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What is the Difference Between The Carnal Nature and the Human Nature? (An Inductive Study of the New Testament)

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WHAT IS THE DIFFERENCE
BETWEEN
THE CARNAL NATURE AND THE HUMAN NATURE?
(An Inductive Study in the New Testament)

A Research Paper
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by

John Wesley Larson

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P R E F A C E

Carnality--what is it? It is a word used by many church communions, but is rarely clearly defined. Just when one thinks one has found a definition, it seems to slip through one's fingers and fades into the realm of the indescribable.

Having been brought up in a church where much was said about carnality, I have reached for answers to the questions raised by the many attempts of preachers to describe it.

I was taught by good men, men who loved God, that carnality could be washed away, cleansed away, in such a way that my life would be made pure. As an earnest, honest, changed, born-again lad of sixteen, I sought this experience which was called entire sanctification. I did all that I was told I should do, and one day, by faith, I experienced a new dimension in my spiritual life which far exceeded all past experiences: I felt that I was all God's. It seemed that there was nothing contrary to God's will remaining in my life. I was clean! I praised God for such a full and complete work. I was convinced that what was being preached was right.

Years have passed: high school, college, Army, marriage, four children, seminary, and twenty years of pastoral service; and I am still convinced that what God promised, and I experienced, works each day I live. But I am still trying to define carnality. Through these years there have been times when what has been defined as carnality would seem to be present in my life. Books have been read, explana-

tions studied, testimonies listened to, counseling done: it seems that my experience is the common lot of all. Every church communion may explain it differently, but all must admit the problem. Some say we must accept the fact that one must live with carnality until death. I am fully convinced that these are wrong; but, as convinced as I am that they are wrong, I am equally convinced that there is a present and perfect cleansing. It is this personal experience-and-conviction that drives me on to seek an answer to the question, What is carnality?

My aim will be to use the New Testament to discover the dissimilarities between Original Man and Fallen Man, and then between Fallen Man and Redeemed Man. Hopefully the Bible will speak in such a way that not only I, but others, will have a clearer faith which builds hope instead of tearing it down.

Chapter 1

INTRODUCTION

The Problem

The problem of every Christian is separating in his daily life those things that are considered carnal and those considered human. Is there a way to distinguish between the two? This is the question to be investigated in this research paper. Is there a clear New Testament answer to, "What is the difference between the carnal nature and the human nature?"

This question lies deep in the history of theology. It touches on such subjects as Biblical Anthropology, Christology, Soteriology, and in some way, Eschatology.

In the beginning of the fifth century Augustine and Pelagius had a controversy over the subject of carnality in man. It was at this time also that the humanity of Christ became a burning issue.

In the fourth century the controversy about Christ's divine nature was settled at Nicaea (325 A.D.). It was in this arena that Athanasius and Arius fought their battle. But it was as James Orr states, that the question concerning Christ's humanity "could not be satisfactorily investigated till the general doctrine of God had been firmly established--that, in logical order, they come later, then it."¹

¹James Orr, The Progress of Dogma (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1897), p. 136.

The Nicene symbol settled for the church the question of the deity of Christ, so now the next question, concerning His humanity, was taken up by the great champion of the faith, Augustine of Hippo.

The work of Augustine laid the foundation for the great Chalcedon creed which came out of the council called by Leo the Emperor in 451 A.D.² This creed has been the foundation for most creeds to the present day.³

It was this work done by the Council of Chalcedon that closed the controversy concerning the full humanity of Christ. That Christ was man, God-Man, is not questioned in this paper; but it is here that the foundation should be built which will give clear understanding of man's relationship to God. Failure here is critical to an understanding of our carnality.

Although this is a New Testament study, it should be pointed out that in Genesis 1, 2, 3:6 and 5:1 is all there is about Adam in his purity. In chapter 3 man is driven from the presence of God because of disobedience. This separated condition is seen as man searches in darkness for hope, which hope God gave through the Law and prophets. Yet the Law made man more aware of his condition, for sin was made even more sinful by the Law.⁴

It was not until about 4 B.C. that the world ever had another

²Kenneth Scott Latourette, A History of Christianity (New York: Harper & Brothers, 1953), p. 171.

³H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1962), II, 163.

⁴Rom. 4:15.

glimpse of Pure Man. The New Testament gives four views of this man, views that reveal to dark Fallen Man just what their father Adam was like before he sinned. This man, born 4 B.C., was Jesus the Christ, the Son of Man, the Son of God.⁵

To discover the difference between human nature and carnal nature it will be necessary to discover what pure human nature was like. The New Testament has given us thirty-three years of Christ's life in which we can study man at his best.

Recorded history has ample records of Fallen Man, but only in the New Testament do we have record of Pure Man, and of Fallen Men become Redeemed Men. It is one of the assumptions of this paper that the mystery of carnality, if it is to be resolved, requires the discovering of Pure Man. Without this discovery, we shall forever be guessing.

On the surface it would seem that this is a wooden mathematical approach to the subject:

Fallen Man - Pure Man = Carnality, or
 Pure Man + Carnality = Fallen Man, or
 Fallen Man - Carnality = Pure Redeemed Man.

No, it is more than addition and/or subtraction.

For centuries the church has assumed facts and asked questions about some things that the New Testament writers failed to deal with, or gave scant attention to. One such assumption which has led to many questions--which, in turn, have obscured the issue of Christ's pure humanity and our carnality--is the matter of Christ's being made of the substance of Mary. A quotation or two should be sufficient.

⁵Luke 3:37.

Bishop Pearson says, that "as he was so made of the substance of the Virgin, so was He not made of the substance of the Holy Ghost, Whose essence cannot at all be made. . . . There were no material elements in the person of Christ except those He received from her."⁶

The Church of England's Thirty-nine Articles include this statement:

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were co-joined in one Person.⁷

The problem can be seen from two more quotations, as this assumption is applied. It should be noted first, that the Twenty-five Articles of Methodism (as quoted by Wiley⁸) omit the words "of her substance." Dr. Wiley, with the substance-of-Mary theory in mind, said, "This one personality is the pre-existent Logos, or the divine Son, Who assumed to Himself human nature, and in this assumption both personalized and redeemed it."⁹ It would seem from this statement that Christ's human nature needed to be redeemed. Dr. Roy S. Nicholson carries this to its logical conclusion:

3. Christ, in order to deliver man from this carnal nature, became man, possessing a very real human nature, bearing those weaknesses and infirmities, which while not sins, were the sad issue of sin, and labored under them, . . .

.

6. Man's infirmities and natural human weaknesses are not, strictly speaking, sins; therefore, they are no effective barrier to holiness of heart and life.¹⁰

This must be borne in mind, despite the fact that we recognize a valid distinction between infirmities and sins: "they

⁶Wiley, op. cit., p. 180. ⁷Ibid., p. 167.

⁸Ibid., in a footnote, p. 168. ⁹Ibid., p. 178.

¹⁰Roy S. Nicholson, Insights into Holiness, compiled by Kenneth Geiger (Kansas City, Missouri: Beacon Hill Press, 1963), p. 147.

both need the Atonement." . . .

Although such an attitude recognizes that infirmities are innocent in themselves and sinless because they are involuntary, it also recognizes that they "are from sin, in that they are the effects of sin" and sin--voluntary or involuntary--in the light of God's absolute holiness requires the atoning blood of Christ.¹¹

In these views, Christ had to atone for His own sins or infirmities.

This is the result of the substance-of-Mary theory.

The Virgin Birth is not being called into question here. What is being questioned is the need for a blood line through Mary to make Jesus, David's son.

If, then, Jesus was Pure Man, created in the womb of Mary, which it seems the Scriptures bear out--"a body prepared"--we can see in Christ what we were before the Fall, what man is now, and what man should be. Against this concept, then, these questions can be asked:

To what extent does Redeemed Man differ from Jesus?
 How complete is redemption?
 How redeemed are the redeemed?
 If the Last Adam (Jesus) came to destroy the works of
 the First Adam, how does the redeemed parent pass on
 to his children the old Adamic nature?
 What is transmitted?

These are some of the questions that it is the hope and the task of this paper to answer. The answers must come from the New Testament scriptures.

History has spoken to these subjects, but never exhausted them. And still John Doe Christian wakes up each day, either defeated or victorious, depending on how valid his view is of what is in him human and what is carnal.

¹¹Ibid., p. 166.

Defeated, if he thinks he must live his life out, as some say, with carnality, suppressing it, and at last dying with it. Defeated, if he thinks it is something it is not. Defeated, if he believes that it can be removed but is in error as to what it is that is to be removed.

Victorious, if he sees that God has a remedy for carnality, whatever it is (if it is an it at all). But still victorious through faith in Christ, knowing that what He has promised He will do. This victory has been the experience of multitudes before this paper, and it will be experienced by multitudes after. It is not believed that this paper will solve the problem, for that would be presumption. But it is the hope that some fresh thought on the subject will be provided.

Here are some examples of attempts to explain the difference, which show it is a real problem. Dr. Richard S. Taylor states:

a. You will come gradually to understand the difference between carnality and humanity. In Chapter Two we talked about the 'believer's failure,' and in that discussion we meant sin. We described his failure to experience that love for God and man which is the New Testament standard. This failure is rooted in the carnal mind, and is a failure which may be eliminated in the grace of heart holiness. Now we seem to be talking about failure again; only this time we are calling it infirmity, or humanity. It does seem confusing, admittedly, especially when some of the personality faults may seem so similar to those which are seen in unsanctified Christians.¹²

Donald M. Joy writes the following:

. . . The spring has been purified deep down; its flow should be expected to reflect that purity in the various streams which emerge. . . . You must remember also that the deep work of the Spirit will remove neither the scars of the first man's sin, nor the scars of your own life when you were

¹²Richard S. Taylor, Life in the Spirit (Kansas City, Missouri: Beacon Hill Press, 1966), pp. 164-165.

disregarding the high purposes for which you were made. The first man's treason was self-enthronement. All men bear a gigantic scar which, even when free from actual infection, is a reminder of that fatal tendency in mankind. So also every man bears, in addition, his own scars which remind him of his close brush with catastrophe. The infection may be removed completely; wounds will heal, but they leave their scars. One who has brought on disease, perverted the delicate balances of his emotions, and acquired appetites which formerly enslaved him will continue to bear the marks of his dissipation. The delicate patterns which trigger his responses may never again approximate the wholesomeness of his early adolescence. He will walk in fellowship with God in loving obedience to his call to holy living; he will live in triumph over twisted appetites. But he will recognize that the marks of his old wounds may remain with him, and he will wisely take care that they are not reopened.¹³

Dr. Mildred Wynkoop cuts to the heart of the problem of just what is the carnal mind:

In some religious groups there is a tendency to depersonalize 'original sin.' The principle of sin is sharply distinguished from committed sins and is too often a reference to a 'something.' It is 'farther back and deeper down' than the person and beyond the place where language can go or thought conceive--a virtual substance with real existence in some way attached to the substance of the soul but not essential to it. Its 'removal' is taken out of the moral responsibility of men and divorced from a conscious response to the demands of grace. No way of thinking is less biblical nor more magical.¹⁴

It seems to me the problem lies in the need for the Bible to speak, and for man to listen, not adding to nor taking away by giving to theory the same authority as Scripture. To illustrate: John Wesley has been reported as saying that sanctification in its definition did not unite equally the two aspects of substance and circumstance. The

¹³Donald M. Joy, The Holy Spirit and You (Winona Lake, Indiana: Light & Life Press, 1965), pp. 138-139.

