

Raised because of our justification

Notes prepared by Jonathon Wills for communion ministry Sunday 2nd July, 2023

Rom 4:22-25 - (*Abraham believed...*) 'And therefore "it was accounted to him for righteousness." Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offences, and was raised because of our justification.'

Becoming the righteousness of God in Him

Paul summarises the gospel of God when he implores the Corinthians on Christ's behalf to be reconciled to God. '**For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.**' 2 Co 5:21. This was accomplished as He died the death of emptying and as He was raised from the death of full emptying. This is the gospel of God. From Gethsemane to the judgment of God's forgetfulness, to raised, waved and seated.

The outcome of Christ's emptying death is the risen and glorified Son of Man in the image and likeness of God. This man, Christ, who is the fulfilment of the Everlasting Covenant, is the revelation of the righteousness of God. The revelation of Christ, the glorified Son of Man and Son of God is also the revelation of the justification of all men.

'For I am not ashamed of **the gospel of Christ**, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. **For in it the righteousness of God is revealed from faith to faith**; as it is written, "The just shall live by faith." Rom 1:16-17.

The gospel of God, to which Paul called himself a bondservant, is about Christ, the one in whom the mystery of the Father and the Son is fulfilled. He is the righteousness of God. 1 Co 1:30. The gospel reveals to us the faith of the Son and the journey of His faith that we can participate in. The glorified body of Christ reveals not only the finished work in Him but also the finished work in us. The righteousness of God that is in Christ is revealed from faith (in Him) to faith (in us).

Christ's emptying death that made us righteous is called justification. He is just and the justifier of the one who has faith in Christ Jesus. Rom 3:26. Justification is the declaring of a person to be just or righteous as an outcome of judgment. In law the term is used to describe a person who has been proven to be right. Their actions were 'justified'. But we are not justified because we were proven to be right in the light of His judgments. Quite the opposite. We were proven to be grossly in error, repeated and wilful trespassers of His royal law, and guilty of every charge brought against us because of our other law and sin. His judgment upon our sin only revealed Him as a true and righteous judge. We could not justify ourselves. We are without excuse. Every argument and expression of self-righteousness is silenced and brought to nothing before Him. All we can do is cry out for mercy as the repentant thief did.

We can do nothing to justify ourselves. We were justified by His faith. A faith that saw Him empty Himself as the Son of Man to die the death of sin for us. His offering began as He offered Himself to the Father to be the Lamb for the Father's burnt offering. The Father then 'made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.' 2 Co 5:21.

Baptism into water

It is right here in Gethsemane, in the fellowship of prayer that belongs to the altar of incense in the true temple, we see the waters of the river of life. Baptism belongs to the river of life. We are baptised into water. But not just the swimming pool in the backyard or the creek down the end of the street. To understand the principle of His baptism we need to connect to the river of life as it flows from Christ. Immediately we think of the soldiers spear, but we need to look where it begins, because the river flows from the throne of the Father and the Lamb. Rev 22:1. This is Gethsemane where He offered Himself by Eternal Spirit.

The river of life flows through seven glorifying steps and in baptism we are immersed into this water of life. The river of life is the source for the tree of life. The fruit of the tree of life is in each of the seven steps. The river of life has on its banks the tree of life. In Revelation, the river of life, the tree of life and the book of life are all used interchangeably. It is the one dimension flowing from the throne and the Lamb in Gethsemane. **When the blood starts flowing in Gethsemane, the life starts flowing.**

In this first wound, the other law of our will, is being breached in us and His obedience is revealed as full and complete. We are joining the fellowship of His obedience. This is the everlasting I AM principle of righteous justification by faith. Your baptism is into this. These waters are not ankle deep, they are waters to swim in. It's a full dunking. The same for the next wound. It's a full dunking. Swim in the water of life that belongs to each of His seven wounds.

His baptism, which we understand to be 'the circumcision of Christ', is the context for us to live as a son of man so that we can be conformed into the image of the Son. Col 2:11-12, Rom 8:29. In this fellowship we are joined to the process of regeneration, through which we are ceasing from sin (finding peace, healing, overcoming and obedience) and are being changed from glory to glory into the image of the Son. Christ is the Father of our manhood. Our preoccupation is to reveal Christ, who is Himself revealing the Father.

