

GOD IN THE FLESH

The Mystery, Purpose, and
Fulfillment of the Incarnation

REVELATION
REDEMPTION
RELATIONSHIP
FOR ALL NATIONS

TRUTH
ENGAGES.
GRACE
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EVERYTHING
CHANGES.



By Apostle Dr. Curtis Tony Crosland Jr., PhD, DD

New Life Perfecting Praise Ministry

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Est. 2020

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First Edition: 2026

Printed in the United States of America

Library of Congress Control Number (LCCN): [Insert Number Here]

ISBN (Paperback): [Insert Number Here]

ISBN (Hardcover): [Insert Number Here]

ISBN (eBook): [Insert Number Here]

Scripture Quotations:

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Credits:

Cover Photography: [Insert Photographer Name / Credit]

Cover & Emblem Design: New Life Perfecting Praise Ministry

Interior Formatting: Professional Manuscript Layout

DEDICATION

This book is dedicated first and foremost to the Lord Jesus Christ—the One who stepped out of eternity, wrapped Himself in human flesh, and paid the price for our redemption. Your grace is the anchor of my life and the fuel for my ministry.

To my beautiful and cherished wife, Elect Lady Keira Crosland, thank you for your unwavering love, patience, prayers, and constant support throughout the process of writing this manuscript. You are my true partner in life and ministry.

And to the flock at New Life Perfecting Praise Ministry, thank you for walking alongside me as we pursue the unedited, deep meat of God's Word. May this book equip you to stand firm in the truth, contend for the faith, and live with an unshakeable expectation of our King's return.

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AUTHOR'S PREFACE

From Heritage to Defense: A Lifelong Pursuit of the Truth

To understand the heartbeat of this book, one must understand the soil from which it grew. I was uniquely blessed to grow up in the House of God—the Holy Church of the Living God, the Pillar and Ground of the Truth. From my youth, I was surrounded by a rich spiritual heritage and sat under the influence of weighty spiritual leadership. I watched and learned from our late Chief Apostle, Simon Peter Rawlings, a man of immense stature and spiritual authority. Following his transition, I witnessed the continuing mantle of leadership through our late Chief Apostle, Bishop F. C. Scott, who steadfastly held the line of truth. Locally, I was deeply nurtured, instructed, and grounded under the meticulous guidance of Elect Lady Manns, who instilled in us the 24 Principles of our doctrine.

In that environment, one truth was always clear to me: what we had been entrusted with was precious, uncompromised, and worthy of careful stewardship.

Yet my world was never confined solely to our church walls. I had close friends from many Christian denominations, backgrounds, and theological traditions. As we talked, shared, and discussed our beliefs, I began to see how sincerely committed believers could reach very different conclusions about the foundational question of who Jesus Christ truly is. I encountered conflicting traditions, competing interpretations, and doctrines that often left people with more questions than answers.

During those formative years, I made a deliberate personal choice: I would study the Word of God deeply for myself. I did not want merely to carry a religion inherited from my elders; I wanted a conviction forged through prayer, disciplined study, and careful engagement with Scripture. I set my heart to know the Scriptures so that, when the opportunity arose, I would be equipped to stand, speak, and faithfully defend what we believe.

Through years of pastoral ministry, theological academic research, and deep prayer, I have arrived at an unshakeable conclusion: defending the faith is absolutely essential for every believer in Christ.

We live in an age in which many people settle for shallow, secondhand information. Yet God calls His people not merely to hear about Christ from a distance, but to know Him intimately—to know Him as the infinite Father manifested bodily before us, and to walk in the life-transforming power of that revelation by departing from sin and pursuing biblical holiness.

This book is the fruit of that lifelong journey. It is my apostolic contribution to the body of Christ, written to arm you with the scriptures, clear the fog of theological confusion, and anchor your soul in the absolute deity of the Savior who put on human flesh to redeem us.

INTRODUCTION

The Staggering Reality of the Dual Nature

The foundation of biblical monotheism rests upon an absolute, unchanging truth: there is only one God. From the beginning, long before the pages of the New Testament were written, the people of God were uncompromisingly monotheistic. In an ancient world crowded with pantheons, idols, and competing claims to divine authority, the voice of Scripture declared with unmistakable clarity: “Hear, O Israel: The LORD our God, the LORD is one” (Deuteronomy 6:4). This was not a peripheral doctrine; it was foundational to Israel’s faith.

