

THE VICARIOUS HUMANITY OF CHRIST, INCARNATE, CRUCIFIED, RISEN, AND ASCENDED¹

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Introduction

The doctrine of the vicarious humanity of Christ is crucial to our understanding both of Christ and of Scripture. The Latin word for “vicarious” means to speak and act in place of another, on that other’s behalf. That is precisely what Christ has done for us through his life, death, resurrection, and ascension. It is impossible to do justice to such a large subject in a single paper. My hope is that what I say here will stimulate further thought and discussion.

While liberal theologians do not hold to the vicarious humanity of Christ, sadly, many evangelical theologians restrict the vicariousness of Christ to his atoning death. The latter become concerned if we speak of the vicarious life, resurrection, and ascension of Christ, believing that doing so detracts from the importance of Christ’s substitutionary, atoning death. This is a misunderstanding of Scripture. Christ’s substitutionary atonement embraces his incarnation, life, death, resurrection, ascension, and Pentecost. Those who restrict the vicariousness of Christ to his atoning death interpret the atonement purely forensically.

There is, however, a forensic interpretation of justification through the death of Christ that is correct and helpful. Paul’s Epistle to the Romans leads us to think of a law court where a person is rightly pronounced guilty and sentenced to a heavy fine. When the judge himself pays the fine on behalf of the person who is guilty, the guilty person can then go free. Justice has been done. Because

1 This essay was originally presented at a T. F. Torrance theological conference held in November 2010 at Firth, Loch Tay, University of Edinburgh.



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Christ has died for us, we are legally before God able to go forth free of the consequences of our sin. God reckons us righteous in Christ. We have been justified by the grace of God through faith.

But if we restrict the vicariousness of Christ to his atoning death, if we hold only to a forensic interpretation of the atonement, and if we fail to recognize the all-embracing nature of the vicarious humanity of Christ and fail to stress union with Christ (which enables us to share in the fruits of his salvation), we are being unbiblical. It is worth pondering why this is so.

First, by restricting Christ's vicariousness to his death, we separate the death of Christ from the rest of his ministry, and we thus fail to recognize the full significance of Christ's ministry and the importance of the humanity of Christ for our salvation. We also separate the death of Christ from his resurrection, and that undermines the full meaning of his resurrection and its importance for our salvation.

Second, when we lay the emphasis on Christ's work and what he accomplished, rather than on his person, we almost inevitably become more interested in the blessings of the gospel than in Christ himself. Quite subtly we separate the blessings of Christ from Christ, and the work of Christ from his person — and can even regard the "incarnation" as just one optional way among others of accounting for the experience of salvation.² This is true of theologians like Rudolf Bultmann, as it is true of many liberal theologians. But I believe it is also true of evangelicals who reject the vicarious humanity of Christ and seek to interpret Christ's atonement as an objective event apart from us and apart from our union with Christ.

Third, the restricting of forgiveness and salvation to what Christ has done on the cross throws us back on ourselves. As my brother James used to say, a doctor diagnoses our illness or disease, gives us a prescription, and leaves us in the anticipation that, as we take the prescription, we will be healed. However, God does not act like that. The atonement is not God's prescription, which we are given and asked to accept, even with God's help, in order that we might be saved and inherit the kingdom. God, having acted in Christ, does not throw us

² James B. Torrance, "Christ in our Place," in Thomas F. Torrance, James B. Torrance, and David W. Torrance, *A Passion for Christ: The Vision that Ignites Ministry* (Eugene, OR: Wipf and Stock, 2010), 41.

back on ourselves, making our salvation to some extent dependent on ourselves — dependent on our repenting, our praying, our reading the Bible, our going to church (however right, good, and necessary for the living of the Christian life these things are). Our salvation from first to last is an act of God through grace. God has accomplished everything for us in Christ.

Fourth, with such a restricted interpretation of Christ's atonement, we receive deliverance from guilt but not from the power of sin, which is lodged in our lives. Many evangelicals stress deliverance from guilt. Yet, however important that is, the necessary thing is to be delivered from the power of sin, to be given a new life in Christ. Jesus said we must be born again to see and enter the kingdom of God. Paul said in 2 Corinthians 5:17, "If anyone is in Christ, he is a new creation."