Justification by faith

When Christ was raised because of our justification, it meant His work of faith was a great success. The righteousness of God was fully revealed in Him. This is when the Father declared Him *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Rom 1:4. Christ was now the full manifestation of man in the image and likeness of God, revealed as the Son of God and the Son of Man. The finished Everlasting Covenant was now manifest by the glorified Son of Man who had been immortalised through the seven wounding events that He suffered. **The glorified body of Christ represents not only the finished work in Him, but also the finished work of us, in Him.** The revelation of His glory is equally the revelation of our glory because we are in Him (through new birth and baptism).

The finished work of justification belongs to us by faith. It is *ours*. In other words, we are raised with Him, by faith. We are firstly raised out of the waters of God's judgment, the fiery sea of God's forgetfulness to the shore of new creation. He drank it new with us in the Father's kingdom when He said, 'I thirst!' We are then raised with Him to the Father's bosom when He said, 'Into Your hands I commit My Spirit'. This is where our name as a son of God and our heavenly body is kept hidden with Christ in God. This is where His glory had remained hidden while He emptied to become the Son of Man. Then we are raised with Him from the power of the grave and are waved before the Father with the assurance of the body that will be. He is then raised again when He ascends from

the Mount of Olives to sit at the right hand. He is the vine and we are the branches. He is the immortal head of His body. He is seated and His body is on earth.

Waving the sheaf of firstfruits

He stood up from the death of full emptying in this body and carried the promise of our resurrected bodies, fit for the new heavens and new earth, in Himself. This body was the sheaf of firstfruits, carrying within it the seeds of our resurrection bodies. We have this body in seed form as an assurance of the finished work and will receive the mature, resurrected body if we continue in the faith and follow Him in the pathway of His obedience.

It was for this reason that He said to Mary, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'" Joh 20:17. It would be in this body that he would glorify the Father and the Father would glorify Him. Christ had not merely brought Himself to glory as though He was just our substitute who satisfied the wrath of God on our behalf. Rather, **He carried us with Him**, from Gethsemane through to 'It is finished!' This is vicarious participation – what only He could do and only we can join. He brought many sons to glory and was perfected by obedience as the captain of our (those who obey Him) salvation through sufferings. For both He who sanctifies and those who are being sanctified are all of one (body). For this reason He is not ashamed to call us brethren, saying, "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." Heb 2:10-13, Heb 5:5-9.

Abraham believed and it was accounted to him for righteousness

Abraham rejoiced to see Christ's day and he saw it and was glad. He saw the day of Christ's offering and the day of His resurrection. Joh 8:56. **He saw the sheaf of firstfruits waved before the Father when he saw all the seeds as glorified stars in heaven.** The stars were the fully glorified bodies of the seeds contained within Christ's body as the Man in the image and likeness of God. The seeds had put on their immortal body (as sons of man) and had been clothed with their heavenly body (as sons of God). **The spiritual body** is the union of the mortal to immortality, the corruptible to incorruptible and the son of God and son of man now in one spiritual body. Immortalised, changed and glorified with the heavenly body. The spiritual body is all of that in one package.

Abraham believed to be the father of this great multitude and the father of Christ (*the assembly*). He also believed to be Christ's son (born of His Everlasting Fatherhood), as one of the seeds, seen as a glorified star (*the children You have given Me*). And he believed to be His brother (*My brethren*).

When Abraham believed it was accounted to him for righteousness. Gen 15:6, Gal 3:6, Rom 4:1-8, Rom 4:22. This is one of the most remarkable statements in the Scriptures. Abraham believed and he *became* the father of the new humanity as an expression of the righteousness of God. It is incredible to consider the expression and implications of this righteousness for Isaac on Mount Moriah as the fruit of what Abraham believed. Abraham called the fellowship of the burnt offering, which included the journey, worship. Gen 22:5. From the fellowship of the burnt offering, and Abraham's participation (faith obedience) Isaac was raised up above his DNA, to something altogether new. By faith, Isaac was born of a new fatherhood – Abraham's (by faith), God the Father's (his sonship) and Christ his Everlasting Father's (his manhood). Isaac's boast, (unlike the Jews) is not that he has Abraham as his father by DNA. Mat 3:9, Joh 8:39.