Yet when we open the New Testament, we encounter a claim that seems, at first glance, to strain human logic. We are introduced to Jesus of Nazareth—a man who wept, bled, slept, and hungered, yet spoke and acted with divine authority. How do we reconcile the uncompromising monotheism of the Old Testament with the worship and exaltation of Jesus in the New?

The answer lies in the profound mystery that forms the core premise of this book: Jesus Christ was simultaneously fully human and fully God.

He was not a half-and-half hybrid. He was not a human body temporarily possessed by a heavenly spirit, nor was He a divine being merely pretending to be human. He was, and remains, the seamless union of two absolute realities. He possessed a complete human nature, entering our world with a physical body, a human mind, and real human emotions. Simultaneously, He possessed a complete divine nature, retaining the full essence, power, character, and identity of the one true, eternal God.

This book is written to address the confusion that often surrounds this truth. Christianity does not present humanity as climbing a spiritual ladder to reach a distant Creator. Rather, it proclaims that the Creator entered human history in genuine flesh and blood to redeem us. By tracing how the ancient confession of one God unfolds into the New Testament revelation of Jesus Christ, we move from abstract theological debate toward a clearer understanding of the One who came to save us.

CHAPTER 1

Why God Had to Come in the Flesh

The Legal and Relational Necessity of the Body

To understand why the King of Glory clothed Himself in human frailty, we must look beyond sentiment and consider the demands of redemption. The Incarnation was not merely a display of divine empathy; within the biblical story, it was essential to God's redemptive purpose. Humanity's rebellion brought the consequence of death, and redemption required one who could truly stand in humanity's place.

The following pillars explain why, within the biblical framework of redemption, a genuine human body was necessary.

1. To Die and Defeat Death

The foundational dilemma of human salvation may be expressed as a profound contrast: God is Spirit (John 4:24) and is eternal, while the wages of sin are death (Romans 6:23; see also Genesis 2:17). Redemption therefore required a real human life capable of suffering and dying.

A divine decree alone would not constitute the human obedience and sacrificial death described in Scripture. By taking on genuine humanity, God entered the conditions of human existence and, in the flesh, became capable of experiencing death.

When Jesus hung on the cross, this book contends that He was not merely a secondary agent or created intermediary bearing the burden of sin. God was at work in Christ, using a genuine human body to bear the curse, satisfy the demands of redemption, and break the power of sin and death.

2. To Be Our Perfect High Priest and Sympathize with Us

A judge may administer justice without personally sharing the circumstances of the accused, but the biblical portrait of Christ goes further: our High Priest entered fully into the human condition. By living in genuine human flesh, Jesus experienced hunger, weariness, grief, pain, temptation, and suffering.

He did not pass through this world shielded by a supernatural bubble. His feet grew dusty; His throat grew parched; His heart broke at the graveside of His friend; and His nervous system experienced the absolute agony of Roman crucifixion. He was tempted in every way common to man, yet He remained entirely without sin.

Because He lived the human experience, Jesus does not regard our struggles from a cold distance. Scripture presents Him as a High Priest who can sympathize with our weaknesses (Hebrews 4:15). When we pray in seasons of grief, temptation, or pain, we come to One who truly entered the depths of human suffering.

3. To Take Away the Sins of the World

Under the Old Covenant, the sacrificial system established the centrality of blood in atonement (Leviticus 17:11). The sacrifices pointed beyond themselves to the need for a flawless and sufficient offering. The New Testament presents Jesus as that final sacrifice—truly human, yet without sin.

This is where the dual nature of Jesus becomes central to the argument of this book. Because He was fully human, He could stand in humanity's place. Because He was fully divine, His saving work possesses a significance no merely human sacrifice could bear. The body prepared for Him became the means through which redemption was accomplished (Hebrews 10:5–10).