¹⁴Mildred Bangs Wynkoop, A Theology of Love (Kansas City, Missouri: Beacon Hill Press, 1972), p. 164.

one was God's Word; the other was the way it happened to Methodists.

It would seem to me that the doctrine and the life should be clearly seen and understood by the Word of God.

When 'sanctification' is lifted out of biblical context and attached to other terms also lifted out of context, sometimes the contrived result has somewhat of an artificial look and a less than useful application to life. As an example, it is sometimes linked with certain emotional states, creedal expressions, dress styles, social mores, or personal idiosyncracies. This can happen when the construction of some biblical doctrine is made by collating a number of verses with some word in them which is the object of definition, and, apart from the context, are related in a quasi-logical construct. Almost anything can be 'proved' by this method.¹⁵

Establishing Boundaries

This work will not enter into Christology except in those places that touch on His origin as Perfect Man. If present theology tints His perfect manhood, destroying His ability to be man's redeemer, it should be our right to investigate such areas, as long as such exploration has a bearing on the subject.

It is a firm conviction of this writer that Jesus Christ

. . . had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted. Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.¹⁶

It is not the plan or design of this research to solve the differences between the two genealogies of Christ in Matthew 1 and Luke 3, but just to note the difference and pass on to what they tell us about Christ's humanity.

¹⁵Ibid., p. 305. ¹⁶Heb. 2:17-18, NIV.

Definitions

The problem is with us, but the question is caught in a historical and theological setting. Words like humanity and carnality have many connotations today. Definitions can be given both from dictionaries and from other books, but these alone will not fill the need for an inductive study. The meanings must come out of the New Testament and be then applied to present usage.

Human. Nowhere in Young's Analytical Concordance can the word human be found. New translations of the New Testament, such as the New International Version, use the word quite often. Hebrews 2:14 is translated "shared in their humanity"; this is an interpretation referring to "αἷματος καὶ σαρκός" or Christ's humanity is flesh and blood. Romans 9:5 is translated "human ancestry of Christ." Here again human is the Greek word σάρκα. II Corinthians 5:1 speaks of "human hand"; this is an interpretation of ἀχειροποίητον (not made by hands). In each of the passages where human is used, it is not just the Greek word but also the meaning that was translated, and each time it referred to that which pertained to man: not just hand, or flesh, or blood, but the whole person, or ἄνθρωπος, man. Harper's Analytical Greek Lexicon defines ἄνθρωπος as a human being, an individual, and belonging to man.¹⁷ It is this definition that will be used for this paper, "that which belongs to

¹⁷Analytical Greek Lexicon (New York: Harper & Brothers, n.d.), p. 363.

man." This definition will be applied to Sinful Man, Redeemed Man, and Pure Man, whether Adam or Jesus. Now, with a New Testament usage in mind--which includes *σάρξ*, *σῶμα*, and *άνθρωπος*, or any other word which describes that which belongs to man--an English dictionary definition will be introduced:

human

1. of, pertaining to, or characteristic of man: human nature
2. having the nature of man: being a man; the human race
3. of or pertaining to mankind generally.¹⁸

Carnal. This word is found several times in Young's Analytical Concordance. He defines it as "fleshly (*σαρκικός*), flesh (*σάρξ*) [and, for the carnal idea also used for things in Romans 15:27 and I Corinthians 9:11] carnal things (*τὰ σαρκικά*).¹⁹ The Harper Lexicon defines *σάρξ* in many ways, depending of course upon the usage in each case: "flesh, human body, human nature, human frame, kindred, lineage, human beings, seat of passion, carnality, opposed to the spiritual, corporeal, physical, and low in spiritual knowledge."²⁰ It can be seen that *σάρξ* is used in a variety of ways: some, purely human, natural, and right; and at other times, not so right. It is used applied both to Jesus and to sin, for physical and non-physical. In the light of the foregoing definitions, carnal will be used to mean for all practical purposes, "that which is opposed to the spiritual."

¹⁸Clarence L. Barnhart, The American College Dictionary (New York: Random House, 1953), page number unavailable.

¹⁹Robert Young, Analytical Concordance to the Bible (New York: I. K. Funk & Company, 1881), p. 144.

²⁰The Analytical Greek Lexicon (New York: Harper & Brothers, n.d.), p. 363.

Merne A. Harris puts it this way:

A common definition of the term 'carnal' is nonspiritual or, more forcefully, antispiritual. To speak of a carnal nature, then, is to refer to a nature which is, by virtue of its very character, antispiritual in its few or several manifestations.²¹

Nature. In the New International Version the word nature is translated several ways, quite uniformly as sinful nature, sinful man, or man opposed to the spiritual. Romans 7:25, for example, reads, "but in my sinful nature *ἡ ἀρκὴ* a slave to the law of sin." Elsewhere, nature is more often the translation of *φύω*, or some derivative. This word, as well as the word *γενέσθαι* (from *γίνομαι*) generated, or come into existence, is the idea that is meaningful to *this study*. The Harper Lexicon defines *φύω* "to generate, produce: germinate, sprout, spring up."²² This is used in other ways for a people, nation, or essence, as, native condition, native species, and kind.

The American College Dictionary reads:

nature

1. the particular combination of qualities belonging to a person or thing by birth or constitution: native or inherent character
2. the instincts or inherent tendencies directing conduct.²³

What then is the difference between the man, Adam, before he disobeyed, and the men of Adam's race after Adam disobeyed God? To put

²¹Merne A. Harris, Insights into Holiness, compiled by Kenneth Geiger (Kansas City, Missouri: Beacon Hill Press, 1962), p. 38.

²²Harper Greek Lexicon, p. 431.

²³Dictionary page number unavailable.

it another way, what is the difference between what is *φύσις* essence or native condition of Pure Man; Adam, *ἄνθρωπος*, and all that belongs to him; and carnal, *σαρκί*, non-spiritual, fallen men of Adam's race, and all that belongs to them?

It should be noted that the difference has not been pre-supposed to be a substance or things, but just a difference.

Limitations

It is admitted that this study has been limited by a lack of resources, but what has been available will be noted in the bibliography. The bibliographic entries were materials found in the libraries of State University of New York at Binghamton, New York, and of Practical Bible Training School in Johnson City, New York; and in addition, the resources of my personal library and books made available by friends.

It was felt that, given a limited personal proficiency in Greek, it would best serve the needs of this paper to rely heavily on those who are authorities in this area.

Method

This investigation will make use of the inductive method of Bible study as taught by Dr. Kenneth Wesche in Western Evangelical Seminary, Portland, Oregon.

The data for this study will be from the New Testament and from such tools and helps as are found in the bibliography.

Chapter 2

THE INVESTIGATION

Pure Man

As suggested in the preceding chapter of this paper, the problem we face in discovering the difference between the carnal and human natures in man is, that of discovering what original Pure Man was like. When the first chapter of this paper was drafted, these words and ideas of Karl Barth had not been encountered:

Barth asserts that the proper point of departure must be 'the founding of anthropology on Christology'. . . . As the man Jesus is Himself the revealing Word of God, He is the source of our knowledge of the nature of man as created by God.' . . . Founding anthropology upon Christology is not a matter of 'a simple deduction of anthropology from Christology' since 'there can be no question of a direct equation of human nature as we know it in ourselves with the human nature of Jesus.' . . . Barth does not mean that one is enabled by the Spirit of God in union with Jesus Christ to understand what Adam was before the Fall and thus grasp the original nature of man. He means, rather, that true human nature is first present in Jesus Christ. 'Jesus is man as God willed and created him' . . . Thus one's real beginning should be John 1 rather than Genesis 1. Nevertheless, in the saga of Genesis God has given us a prefiguration of Jesus Christ, the true man as God willed him. We share human nature with Him by virtue of the fact that Jesus Christ first expressed it. In this way anthropology is based upon Christology.¹

The proposition as stated on page 5 of the Introduction was:

If, then, Jesus was Pure Man, created in the womb of Mary, which it seems the Scriptures bear out--'a body prepared'--we can see in Christ what we were before the Fall, what man is now and what man should be.

¹Carl F. H. Henry, Christian Faith and Modern Theology (New York: Channel Press, 1964), pp. 166-167.

This, then, is anthropology based on Christology, as Karl Barth said.

In this paper, the difference can be seen--unlike Barth, who saw the Genesis account as a saga, and left no place for a pure Adam who fell through disobedience--in the approach to the Genesis accounts which obtains when we read these passages through the eyes of the New Testament writers, and when we consider how Jesus Himself saw them.

1. This investigation presupposes the existence of a real first man Adam, with his wife Eve. This is based upon the integrity of the Apostles and writers of the New Testament.² Jesus Himself referred to the first pair when He dealt with the divorce question.³

2. Another assumption is the Genesis indication that man was good and pure in God's estimate.⁴ The New Testament passage which speaks of a fall,⁴ along with other Scriptures, presupposes a time of purity.

3. It is also an assumption that Jesus was pure, without taint of sin,⁵ yet human as Adam was human.

4. The fall of man, with a full and complete redemption, is assumed.⁶

With these assumptions before us we proceed to our investigation.