Fifth, this takes us back to my first and second points, where I said that we cannot separate the death of Christ from the rest of his ministry and we cannot separate the work of Christ from his person. The vicarious humanity of Christ and union with Christ are twin doctrines that cannot be separated. Holding to them ensures our theology is centered on Christ. Our faith is not in a creed. It is not in a set of doctrines, although these are important, and it is not simply in the work of Christ. Our faith is not dependent solely on the event of Christ's atoning death. Our faith is in the living person of Christ, together with all that he said and did. We cannot, in other words, separate what Christ said and did from his person. John Calvin loved to say that Christ comes to us clothed with his life, death, and resurrection. Always our faith is in his person. Faith is a way of being related to the person of Christ, who lived, died, rose again, and ascended. In sending the Holy Spirit, Christ himself returned to the disciples. Pentecost is the completion of atonement.

Twin Doctrines

As we hold to the vicarious humanity of Christ and union with Christ, we escape legalism in its many different forms. The Christian faith becomes a dynamic, intensely personal way of life. Christ is central. We are continually seeking to "put off the old self with its practices and put on the new self, which is being renewed in knowledge in the image of its Creator" (Col. 3:9; see also Eph. 4:22–23). Our concern is to draw ever closer to Christ, to be clothed with Christ,

to be clothed with his righteousness, to have the mind of Christ (1 Cor. 2:16; Phil. 2:5), that we might see his glory, share in the fellowship of the Son with the Father, and live to advance his kingdom. Hence, the writer of the Epistle to the Hebrews says, "Fix your thoughts on Jesus" (3:1), and again, "Let us fix our eyes on Jesus" (12:2).

The Sum of the Gospel

If we were asked to sum up the teaching of the apostle Paul, we would be required to say that he taught "salvation by grace alone, and union with Christ." Likewise, if we were asked to sum up the theology of Calvin (as expressed for example in his *Institutes* or commentaries), we would rightly say "salvation by grace alone, and union with Christ."

"Union with Christ" is expressed in the words "in Christ" (*en Christo*). As Professor William Barclay has pointed out, in Paul's letters the phrase "in Christ" occurs 34 times, "in Christ Jesus" 48 times, and "in the Lord" 50 times.³ That is to say, the phrase "in Christ" or its equivalent occurs 132 times. In the Gospels it occurs approximately 40 times. This being so, we must take the words "in Christ" very seriously. Yet, how often have we read an article or even a book on the atonement of Christ, and these words are scarcely mentioned, if at all?

Three years ago I attended a dogmatics conference in the Free Church College in Edinburgh organized by Rutherford House. Several well-known evangelical theologians spoke, and the doctrine of "union with Christ" received little attention! Although the conference, which was very good and stimulating, was dedicated to the topic of Christ and his atonement, some speakers did not even mention it. Nonetheless, the failure to stress union with Christ (that is, Christ's continuing union with us and our continuing union with him by grace), in my opinion, was a grave weakness. We cannot properly understand Christ's atonement and how we share in the fruits of Christ's atonement without taking seriously the New Testament stress on union with Christ. For example, a well-known theologian and scholar said (if I understood him correctly) that the righteousness conferred on us in Christ is the righteousness of the law court. In Christ and in virtue

3 William Barclay, *The Letters to the Philippians, Colossians, and Thessalonians* (Saint Andrew Press, Edinburgh: 1963), 14.

of Christ's atonement, God declares innocent and righteous guilty sinners who are repentant. But the righteousness, which he confers, is not Christ's own righteousness. It is forensic righteousness! At this (although I enjoyed the rest of his lecture), I cringed! To me it was quite unbiblical. All the fullness of God resides in Jesus Christ. By grace, through union with Christ, the fullness of Christ is imparted to us. Christ imparts to us his own holiness, his own righteousness, his very life, in virtue of which we are united with the Father and made by grace to share in the fellowship of the Holy Trinity. In the New Testament we are asked to be "clothed with Christ." Grace is where we deserve absolutely nothing and God bestows on us everything!