CHAPTER 2

The Master Cross-Reference Guide

Scriptural Blueprints of the Dual Nature

To build a stable theological foundation, we must consider how Scripture presents an interconnected witness. The dual nature of Jesus Christ does not rest on a single isolated proof-text; it emerges from passages across the biblical canon that speak to both His genuine humanity and His divine identity.

The following study guide is designed to map out the explicit textual links between the invisible essence of God and the physical manifestation of Jesus Christ. Use this structural index to navigate conversations, prepare teachings, or deepen your personal study.

1. The Blueprint of Manifestation

John identifies the Word as God and then declares that the Word became flesh (John 1:1, 14). Paul likewise speaks of the mystery of godliness in terms of God being manifested in the flesh (1 Timothy 3:16, according to the textual tradition reflected in the NKJV). Read together, these passages form a central part of the biblical case that the invisible God made Himself known in the person of Jesus Christ.

2. The Capacity of the Vessel

Paul's language in Colossians is especially important. He writes that in Christ "dwells all the fullness of the Godhead bodily" (Colossians 2:9, NKJV). The Greek term *plērōma* conveys fullness or completeness, while *sōmatikōs* emphasizes bodily existence. Within the argument of this book, Paul's wording strongly affirms that the fullness of deity is present in Christ bodily.

3. The Absolute Identity

Hebrews 1:3 describes the Son with the Greek term *charaktēr*, a word associated with an exact imprint or representation. Jesus is therefore presented not as a distant or inferior likeness, but as the visible expression of divine glory. This coheres with Jesus' words to Philip: "He who has seen Me has seen the Father" (John 14:9).

4. The Mechanism of Redemption

These passages illuminate the relationship between incarnation and redemption. God, in His divine nature, is Spirit; yet redemption involved suffering and death in genuine humanity. Hebrews describes a body prepared for Christ (Hebrews 10:5), and the New Testament presents His death as the decisive sacrifice through which the power of sin and death is broken (Hebrews 2:14–17).

CHAPTER 3

Indivisible Unity

Hear, O Israel, The Lord Our God is One

To understand the identity of Jesus, we must begin with the monotheistic faith of ancient Israel. Israel's worship was defined by allegiance to the one God of Abraham, Isaac, and Jacob, in sharp contrast to the many deities worshiped by surrounding nations.

The Bedrock of the Faith: The Shema

The Shema became one of the defining confessions of Jewish faith: "Hear, O Israel: The LORD our God, the LORD is one" (Deuteronomy 6:4). Its regular recitation reinforced Israel's devotion to the one God.

The Hebrew word translated "one" in this passage is 'eḥad (echad). Whatever debates may surround the precise implications of the term, the verse itself functions unmistakably as a confession of Israel's monotheistic faith. Jesus did not discard that foundation; when asked about the greatest commandment, He quoted the Shema directly (Mark 12:29–30).

Jesus affirmed the monotheistic foundation of the Old Covenant. He pointed His hearers back to the one LORD of Israel and placed the command to love that one God at the center of faithful worship.

Dismantling Plurality: The Oneness of Identity

If God is one, then the identity of Jesus must be understood in a way that preserves that biblical confession. The position presented in this book is that Jesus is not a second divine being alongside the Father, but the one true God revealed in genuine human flesh.

Jesus' statement, "I and My Father are one" (John 10:30), immediately provoked a charge of blasphemy from His opponents, who prepared to stone Him (John 10:31–33). Their reaction shows that they understood His words as making an extraordinary claim about His relationship to God.

The Father Inside the Son

The distinction between Father and Son can be approached through the mystery of the Incarnation. In the theological framework presented here, “Father” refers to God in His transcendent, invisible, omnipresent Spirit reality, while “Son” refers to God revealed in genuine, localized human existence. The Son is therefore not understood here as a separate deity, but as the visible manifestation of the invisible God.

When Philip asked, “Lord, show us the Father,” Jesus responded, “He who has seen Me has seen the Father” and then spoke of the Father dwelling in Him and doing the works (John 14:8–10). For the argument of this book, these words are central: the invisible God was making Himself known through the life, words, and works of Jesus Christ.