Can Pure Man be found? Linked with this question is an even older question, "what is man?"⁷ So little is said about him, that

... it will be necessary to catch 'on the fly' those things said to him, and interpret as well as we can what kind of creature it would be that could make sense out of the things said to him.⁸

²Rom. 5:15; I Cor. 11:8, 15:22, 45; I Tim. 2:13-14; Jude 14.

³Matt. 19:5; Mark 10:7-8. ⁴Rom. 5:12-14.

⁵Heb. 4:15; 7:26-28. ⁶Gen. 3:17-19; Heb. 13:12; Rom. 8:18-22.

⁷Heb. 2:6.

⁸Mildred Bangs Wynkoop, A Theology of Love (Kansas City, Missouri: Beacon Hill Press, 1972), p. 104.

Except for the first two chapters of Genesis, we have nothing in Holy Scripture that can describe to us pure human nature as seen in Adam, before he disobeyed God's command and was driven out of the Garden.

Our greatest source of information about man in his pure state is in the New Testament. This source is God's own Son, Jesus Christ.

The genealogies of Christ in the New Testament declare Jesus to be the Son of God by virtue of creation through Adam.⁹ Yet this is prefaced by "He was the son, so it was thought, of Joseph."¹⁰ This same thought is presented to us by Matthew by whom He is styled a "son of David, son of Abraham,"¹¹ through "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."¹² Matthew declares Mary to be a virgin: "before they began to live together she was found to be with Child through the Holy Spirit."¹³ Luke in his turn clearly proclaims Mary a virgin and that "the holy one to be born will be called the Son of God."¹⁴

In these verses we can conclude that Jesus was Son of God by legal descent (through Joseph) from Adam, the first-created man, himself a son of God; and Son of God by virtue of His miraculous creation in the womb of Mary; and also by His eternal pre-existence as the only begotten Son of God.

⁹Luke 3:27. ¹⁰Luke 3:23, NIV. ¹¹Matt. 1:1, NIV.

¹²Matt. 1:16, NIV. ¹³Matt. 1:18, NIV.

¹⁴Luke 1:35b, with 27-34, NIV. All subsequent direct quotations of Scripture, unless otherwise noted, are from NIV.

Our interest in the purity of Jesus (the Last Adam) is in Him as a representative and substitute for the first man (the First Adam). There should be no need for a lot of theology built around Christ's humanity to show that He was man with Adamness in His blood. This is completely unnecessary if Jesus was human--as human as Adam was--but yet not of Adam's race.

Jesus--the Son of Man: Son of Joseph (a short history)

There is no mention of Joseph in Mark's biography of Jesus; but, according to Matthew, the second of Jesus' biographers, Abraham and David were both persons of critical importance in his Lord's genealogy.¹⁵ Matthew took pains to establish that he was giving Joseph's genealogy but it was made clear at the same time that Joseph was not the father of Jesus.¹⁶ This latter detail is further confirmed by such statements as: "before they began to live together, she was found to be with child through the Holy Spirit,"¹⁷ "because what is conceived in her is from the Holy Spirit,"¹⁸ "the virgin will be with child,"¹⁹ "had no union with her until she gave birth to a son."²⁰ This same detail had this further confirmation, "an angel of the Lord appeared to him [Joseph] in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife . . .'"²¹

Luke, Jesus' third biographer, seemed to say about the same thing as Matthew, and to apply similar emphases. Special note is made of "Joseph, a descendant of David."²² The remarks of the angel to Mary, preserved to us in the same chapter, included this: "'The Lord God

¹⁵Matt. 1:1. ¹⁶Matt. 1:16. ¹⁷Matt. 1:18. ¹⁸Matt. 1:20.

¹⁹Matt. 1:23. ²⁰Matt. 1:25. ²¹Matt. 1:20. ²²Luke 1:27.

will give him the throne of his father David."²³

Luke's telling of the birth of Jesus was occasion for further emphasis upon Joseph and David: "So Joseph also went up from the town of Nazareth in Galilee of Judea, to Bethlehem the town of David, because he belonged to the house and line of David."²⁴ The shepherds heard it heralded, "Today in the town of David a Savior has been born to you."²⁵

For the ensuing thirty years the world would see Joseph as the father of Jesus, the son of David. Luke told of their going to the Temple to offer sacrifice and he recorded, "When the parents"²⁶ [*Yorēcs*].

Luke told us that Jesus was taught and treated like any other child of His day. At the age of twelve He was taken to the Temple. On the journey home Jesus was discovered missing. After some time His father and mother found Him, still in the Temple. Mary His mother said, "Your father and I have been anxiously searching for you."²⁷ Jesus' reply revealed His awareness of Who His real Father was: "Didn't you know I had to be in my Father's house?"²⁸

When Luke, like Matthew, made mention of the genealogy of Jesus, he referred to Joseph, thus: "Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph."²⁹

Whereas for thirty years Jesus was thought to be the son of Joseph, the son of David, it became necessary, at His entering upon public ministry, to undertake to dispel in three short years this idea. Although

²³Luke 1:32b. ²⁴Luke 2:4. ²⁵Luke 2:11. ²⁷Luke 2:43.

²⁸Luke 2:49b. ²⁹Luke 3:23.

He taught Who His Father really was, it seemed no one would truly believe it. Luke recorded such an episode. As Jesus finished speaking to the people in His home town of Nazareth, the people were heard saying, "'Isn't this Joseph's son?'"³⁰

John, the Beloved Disciple, Christ's fourth biographer, took up the Joseph theme. It was shortly after John the Baptist had pointed Him out to some of his own disciples, that Philip told Nathanael, "'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote--Jesus of Nazareth, the son of Joseph.'"³¹

Later on in His ministry He spoke to the Jews about His real Father:

'For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.' At this the Jews began to murmur against him because he said, 'I am the bread that came down from heaven.' They said, 'Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven?'"³²

John went on to say:

At that point some of the people of Jerusalem began to ask, 'Isn't this the man they are trying to kill? . . . Have the authorities really concluded that he is the Christ? But we know where this man is from; when the Christ comes, no one will know where he is from.'³³

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, 'If a man is thirsty, let him come to me and drink' . . . On hearing his words, some of the people said, 'Surely this man is the Prophet.' Others said, 'He is the Christ.' Still others asked, 'How can the Christ come from Galilee? Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?'"³⁴

³⁰Luke 4:22. ³¹John 1:45. ³²John 6:40-42.

³³John 7:25-27. ³⁴John 7:37-42.

Jesus--the Son of Man: Son of David

It would seem that the outside element visiting Jerusalem for the feast John cited³⁵ did not in fact know where Jesus was born. But it was otherwise for the blind beggars and other locals. It was the Davidic line that was important to the people, especially in respect to their leader and king.

But it was not of importance solely to the ordinary people who had awareness of what the Scriptures had to say concerning Jesus' coming from "David's family" (NIV), or "seed" (KJV)³⁶ [σπέρματος] and from "Bethlehem, the town where David lived."³⁷ All of the basic history of Christ is dependent--very dependent, according to His biographers--upon Jesus' relationship to Joseph, Bethlehem, and David. Let us listen to what some more voices say on this:

- a. Two blind men--"Have mercy on us, Son of David!"³⁸
- b. (At the healing of the man who was demon-possessed, blind and mute) the people said, "Could this be the Son of David?"³⁹
- c. A Canaanite woman crying out, "Lord, Son of David, have mercy on me!"⁴⁰
- d. Two blind men by the road--"Lord, Son of David, have mercy on us!". . . and . . . all the louder, "Lord, Son of David, have mercy on us!"⁴¹
- e. A very large crowd shouted, "Hosanna to the Son of David!" . . . the whole city . . . asked, "Who is this?" The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."⁴²
- f. Children--"Hosanna to the Son of David."⁴³

³⁵John 7:37. ³⁶Renderings of John 7:42. ³⁷Ibid.

³⁸Matt. 9:27. ³⁹Matt. 12:23. ⁴⁰Matt. 15:22.

⁴¹Matt. 20:30b, 31b. ⁴²Matt. 21:9-11.

- g. To the Pharisees Jesus said, "What do you think about the Christ? Whose son is he?" "The Son of David," they replied. He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? . . . If then David calls him 'Lord,' how can he be his son?"⁴³

Although Mark said nothing about the birth of Jesus, he did record as common knowledge Jesus' relationship to David (which is seen in the New Testament only through Joseph).

- a. Blind Bartimaeus began to shout, "Jesus, Son of David, have mercy on me!"⁴⁴
- b. At the Triumphal Entry--"Blessed is the coming kingdom of our father David!"⁴⁵
- c. Jesus asked, "How is it that the teachers of the law say that the Christ is the son of David? David himself, speaking by the Holy Spirit, declared: 'The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet.' David himself calls him 'Lord.' How then can he be his son?"⁴⁶

Luke showed his personal appraisal of the importance of the expectation of the people concerning their Messiah's coming from David, when he began his narrative of the birth of Jesus with a special emphasis upon "Joseph, a descendant of David."⁴⁷

- a. To Mary the angel said, "God will give him the throne of his father David" (obviously referring to Joseph, as above, characterized).⁴⁸
- b. Zechariah's song was, "He has raised up a horn of salvation for us in the house of his servant David . . ."⁴⁹
- c. Joseph went from Nazareth to Bethlehem, David's town, "because he belonged to the house and line of David."⁵⁰
- d. This Christ was born "in the town of David" the town of Joseph's ancestry, the shepherds were told.⁵¹

⁴³Matt. 22:42-43, 45. ⁴⁴Mark 10:46-48. ⁴⁵Mark 11:10a.

⁴⁶Mark 12:35-37a. ⁴⁷Luke 1:27. ⁴⁸Luke 1:32. ⁴⁹Luke 1:69.

⁵⁰Luke 2:4. ⁵¹Luke 2:11.

- e. Luke in his genealogy was as careful as Matthew was, to show Christ's descent from David.⁵²
- f. In common with the other Synoptic writers who included the blind beggars and a lone beggar among their stories, Luke recalled a blind beggar calling out, "Son of David, have mercy on me."⁵³
- g. Luke was also careful to include Christ's question, "How is it that they say the Christ is the Son of David? David himself declares in the Book of Psalms: 'The Lord said to my Lord: Sit at my right hand, until I make your enemies your footstool.'⁵⁴ David calls him 'Lord.' How then can he be his son?"⁵⁵

Luke did not stop this David theme with his Gospel, but carried it over into his story of the early church.

