.)*

*The "divine will" of the Father is one and the same in both cases, it is uncreated and it is the Sonship that the Father "offers" and the Son "receives" in an uncreated fashion before time. Chalcedonian doctrine declares that Christ's Incarnation is not a movement of divine and human natures that meet each other producing a single God-man nature in Christ. (This is my position and I trust the Biblical one as well, REP)*

*The incarnation resulted in a single God-man Person – this is why we call the Virgin Theotokos (god-mother) as she is the mother of a human being that is a Divine Person. (In my opinion, this is just theological double-talk and totally incorrect. REP)*

*Chalcedonian doctrine by staying faithful to doctrines of Nicea, Constantinople, and Ephesus declares that the singular will of the Father as it is expressed in the uncreated relationship with the Son, as a divine Fatherhood, is incomprehensible. (Only because it is false, REP) By that it declares that the Trinity Life is non-experience-able (amethectos αἰθέροιο) in a natural way of experience. Nevertheless, this divine will is also expressed by the Person of Christ, because Christ has a Personal experience of His Father's Fatherhood as Christ's Sonship. (More doubletalk REP.) As this Sonship is realized both in divine realm ( the Trinity Life ) and in human realm ( the human life of Jesus ) we can declare that Jesus has two wills, a divine will and a human will that are not originated from his two natures. (If they are not from His two natures then where do they come from? REP) By saying that Jesus has two wills we refer to the split experience of natural existence that he simultaneously lives into as one Person. (Please do consider that statement for a while as well. REP)*

*Christ is capable of being in two realms and having discrete wills and still not to split into two Persons, because he is given His Personhood from the uncreated relationship of Sonship with the Father. (note there that he says uncreated, but not unbegotten. This concepts holds that the Father alone is ingenerate and the Eternal Word is not a self-existent Divine Being, but a generated God. REP) This is a non-logical proposition because for our human created way of existence we need to naturally distinguish Persons and wills. (It is incorrect, REP.)*

*Exactly this is the Chalcedonian opposition to mia-nature doctrine: We do not need to associate the Person of Word with the Divine nature. (WOW! REP.) He is capable to manifest His Self as a Person in the absolute absence of His divine nature, not as an abstract ideal of Personhood but as an ontological absolute existence of a Person that is living in the Trinity Communion of Divine Persons, originated his Personal existence from the will of the Father. (Please do reflect upon this statement for a while. I deny this as accurate. This is just more double talk and maintains that there can be a Divine Nature without dwelling in a Divine Person. This is the same as Jupiter's hypostatic union is so many particulars it is not funny. REP)*

*In this context we, Chalcedonians, along with St Athanasius, declare that “ taking from our bodies one of like nature ” ... ” He offered it to the Father ”. The first is referring to the Incarnation, the second refers to the Personal relationship of Sonship of the human Person Jesus (who is the Word) with the Father. Monachos.net Discussion Community June 11<sup>th</sup>, 2005.*

### **The Distinction between the Heavenly Man and the Earthly Man**

*At the very first of this study, let us note the distinction between the heavenly man and the earthly man as Paul presented in I Cor. 15. Further, let us also remember the distinctions in the Book of Hebrews that Paul made between the heavenly tabernacle with its sacrifice and offerings, and the earthly tabernacle and its sacrifices and offerings.*

*As we further view the complex person of Jesus Christ in His two natures or Beings, Human and Divine, we must ask if Christ did make His blood, while a*

fetus in Mary's womb, the blood of God, *as an earthly man, or a heavenly man?*  
Further, did Christ offer Himself unto God as *an earthly man or a heavenly man?*  
Did Christ make an earthly sacrifice or a heavenly sacrifice unto our Heavenly Father?

This is a very Important Question...

**DID CHRIST OFFER AN EARTHLY SACRIFICE, FROM THE DUST OF THIS EARTH, UNTO GOD THE FATHER, OR A HEAVENLY SACRIFICE?**

**Heb. 9:18** Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

**John 6:48** *I am that bread of life.*

49 Your fathers did eat manna in the wilderness, and are dead.

50 *This is the bread which cometh down from heaven*, that a man may eat thereof, and not die.

51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

52 The Jews therefore strove among themselves, saying, *How can this man give us his flesh to eat?*

53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

55 *For my flesh is meat indeed, and my blood is drink indeed.*

56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

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.*

58 *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

59 These things said he in the synagogue, as he taught in Capernaum.

**Did Christ make an Offering unto God as Cain did**

See this truth further contrasted by the heavenly Christ, and His heavenly Sacrifice in distinction from Cain, an earthy man and his earthy sacrifice.

**Gen. 4:11** And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

**2** And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

**3** And in process of time it came to pass, *that Cain brought of the fruit of the ground an offering unto the LORD.*

Are we to believe that Christ merely presented unto the Father the fruit of the ground when He offered up Himself unto the Father? This would make Christ like Cain. This we allow not. Christ is out of heaven, not of this earth. He is heavenly, not earthy. His offering is a heavenly offering by which He redeemed, sanctified, and purged the Heavenly People and the Heavenly Tabernacle and all its Heavenly Furnishings.

As we consider further the *origin or emanation* of Christ's sacred humanity, we note that Christ is, in His *Sacred Humanity*, the Father's *Heavenly Manna*. The Lord Jesus Christ, in His Sacred Humanity, is the Living Bread from God above. This living bread has come down to us from heaven and is the Father's Living Manna.