There is no plurality in the Godhead. There is one God, who is the Father in creation, the Son in redemption, and the Holy Spirit in regeneration. He did not send a substitute to die on the cross; the one true God stepped out of eternity, put on a garment of flesh, and saved us Himself.

CHAPTER 4

The Promised Presentation: From Shadow to Substance

The Incarnation was not a sudden emergency measure introduced in the New Testament. Within the biblical story, the promise of redemption unfolds progressively from Genesis through the prophets and reaches its fulfillment in Christ. As the familiar Christian saying expresses it, the Old Testament contains the promise in shadow, while the New Testament reveals its fulfillment in substance.

1. Genesis: The Hidden Identity of the Seed

Immediately after humanity's fall, Genesis records a promise involving the "seed" of the woman (Genesis 3:15). Christian interpreters have long read this unusual expression typologically as anticipating the birth of the Messiah. Galatians 4:4 later declares that, "when the fullness of the time had come, God sent forth His Son, born of a woman." Within this reading, the promise in Genesis reaches its fulfillment in Christ.

2. The Torah and Prophets: The Pre-Incarnate Manifestations

Long before Bethlehem, the Old Testament records appearances of "the Angel of the LORD" in passages where the figure speaks with divine authority and is closely identified with God (for example, Genesis 16:7–13; Exodus 3:2–6; Judges 13:18–22). Many Christian interpreters have understood such appearances as theophanies or, more specifically, Christophanies—anticipatory manifestations that prepare readers for the fuller revelation of God in Christ.

3. The Prophetic Announcement: The Divine Child

As the prophetic witness develops, Isaiah gives language that joins humanity and divinity in a remarkable way. A child is born and a Son is given, yet He is called "Mighty God" (Isaiah 9:6). Isaiah also announces the sign of Immanuel, a name meaning "God with us" (Isaiah 7:14; Matthew 1:23). These passages became central to Christian understanding of the Messiah as truly human and truly divine.

4. The Intertestamental Era: The Pressure of Silence

The period between the closing of the Old Testament prophetic books and the events of the New Testament is often described in Christian tradition as roughly four centuries of prophetic silence. During this era, Jewish life unfolded under successive foreign powers, while messianic expectation continued to develop. When the New Testament story opens, it presents the birth of Jesus in Bethlehem as the arrival of the long-awaited Messiah (Matthew 2:1–6; Micah 5:2).

5. The Living Hope: The Expectation of the Return

The first time this great God entered our world in the flesh, He wrapped Himself in humility. He wore the garments of a servant, masked His infinite glory, and submitted His physical back to the Roman scourge. But the text of scripture points us forward to a second, ultimate expectation. The same Jesus who ascended into heaven in a physical, resurrected body is coming back—but this time, the veil of humility will be completely gone.

The Old Testament prepared the world for God to come in weakness to conquer sin. The New Testament prepares the world for that exact same God to return in absolute power to rule creation. The entire Bible is a unified, unbreakable narrative: the God who promised redemption in Genesis is the God who purchased it in the Gospels, and He is the great God who will visibly claim it at the end of the age.

CHAPTER 5

Heaven's Courtroom: Literal Realities vs. Figurative Prophecy

For many readers seeking to understand the deity of Jesus, one major theological question concerns New Testament descriptions of Christ at the “right hand” of God. Read as a strictly physical picture, the language can suggest two visible figures occupying separate locations. This chapter argues, however, that the biblical idiom of the “right hand” is primarily language of authority, power, and exaltation rather than a description of celestial furniture.

The Witness of the Invisible God

Scripture consistently describes God as Spirit and as invisible in His divine essence (John 4:24; 1 Timothy 1:17). If “the right hand of God” were treated only as a literal anatomical or spatial description, the language would create tensions with those affirmations. The phrase is therefore best examined in light of the Bible’s frequent use of figurative and anthropomorphic language about God.

Understanding the Eastern Idiom

Throughout Scripture, the “right hand” commonly symbolizes strength, authority, favor, and victory (see, for example, Exodus 15:6; Psalm 118:15–16). Such expressions use human imagery to communicate divine action and sovereignty. The emphasis is not on God possessing a physical arm, but on the exercise of His power.