The Uniqueness and Vicarious Humanity of Christ

When we stress salvation by grace and union with Christ, we affirm the absolute uniqueness and centrality of Christ, in and through whom alone is there salvation (Acts 4:12). By stressing the "vicarious humanity of Christ" in our salvation, we stress the uniqueness and centrality of Christ and the bearing of his humanity and work on the whole of our lives. Christ is for us and with us in every area and activity of our lives. Hence Paul says (and he is describing the Christian life to which we are all called), "For to me to live is Christ" (Phil. 1:21).

Christ's atoning work, his salvation of us, happened in a way that was independent of us — "while we were yet sinners" — but inescapably involved us as Christ died as man, for us in our place. Christ forever united himself with us so that what happened to Christ happened to us in a profound way. We are healed, redeemed through our union with Christ. That is perhaps nowhere clearer than in what Paul says in Romans 6. When Christ died, we died, so that when Christ rose, we rose.

In stressing the biblical emphasis on union with Christ, we are required, as I have already said, to interpret the atonement not simply in terms of Christ's death (or death and resurrection), but in terms of the whole Christ event, which embraces his incarnation, life, death, resurrection, ascension, and Pentecost (which is the last act of atonement). *Christ worked out our salvation in his own person.* As through the Holy Spirit we are united to the person of Christ, so we share in his salvation.

The Incarnation

Our salvation commenced with the incarnation. By becoming man, God both affirmed our humanity and sanctified it. God, although remaining God of very God, in the incarnation took our flesh and blood and became one with us. He actually became us! He became a man. In becoming man he was yet God, through whom "all things were created . . . For God was pleased to have all his fullness dwell in him" (Col. 1:16–17, 19). "The Son is the radiance of God's glory, and the exact representation of his being, sustaining all things by his powerful word" (Heb. 1:3).

In becoming man and living with us on earth, he yet as God, through the Holy Spirit, continued to be with the Father in heaven. As the early fathers said, even as a child in the cradle he upheld by the Word of his power the heavens and the earth. That is clear from Hebrews 1:3–4. John Calvin also stressed the presence of the ascended Christ being both in heaven and yet at the same time present with us.⁴ In Jesus Christ we have the presence of the Triune God, whether on earth or in heaven, active at one and the same time on our behalf. He is with the Father and yet with us on earth in the flesh.

God, in taking to himself in Jesus our flesh and blood, became not simply a man but representative man. He related himself to us all. That is, in Jesus, God once and forever, for all eternity, joined himself in the flesh to the whole of humankind. Men and women, for better or for worse, are united with God in an eternal covenant of grace through the Holy Spirit, which they cannot break. This means that all that happened to Christ affects our life and being. Christ and all humanity are wrapped together in the same bundle of life for eternity.

Because God became man, once and forever, in Christ Jesus, God has put his seal on our humanity. The incarnation guarantees our humanity and the safety of all creation. Because of sin the world was hurtling to destruction. Humankind was destined for death and destruction. God intervened. He entered into this world. He took hold of it, making a covenant of grace and life first through Noah, and then through Abraham and his seed, Israel. That covenant of grace and life he fulfilled, confirmed, and forever sealed in Jesus Christ, who is the Creator

⁴ John Calvin, *Institutes of the Christian Religion* (version of 1846 edited by Robert Pitcairn), 4.17.29.

Word made flesh, our flesh. God conquered the powers of death and destruction by becoming man in Jesus Christ.

It is deeply significant for our understanding of Christ's vicarious humanity that the name Jesus most frequently used in reference to himself was the "Son of Man," which occurs some seventy-four times in the Gospels. In taking our flesh and blood, Jesus became a particular man and also representative man. In identifying himself with us as representative man, he did two things.

First, he took all our sins, our sufferings, and diseases upon himself. This he did gradually throughout his life. When fully clothed with them he took upon himself his own divine condemnation upon them and took them all away. He bore a condemnation that we deserved and could not possibly have endured and survived. Second, at one and the same time, in identifying himself with us he sanctified our humanity. He turned it around, turned our lives around, perfectly obeying the Father on our behalf in his life and death. With his resurrection he offers to us a renewed and righteous life.

As Christians we are called daily to share in Christ's death to our sin and to the world. We are able, through the Holy Spirit, to die with Christ, and therefore also to rise. As Paul said in Romans 6:3-4, "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 might live a new life."