Jesus, here in John 6, and other places as well, taught us about His complex person and properly identified the part of His person that was the Sacrifice for His people and their sins. God the Eternal Word, considered as abstract from Christ the Son, in His humanity, is not the Sacrifice for the elect and their sins, though He was and is in union with that Sacrifice. Christ taught us that He, as the Father's Manna, in His flesh, is the sacrifice for the sins of the elect world. Said He, I give my flesh for the life of the world and *the bread that I will give is my flesh, which I will give for the life of the world.*

### **Christ did not Offer an Earthly Sacrifice for His People**

Let me ask again, are we to suppose that Christ, in His Sacred Humanity, offered an *earthly sacrifice* for His people and their sins? Do we believe that Christ offered a *heavenly or earthly sacrifice* for His people and their sins?

In light of what I have just noted, that Christ has offered up for His people and their sins, not an *earthly sacrifice*, but a *heavenly sacrifice*, let me further point out the contrast between the *earthly* and the *heavenly* sacrifices and objects of redemption as Paul set forth in the following:

**Heb. 8:5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

**6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

**7** For if that first *covenant* had been faultless, then should no place have been sought for the second.

**8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

**9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

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?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

So, at this point, let us pause and consider...did Christ offer Himself as an *Earthly Sacrifice* for the Heavenly Tabernacle and the Heavenly People, or did He offer Himself as a *Heavenly Sacrifice* for His people and their sins? I answer, He offered Himself as a *Heavenly Sacrifice*. Since He offered Himself as a *heavenly sacrifice*, not an earthly sacrifice, He is therefore *not of this earth*, but is the *heavenly man and the heavenly sacrifice*.

I observe that the First Covenant was totally and completely an *earthly* covenant for an *earthly* people. The various sacrifices therein were *earthly* sacrifices. The Second Covenant is a *Heavenly* Covenant for an *Heavenly* People and its One Sacrifice is a *Heavenly* Sacrifice, the *heavenly body of our Lord Jesus Christ*.

Let me make the following points:

1. Christ distinguishes between the O. T. Manna that Moses did give under God's power, and the N. T. Manna that the Father does give by His power;
2. Christ identified Himself as the Father's Heavenly Manna, He said that He was the Living Bread that came down from heaven;
3. After identifying Himself as the Father's living Manna, He further pointed out which part of His complex person was indeed this Living Manna;
4. God the Eternal Word, the Divine Nature within Christ, is not the Father's Living Manna;
5. Christ identified HIS FLESH as that part of His Complex Person that came down from heaven to give life unto the world of His elect;
6. Christ further pointed out that He, as the Father's Living Manna, lives BY THE FATHER, this is not so of God the Word, the Second Being of the Trinity, for He is just as self existent as the Father is;
7. Christ further showed us that even as He lives by the Father, in His sacred Humanity, we who partake of Him shall live by Him;
8. He then concludes this by saying that the Bread of Live is His flesh that did come down from heaven and He gives it for the life of the world.

Because of Christ's teaching about Himself, in His complex person, and His displaying His *flesh or humanity*, as the part of Himself that *does give life unto the world*, I conclude also the following:

1. Christ, in His Sacred Humanity, is that which Gives life unto the believers;

2. Christ in His Sacred Humanity, did come down from heaven and He did give us His flesh and blood as our life;
3. He therefore, did come down from heaven with His flesh; (note He did not say He came down with flesh and blood, but only flesh);
4. His flesh is therefore, not from this earth, but from heaven;
5. He did pre-exist before the incarnation, in His sacred Humanity, which is in His flesh, and He did come down from heaven in this sacred Humanity, His flesh.
6. I will further add that Christ's blood is not from this earth, but as the fetus makes its own blood while in the Mother's womb, Christ, therefore in His heavenly flesh from heaven, made His own blood;
7. As a consequence of this, Christ's blood is therefore heavenly blood, the very blood of God by union with God the Eternal Word though Christ's heavenly flesh or humanity.

I find wonderful peace and rest in understanding that all there is about Jesus Christ is *heavenly*. He is *heavenly* in His complex person, both His Divine and Human Natures. As Divine, He is God the Eternal Word, as Human He is the Father's Heavenly Manna. He is so far above the earthly race of Adam that we can never catch up to Him in any way. We have no need to do so for He has taken us unto Himself in an eternal, vital union and will make us like He is in all His ways, except we will not Be Divine as He is. We shall, however, be like Him in *His sacred and heavenly humanity*, for we shall then see Him as He is. He shall change this vile body and fashion it like unto His body of Glory.

Jesus Christ is our elder brother, not because He did, like we did, come from Adam, but rather because the children of God, and Jesus Christ, all came from our Heavenly Father. Christ is our Kinsman Redeemer because of our standing in Him in eternal union. He is not our Kinsman Redeemer because of our standing together in Adam. If Christ stood with us in Adam, then He also fell with us in Adam. The end of this concept is that Christ received sinful and fallen humanity from Adam, through Mary, but did not practice sin. *This I totally deny.*

### **In Summation**

Christ in His complex Person is *heavenly*. He is the *heavenly* Man Who did pre-exist, and Who did come down from heaven with His *heavenly flesh*, the Father's Heavenly Manna. He made a *heavenly sacrifice* for a *heavenly people*. He justified these *heavenly people* on the Cross by His *heavenly blood*, the *very blood of God*, that He made while in Mary's womb. Our justification before God is from our Lord Jesus Christ, the only true and proper *heavenly man*.