Rather, he receives fatherhood by faith and lives as a son by faith. Jacob testified of this faith obedience calling it 'the fear of Isaac'. Gen 31:42.

Through Adam's disobedience, judgment resulting in condemnation came to all men. Through Christ's righteous act, the free gift came to all men **resulting in justification of life** for all. Rom 5:18. 'The gift of God is eternal life in Christ Jesus our Lord.' Rom 6:23. By His obedience, sin and death were judged and destroyed forever and everlasting righteousness was fulfilled. That is, by one Man's obedience, **we were made the righteousness of God in Him**. Rom 5:18-19. We were justified by His faith. Rom 5:1. Therefore the Father raised Him. **Man in the image and likeness of God is the righteousness of God!**

There was now nothing that was other than what was fulfilled in Him. Nothing else could come up out of the void. No other idea, no other option. He had taken every other thought captive and left it in the sea of God's forgetfulness. Whether a person accepts their justification and then walks in it or not, does not negate what He did. He has the name that is above every name and has walked the walk of every single person. He is saying 'why would you die when you can live? You don't have to die. I've already done it. You can't do it yourself.'

Peace with God

Having been justified by His faith we have peace with God through our Lord Jesus Christ. Rom 5:1. This was the victory that had overcome the world; *His* faith, faith that would become *our* faith. By faith we believe to participate in the works that He finished for us. Only that which is born of God overcomes the world. 1 Joh 5:4. What is born of God has the faith that comes from the Father in the Son. It's the faith of God. This is what He gives to Abram in Genesis chapter 15.

The fruit of justification by faith is peace. The next fruit is we glory in tribulation. The love of God is poured in, we glory in tribulation and we have peace with God. This is the fruit of the tree of life and the virtues that belong to the fruit that is on the vine. As we journey with Christ through His seven wounds (waypoints of the journey), we bear the fruits of Christ's exanastasis from the vine. The twelve fruits of the tree of life (nine fruits of the Spirit, seven virtues). Gal 5:22-23, 2 Pet 1:5-8.

The establishment of the body – third wound

There is an important distinction to be made here between body and the bride. The body, which is the one new man, was brought forth at the third wound. The bride was brought forth from His side on Calvary after the soldier pierced His side. A fountain of blood and water flowed from His side. This was the rib taken from Christ to build the bride. The bride is the Jerusalem from above. It is a house to house fellowship where children are being born with the divine nature and people are being born again. Jerusalem, who is the mother of us all, is bringing to birth. Jer 31:8, Isa 54.

Paul tells us that **the creation of the one new man is in the third wound**. He built the body, the one new man in Christ as He was being beaten with rods in the house of Caiaphas. That's where Jew and Gentile were united in one body of Christ, in the body of His flesh.

'For He Himself is **our peace** (third wound), who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances (when Caiaphas tore his robes – they were stripped from him. He did it as he rejected the Son of Man, the ministry of Melchizedek and '*so great a salvation*'. Heb 2:3), so as **to create in Himself one new man from the two, thus making peace**, and that He might reconcile them both to God in one body through the cross, thereby putting to death the

enmity. And He came and **preached peace** to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.' Eph 2:14-18.