- a. In his record of Peter's preaching on the day of Pentecost there is this: "God had promised with an oath that he would place one of his [David's] descendants on his throne." Only fifty days had passed since the Calvary event. This was the same man known as Joseph's son--son of David--Who had tried so hard to tell the people He was not Joseph's son, but the Son of God.⁵⁶
- b. It must be remembered that the same Luke who furnished the account of the conversation between Gabriel and the virgin mother, also penned these words from the mouth of Paul: "After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse, a man after my own heart; he will do everything I want him to do.' From this man's descendants God has brought to Israel the Savior Jesus, as he promised."⁵⁷

Paul continued, "What God promised our fathers he has fulfilled for us, their children, by raising Jesus from the dead. As it is written in the second Psalm: 'You are my Son; today I have become your Father.'⁵⁸ The fact that God raised him from the dead, never to decay, is stated in these words: 'I will give you the holy and sure blessings promised to David.'⁵⁹ So it is stated elsewhere: 'You will not let your Holy One undergo decay.'⁶⁰ For when David had

⁵²Luke 3:23-31. ⁵³Luke 18:38-39. ⁵⁴Psalm 110:1.

⁵⁵Luke 20:41-44. ⁵⁶Acts 2:30. ⁵⁷Acts 13:22-23.

⁵⁸Psalm 2:7. ⁵⁹Isa. 55:3. ⁶⁰Psalm 16:10.

served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed. But the one whom God raised from the dead did not undergo decay.⁶¹

When Paul had completed the sermon above quoted (in part) and had left the synagogue (in Pisidian Antioch) in which he had delivered it, he was not through with the subject: he carried this same theme on over into his own writings. In his letter to the church at Rome he echoed John in citing the promise of Scripture, that Christ would come from "David's family."⁶² Whereas the word John used, *σπέρματος* was by the NIV translators rendered family, the identical word used by Paul in Romans 1:3, *σπέρματος*, was by the same translators made to read descendants, and in KJV it became seed. Verse 3 of Romans 1 (NIV) accordingly reads, "regarding his Son, who as to his human nature was a descendant of David."

Paul mentioned this same detail again in his second pastoral letter to Timothy: "Remember Jesus Christ, raised from the dead, descended from David."⁶³

John in his Revelation spoke of the "key of David"⁶⁴ and of "the Lion of the tribe of Judah, the Root of David."⁶⁵ Again, in the closing chapter John quoted Jesus as saying, "I am the Root and the Offspring of David, and the bright Morning Star."⁶⁶

As to Mary's being from David, the New Testament is silent; but it is very vocal concerning Joseph's relationship.

⁶¹Acts 13:33-37. ⁶²John 7:42. ⁶³II Tim. 2:8.

⁶⁴Rev. 3:7. ⁶⁵Rev. 5:5. ⁶⁶Rev. 22:16.

Jesus--the Son of Man: Son of Abraham

Both Matthew and Luke accord to Abraham a conspicuous place in Christ's ancestral line.⁶⁷ It seemed that when John the Baptist called the Pharisees and Sadducees to repentance, he anticipated their retreat into their self-righteousness. He accordingly told them, "do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham."⁶⁸ Just how God would do this, is not known. But it is not inconceivable that Jewish thought would allow for such a thing. It was Paul who said to the Roman church that "it was not through law that Abraham and his offspring received the promise that he would be heir of the world . . . by faith."⁶⁹

It is at this point there is a shift in thought necessary, because the promise to Abraham was different from that to David. No longer was it a promise to a king and a successor to his throne, but a promise to a man out of the city of Ur. The promise was that his offspring, or seed (*σπέρμα*)⁷⁰, though in number "like the sand by the sea, [yet] only the remnant will be saved."⁷¹ God said to Abram:

I make this covenant, and I make it with you: you shall be the father of a host of nations. Your name shall no longer be Abram, your name shall be Abraham, for I make you father of a host of nations. I will make you exceedingly fruitful; I will make nations out of you, and kings shall spring from you. I will fulfil my covenant between myself and you and your descendants after you, generation after generation, an everlasting covenant, to be your God, yours and your descendants'

⁶⁷Matt. 1:1; Luke 3:23-34.

⁶⁸Matt. 3:9; Luke 3:8.

⁶⁹Rom. 4:13.

⁷⁰Rom. 9:8.

⁷¹Rom. 9:27, citing Isa. 10:22.

after you. As an everlasting possession I will give you and your descendants after you the land in which you now are aliens, all the land of Canaan, and I will be God to your descendants.⁷²

It is now the task to discover Paul's hermeneutics. Did Paul take this promise, and others, as referring to literal blood line, or not?

Paul's thorough exposure to both Greek culture and Hebrew would make him the man to listen to. He also was a traveled man, understanding the provincialisms of many groups of people. Having this in mind we proceed with Abraham as Paul saw him in the ancestry of Christ.

It has been noted that Matthew began his Gospel with "a record of the genealogy of Jesus Christ, son of David, son of Abraham."⁷³ This outlines for us the significance of the Davidic-Abrahamic ancestral theme. Paul took this and used it in a very different but important way--far different from the mode of the average legalistic thinker. This is why it is hard for a legalist to interpret the great Apostle Paul.

Pertinent passages occur in four chapters of Paul's epistles: Romans 4 and 9, Galatians 3 and Ephesians 4. Themes and ideas from these chapters will come up again in the discussion of Redeemed Man; but for now we shall be concerned only with what pertains to Christ.

It was in Romans 9 that Paul spoke to his "own race, the people of Israel":

Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. It is not as though God's word had failed. For not all who are descended from Israel are Israel.

⁷²Gen. 17:4-8, NEB. ⁷³Matt. 1:1.

Nor because they are his descendants are they all Abraham's children.⁷⁴

It is here that Paul showed that not all in the blood line were in line for the promise, because Isaac was the son of promise and Ishmael was not. So also of Isaac, Rebecca had two children, Jacob and Esau; but it was Jacob who was the son of promise, although they both were by blood related to Abraham.

Paul put it this way:

... For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, "Through Isaac shall your offspring come."⁷⁵

In other words, it was not the natural children who were (and are) God's children, but it was the children of the promise who were regarded as Abraham's offspring. For this was how the promise was stated:

. . . "At the appointed time I will return, and Sarah shall have a son."⁷⁶ Not only that, but Rebecca's children had one and the same father, our ancestor Isaac.⁷⁷

Paul went on to state that by this same process he called not just Jews, but also Gentiles, children of promise, quoting Hosea:

"I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one,"⁷⁸ and,

"It will happen that in the very place where it was said of them, 'You are not my people,' they will be called 'sons of the living God.'"⁷⁹

Isaiah cries out concerning Israel: "Though the number of the Israelites should be like the sand by the sea, only the remnant will be saved. . ."^{80, 81}

⁷⁴Rom. 9:3-7. ⁷⁵Rom. 9:6-7. ⁷⁶Quoting Gen. 18:10, 14.

⁷⁷Rom. 9:9b, 10. ⁷⁸Hosea 2:23. ⁷⁹Hosea 1:10.

⁸⁰Quoting Isaiah 10:22. ⁸¹Rom. 9:25-27.

Paul was here showing them two things:

- 1) that the Gentiles could be and were truly Abraham's seed according to promise, without blood line, using a reverse method in pointing out that some of Abraham's literal blood line, or seed, were not included;
- 2) that only some of the blood line would be saved, and it was here that Paul included himself in the remnant.

Chapter 4 was what Paul used to prepare the Romans for Chapter 9.

In the earlier chapter he introduced Abraham as being justified by faith; and it was also here that he used his hermeneutics to shake the ground out from under the legalists of his day.

Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received circumcision as a sign and seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised . . . [*italics mine*].

It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. For if those who live by law are heirs, faith has no value and the promise is worthless, because law brings wrath. And where there is no law there is no transgression.

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. As it is written, "I have made you a father of many nations."⁸² He is our father in the sight of God . . . so [Abraham] became the father of many nations, just as it had been said to him, "So shall your offspring be."^{83, 84} [*Italics mine.*]

Paul again took up the theme in his letter to the Galatian Church.

Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has

⁸²Gen. 17:5.

⁸³Quoting Gen. 15:5.

⁸⁴Rom. 4:9-11b, 13-18.

been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. The Scripture does not say 'and to seeds,' meaning many people, but 'and to your seed,' meaning one person, who is Christ.⁸⁵

Paul was here stating that the promise to Abraham was not set aside by the law introduced 430 years later, but that the law was put here until the Seed, Christ, came.

In all of Paul's arguments he was asserting that God's promises were not necessarily referring to blood line, but to "children of faith"; and if this held true for his full and complete argument, it would hold true, even to the Seed, Christ.

You are all sons of God through faith in Christ Jesus, for all of you who were united with Christ in baptism have been clothed with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.⁸⁶ [*Italics mine.*]

But this was not a human blood line.

More of the same line of thought is found in chapter 4.

But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.⁸⁷

Paul continued his argument, that there is a normal, natural birth and a birth of faith, not of blood line.

Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

These things may be taken figuratively, for the women represent two covenants. . .

Now you, brothers, like Isaac, are children of promise.

⁸⁵Gal. 3:15-16.

⁸⁶Gal. 3:26-29.

⁸⁷Gal. 4:4-5.

At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. *[Italics mine.]* But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." Therefore, brothers, we are not children of the slave woman, but of the free woman.⁸⁸

This whole line of thought was not new to either Matthew or Luke, for Luke, Paul's companion, wrote about John the Baptist with this same idea in mind.

Mary's song, as recorded by Luke, included this: "He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, even as he said to our fathers."⁸⁹ What did Mary, under inspiration, mean by "his descendants forever"? Could the meaning include faith-offspring such as Paul talked about?

After John the Baptist was born, and Zechariah's speech returned, the new father exulted:

He has raised up a horn of salvation for us in the house of his servant David . . . to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham. . .⁹⁰

Here the house of David is tied in to the oath to Abraham. Paul said that this oath was to the seed, not seeds, and that that seed was not blood line but the result of faith--the promise.

Jesus Himself lent weight to their train of thought when He validated His own testimony to the Pharisees, and reprimanded them for unbelief and sin:

Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you

⁸⁸Gal. 4:21-24a, 28-31.

⁸⁹Luke 1:54-55.