Prophecy and Fulfillment

When New Testament writers speak of Jesus at the right hand of God, they present Him as exalted to the place of supreme authority (Acts 2:33–36; Hebrews 1:3). Within the theological framework of this book, the expression does not require two divine beings seated side by side; rather, it declares that divine authority, judgment, and kingship are exercised and revealed in Jesus Christ.

By distinguishing between what is literal (the physical, resurrected body of Jesus) and what is figurative (the symbolic right hand of divine authority), the apparent contradiction vanishes. The monotheistic foundation remains perfectly intact. There is one God, whose

invisible, eternal power is perfectly embodied, executed, and made visible forever in the face of Jesus Christ.

CONCLUSION

The Unveiled King

The journey through these Scriptures brings us to a decisive question: Who is Jesus Christ? The biblical witness will not allow Him to be reduced merely to a moral teacher, revolutionary prophet, or created intermediary. The central confession advanced throughout this book is that Jesus is God revealed in genuine human flesh.

He is presented here as the fulfillment of biblical monotheism: the invisible God making Himself known within human history so that redemption could be accomplished. He was fully human to stand with us and fully divine to save us.

This truth demands more than theological agreement; it demands radical transformation. The King who once walked the dusty roads of Galilee is the same King who is returning in power. As you close this book, let your heart be anchored not in a distant, abstract philosophy, but in a living, historical, visible Relationship. Look to the cross where He proved His love, rest in the authority of His throne, and live your life with great, burning expectation for the day when every eye will see the glorious appearing of our great God and Savior, Jesus Christ.

APPENDIX

Historical & Cultural Apologetic Footnotes

1. The Hellenistic vs. Hebraic Mindset

Modern Western readers often approach biblical texts through philosophical categories shaped in part by Greek thought, including distinctions between the material and immaterial. Ancient Hebrew thought, by contrast, frequently presents creation as the arena in which God reveals His glory and acts within history. Recognizing these different intellectual settings can help readers approach biblical language with greater care.

2. The Linguistic Weight of John 10:30

In John 10:30, the Greek word translated “one” is the neuter *hen* rather than the masculine *heis*. The grammatical form does not by itself settle every later theological debate, but it is significant to the wording of the passage. In the interpretation advanced by this book, Jesus’ statement expresses a profound unity of divine identity and action while the Incarnation accounts for the distinction between the invisible Spirit and the visible human life of Christ.

3. The Penalty of Blasphemy (Leviticus 24:16)

The response of Jesus’ opponents after John 10:30 is important to the passage. They took up stones and accused Him of blasphemy, saying that He, “being a Man, make[s] Yourself God” (John 10:33, NKJV). Leviticus 24:16 prescribed stoning for blasphemy against the divine name. Their reaction therefore supports the conclusion that they understood Jesus to be making an extraordinary claim to divine status, even though interpreters differ over the precise theological implications of the exchange.

ACKNOWLEDGMENTS

A Personal Note of Thanksgiving from the Author

As I look back on the journey of compiling this teaching, my heart is filled with profound gratitude to Almighty God for the revelation, strength, and endurance to bring this book to completion. Handling the mysteries of the Incarnation is a sacred weight, and I am deeply humbled by the Holy Spirit's guidance through every chapter.

I want to extend my deepest, most sincere honor and appreciation to my pastor, Apostle Isham Cordery, General Superintendent of the Grace Temple Fellowship of Churches. Thank you, Sir, for your spiritual covering, your profound wisdom, and your steadfast example of apostolic leadership. Your mentorship has been invaluable in sharpening my mantle and guiding my theological journey.

I also extend my deepest thanks to the leadership team, partners, and congregation of New Life Perfecting Praise Ministry (Est. 2020). Your spiritual hunger, constant prayers, and dedication to the truth have created an environment where deep biblical revelation can flourish. Thank you for being a ministry that truly values the precision of God's Word over modern compromise.

May the truths contained within these pages ignite a fire in your spirit, ground your theology in absolute biblical monotheism, and prepare your heart to meet our great God and Savior, Jesus Christ, at His glorious appearing.

In His Sovereign Grace,

Apostle Dr. Curtis Tony Crosland Jr., PhD, DD



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