When Caiaphas heard Jesus declare, "hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven", he tore his high priestly garments. Mat 26:65. In doing so, he ended the Levitical covenant with all of its ordinances. As he stood before Melchizedek (Priest of God Most High who ministers by the power of an endless life. Heb 7:1, Heb 7:16), he instantly made the whole of the Old Covenant and everything that was contained in ordinances null and void. The scape goat takes it out in judgment into the sea of God's forgetfulness and the Royal Law goes with the Lord's goat to Calvary where it is nailed to the cross. He took it out of the way, so as to create in Himself one new man, thus making peace. Isaiah prophesied of this when he said, 'The chastisement for our peace (*creating one new man*) was upon Him.' Isa 53:5. **From the third wound, Christ picks it all up and takes it to the cross where it is nailed. In doing so, He fulfilled the Royal Law.** It began with being far off (forgotten), and being brought near by the blood of Christ (mercy). Now as He is chastened for our peace, He ends the old covenant with all its ordinances and creates the one new man in Himself.

This is important for us to understand because when we see the finished work, we see the journey. There is no finished work unless we participate in the journey of His obedience in suffering as a Son through which He was perfected. He is the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek". Heb 5:8-10.

First wound. In Gethsemane Melchizedek is offering Himself in the true temple at the altar of incense. He is dealing with the other law. 'Not My will but Yours be done'. Luk 22:42. The Father hands Him the cup and He becomes mortal and He's now able to die. He's able to lay His life down as a seed and empty. In one day He moved from mortality to immortality.

Second wound. When He comes before Caiaphas He is bruised for our iniquity as they repeatedly punch His face. This second wound is, the breaking the bonds of our idolatry; our own image and our false projections. Peter connected to this as he looked into Christ's marred face and saw the reflection of the marring of his own heart. As he kept Christ's gaze, he began to know healing as he wept with godly sorrow that leads to repentance. These were waters to swim in. If we die with Him we will also be raised with Him. Rom 6:5-11.

There are three dimensions of chastening.

When we get to the third wound and the creation of the one new man in Christ that creates peace, we see the first of three chastening's. These chastening's belong to the new man. Each of these are dimensions of the pruning and purging that belongs to the Father. Having created one new man in Christ, the Father now purges and prunes because He desires fruit. Joh 15:1-2. We can consider then, what is the fruit that each chastening wound is producing?

Clearly the first fruitful virtue of the tree of life is peace. Paul tells us in Romans that having been justified by faith we have peace with God through our Lord Jesus Christ. Rom 5:1. He then goes on to say that accompanying this virtue of peace is a glorying in tribulation, we rejoice in hope and the love of God is poured into our hearts. This is the fruit of Christ's exanastasis from the vine. The branches bear this fruit through their participation in Him. Our fruitfulness is the fruit of His exanastasis which reveals and gives glory to the Father.

The first dimension of chastening is the third wound. The establishing of the body, the one new man, in the house of Caiaphas as He was beaten with rods. He was chastened for our peace. Jesus said, 'the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.' Joh 17:22-23.

The second dimension of chastening is the fourth wound. Having made peace as our suffering Priest, Melchizedek journeys before Pilate and is revealed as our suffering King. As He receives the 39 stripes we are healed. Isa 53:5. Healing comes to the many and varied sufferings in life as Christ made them all His. Healing particularly comes to the limits and the marring's of our person that were handed down to us through our natural fathers; the aberrant behaviours of the fallen human condition. When we were born of God we received new birth and became Christ's through Abraham's seed. Through the faith of Abraham, the life of the Fathers Seed, Christ, is in us, superseding our natural father. Our baptism is then into Christ and our mortality is not regeneration to a better version of our natural fathers (back to Adam), but to Christ.

As we join Christ's sufferings as a chastening in the fourth wound, learning to reveal Him, healing comes to all the issues of DNA that are symptomatic of spiritual lameness. The Father harvests this fruit of the vine, which is Christ's exanastasis, and builds our heavenly body that is secure and hidden with Christ in God. Unless the Father builds the house, they labour in vain who build it. Psa 127:1. What is the fruit? Having found 'peace with God through our Lord Jesus Christ', we glory in tribulation knowing this produces more fruit – perseverance, character and hope. Rom 5:3-4.