⁹⁰Luke 1:69, 72-73.

have no idea where I come from or where I am going. You judge by human standards . . .⁹¹

Jesus was here upholding His sonship to God the Father--until this time they had thought Him merely the son of Joseph. There was sharp contrast between public appraisal at this point, and the actual case:

. . . "we know where this man is from; when the Christ comes, no one will know where he is from."

Then Jesus, still teaching in the temple court, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. . ."⁹²

All of John, chapter 8, was a defense of His divine Sonship. Verses 31-58 were a play on who were children of Abraham. Although Jesus recognized natural descent--"I know you are Abraham's descendants"⁹³--He went on to say,

"I am telling you what I have seen in the Father's presence, and you do what you have heard from your father."

"Abraham is our father," they answered.

"If you were Abraham's children," said Jesus, "then you would do the things Abraham did. . ."

"We are not illegitimate children," they protested.⁹⁴

Jesus went on to claim God as His Father, and the devil as theirs, and that He told them the truth:

. . . "if a man keeps my word, he will never see death."

At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if a man keeps your word, he will never taste death. Are you greater than our father Abraham? He died, and so did the

⁹¹John 8:14-15a. ⁹²John 7:27-28b. ⁹³John 8:37.

⁹⁴John 8:38-39, 41b.

prophets. Who do you think you are?" . . .

"Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

"You are not yet fifty years old," the Jews said to him, "and have you seen Abraham?"

"I tell you the truth," Jesus answered, "before Abraham was born, I am!"⁹⁵

In summary, the point is that Matthew, Luke, John, and Jesus were not interested in the blood line to fulfil the promise to Abraham; and that the everlasting promise and the endless throne were not to be to the blood line, physically speaking.

Jesus--the Son of Man: Son of Mary

To this point much has been said about Jesus the son of Joseph, Jesus the son of David, and Jesus the son of Abraham. But the New Testament recorded also that Jesus was the son of Mary, the Son of Man.

Jesus as the Son of Man made Mary without question one of the most important persons in the whole plan of redemption. Mary's dedication and willingness to accept the responsibilities for a child conceived out of wedlock--with all the possible, unjust ridicule that could go with such circumstance--marked her as a very remarkable woman.

Elizabeth's statement about Mary is reminiscent of Abraham and Sarah's faith, "Blessed is she who has believed that what the Lord has said to her will be accomplished."⁹⁶ We could say that Jesus was a child of faith.

But in all of the statements concerning Mary--from the words of the

⁹⁵John 8:51-53, 56-58. ⁹⁶Luke 1:45.

angel to her that she would "be with child and give birth to a son . . . He will be great and will be called the Son of the Most High," to the last word about her in the Book of Acts, that "they all joined together constantly in prayer, along with the women and Mary the mother of Jesus"⁹⁸--there is not one word which links her to the promise made to David. Without question, she was in the promise to Abraham along with all of Israel and, as some believe, the Gentile world.

All of the promises were clearly fulfilled without the need for an actual blood line. Those Scriptures quoted to support the need for Mary to play a greater part than that of bringing Christ into the world have no valid foundation. Scriptures, such as there were for Joseph, were not needed in Mary's behalf.

To illustrate: some have said that the statement by the angel to Mary, that "the Lord God will give him the throne of his father David"⁹⁹ could not be fulfilled if she was not of David's line. It should be very obvious that Luke emphasized this by his previously cited caption, "Joseph, a descendant of David."¹⁰⁰ It would seem, at least to this writer, that if Mary's blood line was a problem to Luke--or any of his contemporaries--something would have been clearly stated on the matter.

These writers, writing some twenty to sixty years after the events would be aware of the problem had what is here suggested not been accepted as a normal way of thinking.

If it had been a real problem to the church to emphasize Joseph as a descendant, and not Mary, it would seem that Luke or Matthew would

⁹⁷Luke 1:32. ⁹⁸Acts 1:14. ⁹⁹Luke 1:32. ¹⁰⁰Luke 1:27.

have cleared up this detail as they did concerning the Virgin Birth. They took care to say Joseph had no husband's role. But yet they emphasized Joseph as the son of David.

The problem does not lie in the minds of the people of that day, but in the minds of succeeding generations.

The Introduction has already made clear that it is not the task of this paper to solve the problem of the genealogies of Luke and Matthew. A sample of attempts to solve the difference will be placed in the Appendix.

It must be kept in mind that all attempts to make Scriptures such as Acts 2:30 and/or Romans 1:3 prove that there could not be a fulfillment of the promise, without an actual physical blood line, find no indorsement in the New Testament; for this, other sources must serve. Not that one should argue from silence; but when the opposite is stated explicitly, all other arguments should stop.

Should Luke's genealogy be that of Mary, it still would not prove that Mary had anything more to do with the whole event than Joseph, except to carry the Christ child through the gestation period.

There were two prevailing ideas in the Hellenistic world of that day.

In the 4th Century, B.C., Aristotle wrote the first known treatise on embryology in which he described development of the chick and other embryos. Many embryologists regard Aristotle as the "Founder of Embryology." He promoted, however, the incorrect idea that the embryo developed from a formless mass which resulted from the union of semen and menstrual blood.¹⁰¹

¹⁰¹Keith L. Moore, The Developing Human--Clinically Oriented Embryology (Philadelphia: W. B. Saunders Company, 1973), p. 8.

Along with this, another idea was present.

According to classical ideas about procreation the woman was thought to be relatively unimportant. Maybe the remains of this idea have continued to influence man's attitude toward women throughout the centuries. The man was seen as the active partner, providing the all-important "seed." The woman simply provided a place for it to grow.¹⁰²

These two Greek and Roman ideas may not be what the Hebrews thought, but the silence of the Gospel writers may suggest it.

It may be that some light can be seen from the statement that the writer of the Hebrew Letter made when he said, "One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor."¹⁰³ This statement may not give a clear idea of the Hebrew view concerning the part a man or woman plays in procreation, but the next few statements show that the concept of changing blood lines in a figurative way, because of the new covenant, was not foreign to their thinking.

If perfection could have been attained through the Levitical priesthood . . . , why was there still need for another priest to come--one like Melchizedek, not like Aaron? For when there is a change of the priesthood, there must also be a change of the law. He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared: "You are a priest forever, just like Melchizedek."^{103, 104}

¹⁰²Clive Wood and Beryl Suitters, The Fight for Acceptance--a History of Contraception (Aylesbury: Medical and Technical Publishing Company, Ltd., 1970), p. 33.

¹⁰³Quoting Psalm 110:4. ¹⁰⁴Heb. 7:11-17.

This same Psalm quoted here was what Jesus used to show His kinship to David.¹⁰⁵

Then Jesus said to them, "How is it that they say the Christ is the Son of David? David himself declares in the Book of Psalms:

'The Lord said to my Lord:
Sit at my right hand,
until I make your enemies your footstool.'¹⁰⁶

David calls him 'Lord.' How then can he be his son?"¹⁰⁷

Just who this man Melchizedek is, is debatable, but some interesting things are said about him. How they should be interpreted, is questionable.

. . . First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace." Without father or mother, without beginning of days or end of life, like the Son of God he remains a priest forever.¹⁰⁸ [*Italics mine.*]

Jesus--the Son of God

For this paper, the concept of the Son of God as to His deity will just be presupposed. The Introduction mentioned that this area will not be touched upon; but the concept that Jesus was the Son of God, as to His humanity, is part of this paper.

If Joseph was not the father of Jesus, and Mary only carried Jesus and brought Him into the world, then God was the father of both the Divine, Eternal Son and the man Jesus. Both Genesis 1:26-27 and Luke 3:37 seem to indicate that this was the case with the first man, the First Adam--"the son of Adam, the son of God"--thus a son of God by

¹⁰⁵Matt. 22:42-43; Mark 12:36-37; Luke 20:41-44.

¹⁰⁶Psalm 110:1. ¹⁰⁷Luke 20:41-44. ¹⁰⁸Heb. 7:2b-3.

creation.

Jesus was not just half a man, developed from the woman's egg, and the other half from God-created sperm--or something similar. Jesus was God-man. No Evangelical will question the miracle of Christ's birth, inasmuch as no man was involved and Mary was a virgin. Everyone knows that a woman was involved; but the question is: how much? Being born of woman is one thing, but being formed out of woman is another. There had to be a miracle of creation, even if it produced only half a man.

It was here at the focal point of time ("But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons"¹⁰⁹) when God became man and man became the Son of God, that the whole plan of redemption found its meaning in the eternal, pure, perfect Son of God, Son by creation and Son from eternity.

Therefore, since we have a great high priest who has gone into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.¹¹⁰

Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.¹¹¹

Jesus laid aside His glory, as we shall later see when we deal with His humanity. But just to make the point that He could not have taken on

¹⁰⁹Gal. 4:4-5.

¹¹⁰Heb. 4:14-15.

¹¹¹Heb. 7:26-28.

Adam's flesh, but only a flesh like Adam's, can be seen in His sinlessness,¹¹² and in the fact that He could not die except as He laid down His life:

"I am the good shepherd; I know my sheep and my sheep know me--just as the Father knows me and I know the Father--and I lay down my life for the sheep. I have other sheep that are not of this flock. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life--only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."¹¹³

If God created the First Adam, He could surely create the Last Adam. Much of what has been said before about Jesus, son of Joseph, son of David, son of Abraham, and son of Mary, can be summarized here in support of Jesus, the Son of God.

Jesus Himself presented some of His best arguments respecting His Sonship to God in John 7:25-44. Here Jesus said, "Yes, you know me, and you know where I am from" (v. 28). He could have meant Galilee, as some said of Him in verse 41, or possibly, as others knew Him, as David's son, son of Joseph¹¹⁴. But the thrust of the argument in chapters 7 and 8 was, that He was the Son of Man, Son of God.

They did not understand that he was telling them about his Father. So Jesus said, "When you have lifted up the Son of Man, then you will know who I am and that I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him."¹¹⁵

From the standpoint of theology there are a few earmarks of Jesus'

¹¹²John 8:46. ¹¹³John 10:14-18. ¹¹⁴John 6:42.

¹¹⁵John 8:27-29.

separateness from the rest of the race. Death is the result of sin. If Jesus was of Adam's blood line, He would have inherited sin and death: no amount of juggling of the facts can change this. It is true that one can argue that He could not die because of His deity, but then one must concede that He did not lay aside His glory and become like us. It can be argued that it was because of the Virgin Birth, and that carnality can only be passed on by the male, genetically, or by the Federal Head. But both of these positions have still to reckon with the miracle birth. What really happened? Either way, it ends up that by faith one believes that Jesus was half man, or that Jesus was all man.