As representative man, Christ's death has affected us all. Death followed as a consequence of sin. With Adam, sin, accompanied by death, entered the world like a flood. When the Son of God took the sins of the world on himself in Jesus, and took on himself the divine punishment (his own divine punishment) for the sins of all and died on behalf of all, so all in him are made to die. By his death our death is sealed! We must die! As Paul said in 2 Corinthians 5:14, "For Christ's love compels us, because we are convinced that one died for all, and *therefore* all died."

Because all, through union with Christ, died, so through union with Christ, all are made to share in Christ's resurrection. Here, however, we have the mystery of sin. Even in the resurrection, sin can interpose between a person and Christ. Whereas all are made to share in his resurrection, not all will rise to the new life of righteousness. As Jesus said, "Those who have done good will rise to live, and those who have done evil will rise to be condemned" (John 5:29). Christ

has forgiven and redeemed us. We are summoned to repent and believe and therefore rise in Christ to a life of righteousness.

The Resurrection

Christ rose vicariously as man on our behalf. To express the meaning of the resurrection, the New Testament uses the words *synzaō*, which means "I live along with," and *synegeirō*, which means, "I rise from the dead." God, who is rich in mercy, made us alive with Christ (or, as in the King James Version, "quickened us together with Christ"). God raised us in Christ, *en Christō*; he raised us "in union with Jesus." When Jesus rose from the dead, we rose with him and in him. Christ's resurrection is the cause and guarantee of our resurrection.

Jesus was physically resurrected as man. He rose in the body — a glorified body, able to suddenly appear and to disappear. But it was nevertheless a physical body, the same body, although now glorified, he had on earth. He continues in the resurrection to have the scars of the nails in his hands and feet and from the spear in his side. In the resurrection he continues to be clothed with our humanity. Jesus said to his disciples, "Look at my hands and feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have" (Luke 24:39). At his request, he ate fish with them and had breakfast with them on the lakeshore. The fact that he rose as man on our behalf means that we are made to rise in him.

The Ascension of Christ

Jesus ascended vicariously as man on our behalf. Generally, and for far too long, the church has neglected the doctrine of the ascension. Many ministers rarely if ever preach on it. At most, the ascension is mentioned in prayer or hymns. Yet the doctrine of the ascension is vitally important! Without it, our salvation would not be accomplished. Jesus not only rose from the dead, but he also ascended to the Father and ascended to reign as man and yet God. Of course Jesus was always king. But with his ascension he entered heaven to reign as man on our behalf, and yet also God.

Jesus ascended clothed with our humanity. He ascended vicariously as man. He did not lay aside our humanity when he ascended and entered the presence of the Father. In his ascension he raised our humanity, cleansed and renewed through his atoning life and death, to heaven so that in him we have entered the presence of the Father. Through Christ's vicarious ascension we are restored to fellowship with the Father. As Paul said, "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus" (Eph. 2:6). "When he ascended on high, he led captives in his train and gave gifts to men" (Eph. 3:8, which is a quotation from Ps. 68:18). "You have been raised with Christ" (Col. 3:1).

The ascended Christ continues to be our High Priest. He offered to the Father his perfect life of obedience, in our name and on our behalf, together with the sacrifice of himself on the cross. Jesus, in his ascension, took the offering of his blood into the true Holy of Holies, which was not on earth but in heaven. He took it into the presence of the Father. His offering and sacrifice, in our stead, was accepted. Christ in his own person reconciled God and man. He brought peace between God and man, between man and God, and between man and man. His continuing presence on the throne continually declares to God and man that we are once and for all and forever redeemed.

It is an amazing fact that in Christ, through union with Christ, we are made to enter the presence of the Father and are made members of his family. When Christ lives within us, when we are clothed with Christ and Christ's human life which he lived for us becomes by grace our life, we are restored, re-created in the image of God, and able to share in the fellowship of the Son with the Father through the Holy Spirit.⁵ By grace we share in the fellowship of the Triune God, are made heirs of the heavenly kingdom. In Christ, God the Father treats us as if we are his only beloved Son. So he says, "Come inherit the kingdom." Only the Son and heir inherits the kingdom. In Christ, as part of our sharing in Christ in the fellowship of the Triune God, the Father treats us as his Son and heir.