The third dimension of chastening is the fifth wound. After scourging Him, they handed Him over to be mocked by the soldiers. Melchizedek was King with the crown of thorns and the sceptre of righteousness. As they beat the crown of thorns into His head with the mock sceptre, the curse is broken and headship is in full operation. Everything is now taken captive and journeys with Christ, who is our King/Priest, from the Praetorium to Calvary where everything is nailed up on the cross. The King goes forth wearing the crown of thorns. We are learning in this chastening to overcome the world, through the initiative of Christ's headship. The ground is cursed for our sake. Gen 3:17. We are accepting the thorny circumstances of life as a chastening from the Lord to keep us from pride and sin. 'Hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.' Rom 5:5.

Sixth wound. The obedience dimension is now clear in our feet and our hands as He was pierced for our transgression. Isa 53:5.

These three dimensions of chastening are alive to us through the pruning and purging of the Father. **These are vicarious participation.** That is, only He could do it, and only we can participate with Him. Once He has done it, it is now entirely a context of our participation. The life is flowing to us. He has done away with everything that rises up in opposition; the middle wall of separation is removed. Eph 2:14-15. Judgment is now commuted to chastening.

The broken heart of Christ – the seventh wound

When we're looking at the broken heart of Christ (seventh wound) we see that His heart is broken just as redemption is completed for everyone. Psa 69:9, Psa 69:20. This is the highpoint of justification. Christ's heart breaks right at the point where redemption is completed for everyone, but it is still refused by those for whom it is complete. The grief of the Father is now seen as the basis for eternal judgment. Redemption is total and for all. Even back to Cain, in the I AM

dimension, there was a pathway for all in Christ because the day you eat and you sin, you die (all in the day of Christ's offering). In Christ, and in that day, there was a pathway for Cain (*"If you do well"*. Gen 4:6-7) but he rejected it. The pathway that Christ journeyed and finished for him was already rejected. The wicked are turned into hell and all nations forget God. Psa 9:15-17. This is the grief of the Father. This is the reproaches of those who reproached the Father now falling upon Christ. The broken heart of Christ swings to eternal judgment. Psa 69:22-28.

Equally, at this point justification swings into full gear. There's some unpacking to do in saying this. **Justification becomes the basis for eternal judgment.** Why? Because He justified you and presented you as the righteousness of God and you rejected it! This is seen in Hebrews chapter six among the foundational principles that are the pillars of wisdom upon which the house is built. Heb 6:1-6.

The heavenly body of sons of God and the mortal body of sons of men

When we are born of God as His son, we receive a heavenly body, our sonship. This sonship is immediately hidden with Christ in God. It doesn't yet appear what we will be as sons of God, but we know that when He appears at the resurrection, we will be like Him, receiving a body just like His. 1 Joh 3:2. Christ has prepared for us a mansion in God the Father. Joh 14:1-2, 2 Co 5:1. The heavenly body is the same as the body that Christ received when He was begotten as the Son of God from the bosom of the Father, *before*. Our heavenly body does not sin. 1 Joh 3:9, 1 Co 15:42. Our heavenly body is made more glorious as we walk after the Spirit in the fellowship of Christ's offering and sufferings.

While our sonship heavenly body is hidden with Christ in God, who we are as sons of men is committed to the Son and His Everlasting Fatherhood. This is the journey of our mortality as sons of men who are growing up into the Son of Man. Christ completed His journey from mortality to immortality on the day of His offering through seven wounding events. His body became mortal when He drank the cup of iniquity the Father had given Him to drink in Gethsemane; and His body become immortal and incorruptible when He declared His offering for sin finished. In His mortal flesh, He had overcome sin, Satan and every principality and power that could rise up in opposition to the Father's will. He silenced them all and brought them all to nothing.

The vine and the branches

Having ascended into heaven, He is the vine and we are the branches. Apart from Him we can do nothing, in fact we are nothing apart from Him. There is only one man in the image and likeness and He is in the third heaven at the Father's right hand in the true temple which God pitched, not man. That's where He sits. It's an upside down vine. The roots and the life are in heaven. We are the branches on earth bringing forth the fruit of that Man's life. We are the mortal members of His immortal body and we are sustained by exanastasis as we reveal His life by the Spirit.