It can be insisted that Jesus was of the natural blood line of David, and that Jesus was of the "substance of Mary." It can be insisted that some natural law must be invoked to make it possible. For the sake of argument, let us say the egg of the woman was used. There is no way of knowing what was used, if anything--but if an egg were used, then the sex would have to have been determined by God's direct miracle--sperm, with a Y-chromosome for Jesus to have become a boy. This type of reasoning could go on and on. But we know that God performed a miracle, and that is enough; and that the Child was called the "Son of the Most High,"¹¹⁶ the Son of God; and that He was to be given the throne of His father David, and that Joseph was of David's line, and that Joseph was not the biological father.

The conclusion is that Jesus was a new creation of God Who was adopted into Adam's race, and fully satisfies God's promises, both to Abraham and to David.

¹¹⁶Luke 1:32.

Jesus--the Son of Man, Human

The question again faces us: what is man? Dr. Mildred Wynkoop reminds us, on this question, ". . . only as we understand something of him can we understand God."¹¹⁷

The question, what is man?, could not be answered until Christ came: man left to himself can only see himself as he is--alone, self-centered, and out of fellowship with God.¹¹⁸ And Dr. Wynkoop was right, that we need to see ourselves, for man was made in the image of God. But sinful man has a handicap which Paul described this way, ". . . their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools. . ."¹¹⁹ Man's power to view himself is not enough really to see. Man needs a pattern, a standard to which to compare himself in order to see himself--not only what he is now, but what he was, and what he should be.

. . . "it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself" . . . However, such true knowledge of self is not possible today unless we "know what we were like when we were first created and what our condition became after the fall of Adam". . . Calvin contends that the philosophers have gone astray because they failed to reckon with man's fall. Confusing the two states of man, these philosophers are like me "seeking in a ruin for a building, and in scattered fragments for a well-knit structure". . . In contemplating the speculations of the philosophers regarding intellect and will, Calvin replies: "Well reasoned so far--if there had been no change in man. But since this was hidden from them, it is no wonder they mix up heaven and earth!"¹²⁰

¹¹⁷Mildred Bangs Wynkoop, A Theology of Love (Kansas City, Missouri: Beacon Hill Press, 1972), p. 103.

¹¹⁸Rom. 1:18-32.

¹¹⁹Rom. 1:21-22.

¹²⁰Fred H. Klooster, "The Nature of Man," Christian Faith and Modern Theology, ed. Carl F. H. Henry (New York: Channel Press, 1964), p. 159.

As we look at the Perfect Man, Jesus, we see and can in greater degree understand God. "The Word became flesh and lived for a while among us."¹²¹

It has already been stated in the Introduction, that this paper is not concerned with theories and controversies in the history of theology; rather it is concerned with what the Apostles and other New Testament writers thought and had to say about man. Such a stance may seem naive. It is not that there has been no acquaintance with such issues as whether man is a dichotomy or a trichotomy, how soul differs from spirit, and the question of pre-existence of the soul, the creation of the soul, and Traducianism. There is also awareness of arguments concerning the image of God in man¹²² and man made in the image of God¹²³ and possible differences between the image and the likeness. Along with these ideas from anthropology there is also awareness of the history of Christology and Christ's two natures and one person.

Keeping all of these in mind we hope just to observe what Scripture has to say about Jesus and, by this, conclude something about His humanity. The New Testament treats Jesus as man, not super-man. From this we conclude, and shall point out later (under the heading of Fallen Man) that Jesus was a reliable reflection of our first parent, Adam. Against Him we can measure ourselves.

What is this Perfect Man like? We must see Jesus, made a little lower than the angels, just like us.

¹²¹John 1:14

¹²²H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1962), II, p. 29.

¹²³Wynkoop, op. cit., p. 111.

It is not to angels that he has subjected the world to come, about which we are speaking. But there is a place where someone has testified:

"What is man that you are concerned about him, or the son of man that you should care for him?
You made him a little lower than the angels;
you crowned him with glory and honor
and put everything under his feet."¹²⁴

In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the Pioneer of their salvation perfect through suffering. Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says,

"I will declare your name to my brothers; in the presence of the congregation I will sing your praises."¹²⁵

And again, "I will put my trust in him."¹²⁶

And again he says,

"Here am I, and the children God has given me."¹²⁷

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.¹²⁸

It will be noted that the incarnate Jesus was:

¹²⁴Psalm 8:4-6. ¹²⁵Psalm 22:22. ¹²⁶Isa. 8:17.

¹²⁷Isa. 8:18. ¹²⁸Heb. 2:5-18.

1. Someone God cared about (v. 6)
2. Made lower than the angels (v. 7)
3. Crowned with glory and honor (v. 7)
4. Supreme--everything was put under Him (v. 8)
5. Voluntary in suffering death (by choice, not because of sin, vs. 9, 14)
6. Holy, and able to make men holy who were otherwise unholy (v. 11)
7. Made of flesh and blood (v. 14)
8. A perfect pattern, though made like his brothers in every way (v. 17a)
9. A perfect sacrifice for sin (hence, perfect man) (v. 17)
10. The thoroughly tested helper of the tempted (v. 18)

So, with this total of details in mind, let us "fix our thoughts on Jesus."¹²⁹

His childhood. Jesus, like all other children, needed to be clothed and kept warm, for it was under this sort of care that the shepherds found Him.¹³⁰ It could be concluded that if His mother failed to feed Him in time, He would let her know unmistakably that He was hungry. Born into a Jewish culture, He was circumcised, presented to God at the Temple in Jerusalem, and the customary offering provided.¹³¹ The parents carried out all that was required by God's Law.¹³² He needed to be protected by His parents.¹³³ Luke states (2:40) that "the child grew and became strong;" growth bespeaks human finiteness. He also was filled with wisdom which He displayed as a response to the social and cultural environment in which He found Himself.

The grace of God was upon Him. In the course of growing up He was aware of God. It would seem that this Child was not out of tune with His origin, even though it was a sinful, albeit religious, society amid which He was being reared. His daily human experiences exposed

¹²⁹Heb. 3:1. ¹³⁰Luke 2:12. ¹³¹Luke 2:21-24.

¹³²Luke 2:39. ¹³³Matt. 2:13.

Him to various customs of His people: "Every year his parents (*γονεῖς*) went to Jerusalem for the Feast of the Passover."¹³⁴

His youth. By His twelfth year He had communicated with His Heavenly Father enough to be quite aware that He had a mission to fulfill.¹³⁵ His childhood training at the hands of devout parents had no doubt accustomed Him at an early age to pray and to hear from God. This close communion with God and His deep interest in the spiritual made it inevitable that everyone who heard Him among the teachers in the Temple would be amazed at His understanding and answers.

His manhood. In the next eighteen years the Scriptures tell us that Jesus grew in wisdom and stature, and as a social and spiritual being.¹³⁶ From Luke's references, few though they are, the progress from child to youth to man was that of an essentially normal person: reflecting the society in which He matured with the exception of this acute awareness of His dependence upon God. Such dependence stood in contrast to the prevalent independence and self-centeredness about Him. It could be said that this reliance on the Father ran parallel to a clear awareness of Himself as a man among men.¹³⁷ It was combined with a willingness to submit to properly constituted earthly authority: Luke noted His at-home course (2:51) where Joseph and Mary were concerned--He "was obedient to them."

His ministry and mission. Jesus listened for guidance from His Heavenly Father and did those things that were pleasing to Him. Such

¹³⁴Luke 2:41. ¹³⁵Luke 2:49. ¹³⁶Luke 2:51.

¹³⁷Luke 2:40, 49, 51.

submission to God's will is seen in John 6:38: "For I have come down from heaven not to do my will but to do the will of him who sent me."

Henry Bickersteth commented that

. . . AS MAN, working his miracles not by virtue of his Divinity ever inherent in him, but by virtue of a perfect faith in the power of the Father; that faith which with us is intermittent and often overborne, being with him constant without defect, and victorious without defeat; how otherwise could he reveal the secret and entire dependence of his soul on God, than in language such as this,--"I can of mine own self do nothing; the Father that dwelleth in me, he doeth the works"?¹³⁸

It would seem from this analysis that Jesus as man did not do the miracles, but that God the Father did them through the perfect faith that the Son had in His Father. His faith was unhampered by the selfishness or self-centeredness of the fallen and separated race of Adam. Cannot we argue that Jesus, as human, having laid aside His glory, had to perform His miracles by faith alone, the work being done by His Father? It makes Jesus no different from us, his brothers, who, if miracles are to be done, must perform them by faith, no special power being inherent in us, the work being all of God.

What Bickersteth suggests¹³⁹--that Jesus had a mission--warrants our notice. This mission was already apparent to Him at the age of twelve, in the Temple; but He waited until He was thirty to proclaim it.¹⁴⁰ It was not until He was thirty-three that He finished it. But throughout life, His purpose was ever in view and He was committed to perfect fulfilment, even to death. This commitment was moral, as all

¹³⁸Edward Henry Bickersteth, The Trinity (Grand Rapids: Kregel Publications, 1959), p. 97.

¹³⁹Ibid., p. 97. ¹⁴⁰John 4:38.

of life is. It involved Self-giving, love, fellowship, separation, suffering, and loneliness. But with pain there was pleasure. What a Man!

Jesus was limited in knowledge, for He said: "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father."¹⁴¹ Nor was Jesus a super-man, as some would suggest. The picture in Hebrews is of One Who "suffered when he was tempted"¹⁴² and Who "has been tempted in every way, just as we are."¹⁴³

His temptation. Dr. Wynkoop has suggested that Jesus taught in respect to two basic categories of human nature:

. . . First, 'those which reveal man ideally, or essentially, that is, according to a divine purpose; and secondly, those revealing man actually or experimentally, that is, as Jesus found him.'¹⁴⁴

We see Jesus as man should be, ideally, "according to a divine purpose." It was this ideal that He passed on, making it possible for Paul to say --with Jesus-- "it is finished; I have kept the faith."