The ascended Christ continues to be the mediator between God and man. The ascended Christ continues to reveal the Father and himself to us through

5 "I am 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 Son of God, who loved me, and gave himself for me" (Galatians 2:20, King James Version).

the Holy Spirit. Equally in his ascension, he continues to represent us to the Father. I quote from my brother Tom Torrance:

It is as our Brother, wearing our humanity, that he has ascended, presenting himself eternally before the face of the Father, and presenting us in himself. As such he is not only our word to God but God's Word to us. Toward God he is our Advocate and High Priest, but toward man he is the acceptance of us in himself. The very Spirit through whom he offered himself eternally to the Father he has sent down upon us in his High-Priestly blessing, fulfilling in the life of his Church on earth that which he has fulfilled in the heavenlies.⁶

Put another way, *the ascended Christ continues to intercede for us*. This is part of his High Priestly, mediatorial office, which is mentioned in the Epistle to the Hebrews. "Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. Such a high priest meets our need" (Heb. 7:24–26). The ascended Christ prays for us. On earth, Jesus prayed for his disciples. He prayed for Peter and the others that their faith may not fail (Luke 22:32); that Satan should not have them and sift them like wheat. If it comforted them to know that Jesus was praying for them, it should be marvelously comforting for us to know that the ascended Christ continues to pray for us.

It is also part of his High Priestly ministry that the ascended Christ leads us today in worship through the Holy Spirit; that through the Holy Spirit, at all times in every area and activity of life, he continually gives himself to us; he gives us his life of obedience, of holiness, of righteousness. When the Lord says, "Be holy, because I am holy" (Lev. 11:44, 45; 19:2; 20:7; 1 Pet. 1:15), the Lord is not casting us back on our ourselves, as if we out of our own resources can make ourselves holy, even with his help. He is not just saying, "Be like me; follow my example," because in our sin we cannot. He in his own person, who was and is the Holy One of Israel, is our holiness. It was his presence in the midst of Israel that separated Israel from all the other nations. Moses said to God, "If your Presence does not go with us, do not send us up from here. . . . What else will distinguish me and your people from all the other people on the face of the earth?" (Exod. 33:15–16). His holy presence sanctified Israel and set them apart from the other nations. His presence with us and in us by

⁶ T. F. Torrance, *Royal Priesthood: A Theology of Ordained Ministry* (Continuum, London: 1993), 14–15.

his Spirit sanctifies us. We are holy, set apart, to the extent that we have Christ within us. He gives himself to us vicariously.

Likewise in demanding that we be righteous, God through Christ's vicarious atonement confers on us Christ's righteousness. Jesus Christ is the Righteous One. When he lives within us through the Holy Spirit, his life becomes our life and his righteousness our righteousness by grace. As Paul said, "It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption" (1 Cor. 1:30). When we look back over our lives and ponder how disobedient we have been and continue to be, it is marvelously comforting to know that Christ gives us his life of righteousness and obedience to the Father. It is Christ's righteousness and obedience that counts. We are saved by his righteousness and obedience, not ours.

Prayer

As a student I often wondered why Jesus, being the Son of God and himself God, prayed. Jesus as man, as representative man, on our behalf, prayed. He prayed vicariously. In our sinful state we are not able to pray. Accordingly, Jesus prayed on our behalf, voicing the prayers that we are unable to pray. Jesus taught us how to pray. Yet, in ourselves we are weak and we do not know what to pray. It is the Holy Spirit who gives us the power to pray and assists our prayers. Through the Holy Spirit, our prayers are cleansed, united with, and incorporated into Christ's prayers and in Christ are presented to the Father. To pray in this way is to pray "in his name," and all such prayers, as Jesus assured us, are heard and answered (John 14:14; 15:16; 16:23-24). As Karl Barth rightly said, in true prayer we are never alone. True prayer, like true worship, is where we pray together with Christ and in union with Christ.

Faith

Jesus Christ perfectly trusted God. Jesus trusted God the Father while tempted in the wilderness; as he slept in a boat during a storm at sea; when facing opposition by the religious leaders; and in the Garden of Gethsemane. When

dying on the cross he said, "Father, into your hands I commit my spirit" (Luke 23:46). Jesus lived a life of confident, perfect faith in the Father. And he lived that life of faith vicariously for us, so that he might give his life to us. It is through *his* faith, when we receive it through the Holy Spirit, not through our faith, that we are justified, saved.