The Father is the husbandman. While the body that is being revealed is the body of Christ, the Father has invited Christ to sit on His throne at the right hand, while He initiates towards the branches in the vine (the members of His body). The Father purges and prunes each branch so that it brings forth the fruit that comes from the Son's Everlasting Fatherhood. The Father harvests the fruit of Christ's life in us and puts it towards the heavenly body that He gave to us, and has hidden with Christ. The Holy Spirit is the Helper to this work. The Father continues this work as the husbandman until the day of resurrection when our heavenly body will clothe our risen immortal spiritual body.

He is our hope

The offering of Christ in the lowest parts of the earth opened up a pathway. He pioneered the journey for each person. Each person has their own path, that is, a personalised participation in Christ. It is an individual pilgrimage, the end of which is a spiritual body. Christ not only pioneered the journey, He is the path. Psalm 85:13 clearly declares this, 'Righteousness will go before Him, and shall make His footsteps our pathway.' The footsteps of Christ's offering journey is the pathway or the highway of holiness. He is the only way to the Father.

This is the meaning of hope. In the lowest parts of the earth, Christ is our hope, our doorway and pathway to the Father. We rejoice that our hope has already entered beyond the veil. Our hope was raised from the dead, was waved before the Father and has ascended to sit on His throne at the right hand of the Father where He is seated as our mercy seat, the throne of grace. Faith is then the substance of things hoped for. Heb 11:1. Every person has an individual pilgrimage on the one highway of holiness which is the way of Christ's offering journey. We don't have a resurrection body unless we're joined to that.

Distinction – between death of emptying and death of a seed

Philippians 2:4-8 says that He emptied to death, even the death of the cross. We need to make a clear distinction in our thinking here between the death of emptying and the death of a seed.

The death of emptying is to reveal another. That's why He was raised because of our justification. The fruit is revelation and glorification. Emptying is a way of living that only belongs to Yahweh's fellowship. They empty by the capacity of Eternal Spirit (One Spirit) and Their end is not in Themselves. This way of life and fellowship proceeds to us by the order of headship; an order of revelation and glorification. Emptying belongs only to the new creation and is the essential virtue of the life of God (divine nature). Our sonship life is hidden with Christ in God. The life we live is the life and faith of Christ who lives in me. It is this new creation, resurrection life that empties, revealing the order of headship. Nothing else has the capacity to empty or be emptied of. Christ was emptied of His life which He had received from the Father by emptying Himself. One revealing the other by the motivation of love.

The capacity to empty to the bosom of the Father for Yahweh Son came through Eternal Spirit. This is seen *before* in the fellowship of Yahweh. He is emptying but He has no capacity to lay life down until He becomes the Son of the Father; begotten of the Father. The capacity to lay His life down to the death was part of the initiative of the Father's life as the Seed. This is part of a begetting process, the begetting process of a seed. Until we are born again of the life of God we have no capacity to lay our life down.

The death of the seed is a life laid down. The seed is sown in death for the multiplication of life. It is particularly joined to the Father and unique to Him. It is only a seed that lays its life down to the death for multiplicity. The death of a seed is to multiply life as identities. You have Christ the Seed and He breathes and there is multitudes of life. Sons of God is particularly connected to the Fatherhood of the Father. Until we are born again of the life of God we have no capacity to lay our life down. The self-preserving motivation remains our master. What is born of God does not sin because the life of God from the seed remains within him. 1 Joh 3:9.

Putting to death the deeds of the flesh - through the circumcision of Christ. This is where we see Christ, a little lower than the angels, crowned with glory and honour. We are running this faith journey with Him. It's a conflict zone and we're needing to choose every day. We are now by faith running the journey He has already journeyed for us.

If you live by the Spirit you put to death the deeds of the body, and you will live. Rom 8:13. Col 3:5. Eph 4:22. Colossians 2:11-12 says, 'In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.'

This is an eternally accomplished principle of cleansing. Eternally cleansed means forever free. We're joining it by faith as if it is happening right now. When the Father takes His seat, the agape meal is the perfecting process with the administration of the Father and the Son doing a very quick work. He cuts it short in righteousness.