There were three areas of man's life that came under test in Christ's temptations as recorded by the Synoptic writers.¹⁴⁵ First, in stature, in bodily appetites--He was hungry; second, in wisdom, His faith and rational choice in the face of the bid to cast Himself presumptuously down from the Temple heights; third, in favor with God and man, as a spiritual being capable of worship and communion with God. It was also in these three areas that our first parents were tempted and failed; but our Great High Priest, the one like Melchizedek, was

¹⁴¹Mark 13:32. ¹⁴²Heb. 2:18. ¹⁴³Heb. 4:15.

¹⁴⁴Wynkoop, op. cit., quoting G. Campbell Morgan, p. 126.

¹⁴⁵Matt. 4:1-11; Mark 1:9-12; Luke 4:1-12.

tempted but resisted, and triumphed.

From the foregoing Scriptures and the voices of the four Gospel writers, especially the Synoptics, we are furnished that which presented Jesus as human in all three ways: stature, wisdom, and spirit--or physically, mentally, and spiritually. These areas will be touched on in greater detail presently as comparisons are drawn between Fallen Man and Redeemed Man in respect to these.

In any extended treatment of the physical and emotional aspects of Jesus' humanity one approaches certain aspects in the knowledge that "off-limits" signs have been erected--some topics are taboo. One of these is sex. This writer is convinced that Jesus was as normal a man as Adam was when he was created in Eden.

When God commanded Adam to be fruitful, and multiply, God had given him all the needed physical requisites to enable obedience. Jesus was not constitutionally different, for He was tempted in all points as we are, yet without sin. Without question, Jesus was acutely aware of the misuse of all the various bodily appetites of the human frame, but in His life was no such misuse for He was aware of His central mission:

. . . to all who received him, to those who believed in his name, he gave the right to become children of God--children born not of natural descent, nor of human decision nor of a husband's will, but born of God.¹⁴⁶

God said about Adam, that it was not good for man--a social being--to live alone, so He made woman. Adam had close fellowship with his Heavenly Father as truly as Jesus had, yet it was in behalf of Adam that the aloneness was deemed "not good." It must be remembered, that

¹⁴⁶John 1:12-13.

Adam and Eve were at first the only persons on earth; Jesus came into an established, if sinful, order. Jesus, pure and holy, was confronted by many things in a sinful society that were no part of Eden. For example, the rebuking of sinful religious leaders would not have been necessary in a holy society. Jesus was not alone, as Adam had been in the beginning, nor did He need marital experience. He had come to produce children, but His offspring were to be the kind who are born of the Spirit¹⁴⁷--children of God. It can be assumed, from all that has been said about Christ, that He had all of the human appetites possessed by Adam, by the people of His day, and by those of our time.

Jesus needed food, rest, sleep, air; His body needed clothing to be kept warm; He felt pain, and would have experienced suffering if He had failed to care for His body properly. It is possible that in learning to walk, He may have stubbed His toe, or at His carpenter's trade, He may have hit the wrong nail, like anyone else. He had capacity for all the other feelings that men of reason experience when misjudged, evil spoken of, or slighted. The universal mental, emotional, and psychosomatic drives and desires were present in Him. He had moral choices to make in relation to such drives. "Make these stones bread:" Yes--or No--which? Will, Reason, Decisions. Yes, Man--all man! What a fantastic Man! Why did He make the decisions in the way He did? He was a spiritual Being; He Himself said that man must worship God in spirit and in truth. As spiritual, He had purposed to do the will of God. This too can be the purpose of all of Adam's race; but that will has been twisted into self-will, self-centeredness, selfishness. Jesus

¹⁴⁷John 3:6-7.

had fellowship, perfect fellowship, with His Heavenly Father, and total trust, and so reacted accordingly.

We see Jesus as a physical, mental, and spiritual Person, all human.

Fallen Man
(The Race of the First Adam)

The great Apostle Paul, writing to the Roman Church, gave us a picture of our first parents' descent into worldliness¹⁴⁸ because they "glorified him not as God" (v. 21) and "served created things" (v. 25). Their personal, individual descent is declared to have been passed on to all of their children.¹⁴⁹

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned . . . Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.¹⁵⁰ [*Italics mine.*]

It seems that this portion of Scripture is quite clear in its expression of racial sin. How the sin of one is passed on to all of the race is not told us; all we have are theories. It is the desire of this paper to stay away from theories, but not because of unawareness of such theories. Wiley speaks of "modes of transmission" including 1) Realistic Mode, 2) Representative Mode, and 3) Genetic Mode, inherited depravity.¹⁵¹ Yet all of these are called "theories."

Dr. Wynkoop expressed her view, as well as showing the results of other views, when she said:

¹⁴⁸Rom. 1:18-32. ¹⁴⁹Rom. 5:12-20. ¹⁵⁰Rom. 5:12-14.

¹⁵¹Wiley, op. cit., p. 109.

This seems to be the sense in which Paul conceives all men to be in Adam. The substantial, biological structure of the race has often been made the ground for a materialistic theory of sin and its transmission on the basis of Paul's comments in Romans 5. A deeper analysis of this passage will show the inadmissibility of such an interpretation. Whatever Paul meant, the direct contrast by analogy between being in Adam and being in Christ puts both in a spiritual, not substance, framework of thought. . . .¹⁵²

If all we have are "theories," then let us theorize for a bit and add one more--if it can be called a theory (for much of it is explicitly stated in the New Testament). The question could be asked, if God had not commissioned man and woman to multiply and/or had not made it possible to multiply, how would God have redeemed man? Of course, we know that man did reproduce, and eventually Jesus came into the world by way of birth (in general, like all other men in history, but in one particular different, in that His was by virgin birth).

It would seem from this, that Adam's redemption depended upon reproduction: God could not redeem Adam without the shedding of blood; the blood of bulls and goats was never enough; and if human blood was to be spilled in substitution for Adam, there would have to be reproduction. But it must be kept in mind that this reproduction would fail to become an avenue to redemption if it produced only sinful persons like Adam--for "in this way death came to all men, because all sinned."¹⁵³ This would be true for the Federal Head, or genetic, view.

It is this analogy that Paul uses to link all men with Adam (anthropos). As head of the race he represents all men, and what he did can be said to be what all men do. In Adam, men are born into a race which "alienated from the life of God." The centering of devotion is not on God but, in pride, on self and the things of "the world." Everything that "in

¹⁵²Wynkoop, op. cit., p. 160. ¹⁵³Rom. 5:12.

Adam" stands for is the "old man," the false and destructive orientation of the self outside of Christ. This is the "kingdom of the world," the reign of sin and death, the locus and dominion of sin. This situation defines sin. It is not a mere "principle" but an existential fact in the experience of the race and in each man in the race . . .¹⁵⁴

Picture for a moment, Adam standing with his wife, a lone pair. Years have passed, and there have been no children. Old age is coming on; soon they will die, going out into eternity separated from God, with no hope. But remember, God said that His Son was the Lamb slain from before creation. Christ had to come; but how, if there were no reproduction? God would have had to create Christ in the same manner as He created Adam in the beginning, and God would have been, again, that "Breath of Life." There they would be: the first Adam, and the Last Adam. Reminiscent of Abraham and Isaac, the altar could have been built, the wood put on the altar, and sacrifice made of the only begotten, eternal Son of God--Son of God also by creation. The eternal act of sin would have had an eternal but human substitutionary sacrifice. This sacrificial Lamb, as to His humanity, would have been no different from the humanity of Adam.

God did not choose to manage the case thus. He chose rather to save a race of people who were sinful and separated from God. God did not say--"Zap"--and there was Jesus, full-grown, without biological father and mother, lacking roots in the past or present. No! God chose rather to bring Christ into a sinful society, feeling, hurting, knowing all that His fellows were going through, because His redeemed sons would have to live in the same sinful setting and come off as victori-

¹⁵⁴Wynkoop, op. cit., p. 161.

ous as He was. His plan was not to "Zap" out of this life all who accepted Him, or there would be no others to help in the new reproduction process (evangelism).

So what is here presented as a theory--if it can be called that--is the proposition that Jesus was that new creation in the womb of Mary. In this way no racial sin was transmitted on to Jesus. By racial sin we are not detailing a mode of transmission, but just reiterating the principle implied by Romans 5:12: "sin entered the world through one man . . . all sinned." By whatever name called, sin is an ever-present and everywhere-prevalent fact. And the penalty, death, pronounced upon Adam's sin is likewise as universal as the offense. This death--physical, mental, and spiritual--is the result of a break in fellowship with God, and the consequence of Adam's disobedience. A race has been alienated from God, born doomed throughout eternity except as the relationship to God is restored. This last is not just a theory, for Scripture explicitly declares:

. . . Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all that those who live should no longer live for themselves, but for him who died for them and was raised again.

So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.¹⁵⁵

¹⁵⁵II Cor. 5:14-21.

Surely there is no question that as a result of Adam's sin, death has passed on to affect all of Adam's race. This writer maintains that if Christ's human nature came from Adam, then whatever the mode of transmission, death would unavoidably have passed on to Jesus. The New Theory is, that God created a new human, just as human as Adam, hence Jesus was of the human race, but not of Adam's. All of Adam's race died; so in Christ, the perfect human sacrifice, shall all be made alive. Accordingly, this writer believes that original sin is racial. This racial sin is that all of the race of Adam is "alienated from the life of God." This alienation can be cured only through Jesus Christ. Complete, restored fellowship--which is very personal and reaches to the very heart of man--can be obtained in this life by those of Adam's race.

What is the mark of the Fall? Death is that mark.

Let us now look at some of the myths concerning the unfallen Adam that mark contemporary theology with assumptions that do injustice to the plan of full salvation.

Myths

This paper noted earlier that very little is known about Adam before the Fall. Little should therefore be said, else we only add to the store of fanciful myths. Yet much has been said down through history about Adam that tended to depict him as a kind of super-man--not just physically, but also mentally and physically. It would seem at times that the first man was considered almost infinite rather than finite. Here begin many of the problems which lead to misunderstanding of carnality. The Fall has delivered a major blow to man and all of the

created order¹⁵⁶ but man's imagination has tended to emphasize the less important aspects of the result. For example, Luther suggested that:

. . . When the leprosy of sin was still absent, "both his inner and outer sensations were all of the purest kind. His intellect was the clearest, his memory was the best, and his will was the most straightforward--all in the most beautiful tranquillity of mind, without any fear of death and without any anxiety. To these inner qualities came also those most beautiful and superb qualities of body and of all the limbs, qualities in which he surpassed all the remaining living creatures." In other words, Luther held that Adam's eyes were sharper and clearer than those of the lynx and eagle, and that he was stronger than the lion or the bear which he handled and commanded like a trained dog.¹⁵⁷

No challenge is flung at the claim for Adam of a clear intellect or splendid memory or a tranquil mind. But adding to these items such embellishments as "eyes like the eagle and strength of the lion" shows what can be done when Adam's original state is expanded upon.