Paul said, "I am 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 Son of God*" (Gal. 2:20). That is according to the King James Version (KJV), which, I believe, correctly translates the Greek, which reads *en pistei zō tē tou huiou tou theou* ("by the faith of the Son of God"). The same occurs twice in verse 16, where the phrase *dia pisteōs Iēsou Christou* is translated correctly in the KJV as "by the faith of Jesus Christ." The New International Version (and other modern translations) alters the texts to make them read, "by faith *in* the Son of God" and "by faith *in* Jesus Christ" — something altogether different! It is by *his* faith (not ours) that we are saved and live!

There are other passages that indicate the difficulty translators found over the reality of the vicarious humanity of Christ. In Romans 3:21–22, Paul says, "But now the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith *of* Jesus Christ [*dia pisteōs Iēsou Christou*]." In Mark 11:22, Jesus says, *echete pistin theou*, which the KJV this time translates, "Have faith in God." Yet the Greek says, "Have the faith *of* God." In Revelation 2:13, the Greek reads, *kai ouk ērnēsō tēn pistin mou*, — "you did not deny *my* faith." The KJV translates it "hadst not denied *my* faith." The NIV translates it "You did not renounce your faith in me." In Revelation 14:12, we have the words, *tēn pistin Iēsou*, which the KJV translates "the faith *of* Jesus," and the NIV translates, "faithful *to* Jesus."

These modern translations take away from the vicarious nature of Christ's life of faith which the original Greek conveys. I believe we should be prepared to accept the original text as we find it in Greek and not seek to alter it according to our theological misconceptions. Such misconceptions deprive us of the great relief and marvelous comfort of knowing that we are saved by Christ's faith, not by ours!

Worship

Not all that we call worship — gathering together in church, singing hymns, hearing a sermon, or even sharing in the administration of the sacraments — can rightly be called worship. True worship involves our encountering God in Christ. It involves our actual meeting with God, our hearing him speak, our receiving a fresh revelation, our seeing his glory. That can only take place in union with Christ.

Moses said, "Now show me your glory" (Exod. 33:18). Jesus prayed for his disciples to "see my glory" (John 17:24). Worship can only take place in and through Jesus Christ and through the Holy Spirit. Only in Christ, in union with him, can we see God's glory. Christ has a dual role in worship. On the one hand, he is God whom we worship. We pray, "Come, Lord Jesus" (Rev. 22:20). On the other hand, he worshiped vicariously on our behalf so that we may in him worship the Father, the Son, and the Holy Spirit.

Worship is not simply what we do when we gather together in church on the Lord's Day. It involves the whole of our life. We cannot rightly worship God and go out and deliberately sin. To worship rightly, our whole life must be in harmony with God. Paul said, "Therefore, I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual worship" (Rom. 12:1). Jesus lived a holy life of intimate fellowship with God, in harmony with God. The Father said, "This is my Son with whom I am pleased." He gives us his perfect life through the Holy Spirit, so that with Paul we can say, "It is not we who live but Christ who lives in us." Clothed with Christ (and his righteous life), we also are made to live in fellowship with God and are able to worship God. In worship we are altogether dependent on Jesus Christ. Only in union with him can we encounter God, hear him speak, and see his glory.

Conclusion

If the ascended Christ did not continue in heaven to vicariously have the human body he had on earth, he could not today through the Holy Spirit give himself to us when he comes to live within us. He could not give to us his human life of obedience to the Father, his life of faith in the Father, his life of prayer to the Father, his life of worship in which he takes us by the hand and brings us into the

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Father's presence. In that case, we would not, could not, be sanctified and be made members of his family and heirs with Christ of the heavenly kingdom. It is through the Holy Spirit of Pentecost that Christ as man lives within us. Clothed with Christ's humanity, through the Holy Spirit, we are made to share in all the fruits of his atoning life, death, resurrection, and ascension, and are made to live and reign with Christ. As man and as God he will welcome us at the end of our journey on this earth, into the heavenly kingdom. There we will see him face-to-face, as man and yet God.