John Calvin, commenting on the Fall of man, saw the need for man to perceive himself as he originally was:

. . . "we cannot have a clear and complete knowledge of God unless it is accompanied by a corresponding knowledge of ourselves" . . . But the converse is also true: "Again, it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself" . . . However, such true knowledge of self is not possible today unless we "know what we were like when we were first created and what our condition became after the fall of Adam" . . .¹⁵⁸

In considering the literature treating original man it would seem that many of the Wesleyan-Arminian writers have had some of the Reformed concepts of original man in mind when they seem to draw no distinctions between Adam, finite and immortal before the Fall, and Adam, still finite but now mortal after the Fall. Failure so to do then

¹⁵⁶Rom. 8:19-23. ¹⁵⁷Klooster, op. cit., p. 158.

¹⁵⁸Ibid., p. 159.

clouds their definition of infirmities as separate from "sin properly so-called" and "sin improperly so-called." The problem has persisted, for many Wesleyan authors seem to classify all infirmities into a single category: those weaknesses "which are consequent on the ignorance and weakness of fallen man."¹⁵⁹ Men such as John Wesley, Daniel Steele, H. Orton Wiley, Roy S. Nicholson, A. J. Wood and others, fail to make a distinction between the infirmness that comes from being finite, and the infirmness that results from man's having become mortal. No doubt the failure to view Jesus as a Perfect Man like Adam, results in the conception of a Jesus Who feels our infirmness with a fallen human nature received from the substance of Mary. This concept ultimately leads to a Jesus needing the atonement.

J. A. Wood, speaks of Adamic perfection as being "free from the broken powers and infirmities of fallen human nature."¹⁶⁰ Were any of the infirmities of the fallen Adam untainted by the Fall? Were any of Jesus' infirmities those of fallen humanity? Surely any created being is finite, limited; if limited, then also infirm. Daniel Steele included sleeping in church as an infirmity needing the atonement--along with wandering thoughts, poor judgment, forgetting a promise, and others.¹⁶¹ Did Adam sleep? Did Jesus sleep? Is this not innocently human, a part of man as he was created, or did he only begin sleeping after the Fall?

¹⁵⁹W. T. Purkiser, Exploring Our Christian Faith (Kansas City, Missouri: Beacon Hill Press, 1960), (quoting H. Orton Wiley), p. 377.

¹⁶⁰J. A. Wood, Perfect Love (Kansas City, Missouri: Beacon Hill Press, 1954), p. 25.

¹⁶¹Daniel Steele, Milestone Papers (Minneapolis: Bethany Fellowshipship, 1878), pp. 37-38.

Did Adam have all knowledge before the Fall, or was it limited? We know that answer: of course not; only God is omniscient--even the endowments of the Devil fall short of all-knowingness. If there is lack of knowledge, unless one has all the facts, there will at times be failure in judgment. Is this caused by sin? God forbid! That is being just human. Such argumentation could be continued at length.

Failure to see Jesus as perfect humanity makes it hard to distinguish between finiteness and mortality. Before Adam sinned, before death became part of earthly experience, even then Adam was finite--a quality characterizing also the angels. But after sin entered, what was finite became also mortal (subject to death). Even in that day of future glory in which Paul envisioned the mortal putting on immortality¹⁶² man will still be finite, limited. When Jesus laid aside His glory He, as man, was finite and needed to grow, physically; learn, mentally; and have fellowship with His Father, spiritually.

Marks

The distinctive mark of sin on man is death.

The key to the difference between the human and the carnal is found in man's relationships, for it is respecting man's relationships that Jesus founded the two great commandments.¹⁶³ Sin can be seen as one shows relationships between Pure Man (Adam, before the Fall, and Jesus) and Fallen Man.

Dr. Wynkoop, in her fine book A Theology of Love, establishes that love is central to any relationship. Her position¹⁶⁴ need not be

¹⁶²I Cor. 15:53. ¹⁶³Matt. 22:36-40. ¹⁶⁴See her Chapter 1.

repeated here, but it should be noted that the stress at this point is on the self-love, sin, that brought death to every child of Adam's race. The need of the whole lost race is rescue from the unnaturalness of death; the need is for atonement, and that continuously.

Men find themselves locked by their own love into an orbit about a center. Sin is love locked into a false center, the self. The falseness is always multi-faceted, excentric, destructive. Sin is the distortion of love. It is a substitute for the real, resembling it superficially. But sin cannot deliver the real. It cannot create. It destroys the good it seeks. Sin says, "Look at the freedom I offer, with none of the restraint and labor and conformity God demands. Discard God's stultifying, restrictive rules. Begin to enjoy the fruit without tediously cultivating the vine. Have love, cheaply, freely." But no one can continue to love the false and remain whole. Sin carries the seed of its own destruction.¹⁶⁵

The death of Jesus was not normal; He did not die as other men have died. He laid down His life; no one took it from Him.¹⁶⁶ From this it could be inferred that Jesus was finite, but not mortal.

The death, or separation, of Adam and his race is a negative concept. Positive ground is a dynamic personality created in God's image. There is an answer to Paul's question, "Who will rescue me from this body of death?"¹⁶⁷ This death is not like smallpox, which can be driven from the face of the earth by the vaccination of every person. It is a relationship which is personal, individual; thus, it cannot be terminated genetically--or transmitted genetically, either. This death-from-sin is part of the total person, body, mind and spirit. (By this it is not intended to divide man, like the Greeks did.)

The basic difference that is seen between Pure Man and Fallen

¹⁶⁵Wynkoop, op. cit., p. 158.

¹⁶⁶John 10:14-18.

¹⁶⁷Rom. 7:24.

Man (as this paper uses these labels) is that of mortality. Fallen Man is mortal, and this mortality extends into all areas of his life. Man is time-oriented, earth-oriented, and self-centered. By himself, he is totally lost, hopelessly doomed, and living in fear. It is this death that brings into this life's course every act of sin. It is impossible for Fallen Man to do anything good. Here his infirmness takes on the need for the atonement because his infirmities are tainted with the fall of the race and its death penalty.¹⁶⁸

It is true that all infirmness which has been caused by the death process in man--sin, or should it be termed "the decay process"? --whatever has resulted because of the separation from the Source of Life--needs the atonement. Putting too much blame on the Fall: so much as either to bring under condemnation innocent processes, or to depersonalize and give excuse for sin, is doing an injustice to Christ and His redemptive work.

We see Jesus manifesting some of the same infirmities that we know and experience; but the infirmities that He felt were not the "sad result of sin," but could be said to be natural. Yet Jesus had to make moral choices in consequence of the presence of such infirmness.

All of life is moral. To depersonalize any area would take away man's responsibility for maintaining in God-pleasing manner his life's relationships as an accountable being.

Redeemed Man

Carnality has been defined (on pages 51, 54) as "death," and "separation from God," along with such disintegrative process as has been a resultant from such separation. It would seem that, with this spelled out, our mission for this paper would have been accomplished. But to stop here would be to fail to achieve what was set as a practical goal. What about John Doe Christian who claims to have been made pure from sin and alive to God, no longer separated but instead, in a perfect relationship with God? This is where the real problem lies. What is the difference between John Doe, Christian-and-human, and John Doe, Sinner-and-human? Is the first John Doe now Pure Man, like Jesus and unfallen Adam? Put another way, how redeemed are the Redeemed?

It is at this point that we must introduce this good Biblical word redemption. As this final section of this investigation is begun, the last of the presuppositions mentioned on page 14 should be reiterated: "the Fall of man, with a full and complete redemption, is assumed." Just what is meant by "a full and complete redemption"? (It must be kept in mind that for any assumption to be New Testament--no more, nor any less--the truth it embodies should be stated explicitly, or be clearly implied, by the New Testament.)

A definition of redemption is in order. The New Testament (KJV) uses this word twenty-two times¹⁶⁸ in one form or another. Out of this total, in seven instances the rendering was from a form of the Greek word *ἐξαγοράγω*¹⁶⁹ and in the other fifteen cases the trans-

¹⁶⁸Robert Young, Analytical Concordance to the Bible (New York: I. K. Funk & Company, 1883), pp. 799-800.

¹⁶⁹Analytical Greek Lexicon (New York: Harper & Bros.), p. 142.

lation was from some form of the word $\lambda\acute{o}\omega$ ¹⁷⁰. Both of these words carry the concept of to loose or set free, by paying a price for whatever has been enslaved. It is with this thought in mind that we look at Redeemed Man.

Complete redemption then assumes that Fallen Man is enslaved by sin, or as it was otherwise defined, by an evil self-love which separates from God. This "death," "sin" or "self-love" is present in the whole race--all sinned, all died. To be redeemed, then, would be to be set free from this enslavement by self-love.

It is further assumed that this enslavement of the race by self-love has left its mark of destruction on the race¹⁷¹--scars which Jesus had to cope with, not within Himself, but in His interaction with the sin-marred society in which He lived. Redeemed Man wages a war on two fronts--Christ, on only one--for Redeemed Man is set down amid a society gone astray, himself the while bearing in his own total personality the scars of sin: he is both a part of sinful society as well as a member of Adam's race.

It should also be kept in mind that areas that were weaknesses in unfallen Adam, and in Christ because of finiteness, should not be considered carnal, or anti-spiritual. It is true that even our natural humanness has been ravaged by sin, and there is no way to know to what extent, but none of those respects mentioned as human in Jesus (pages 41-47) should bring condemnation to the Christian. To the degree that the Fall has blighted man subconsciously, making him susceptible to the decay progress, in matching degree the blood of Christ will redeem in

¹⁷⁰Harper Greek Lexicon, p. 255.

¹⁷¹Rom. 1:18-32.

its order or time. What is important is not whether this or that in our human make-up has resulted from the Fall, but is instead: what do I do with what I have? It is at this point that all of life takes on a moral perspective.

Let us turn now to Scriptures which describe the redemption process:

. . . giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.¹⁷²

Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation--if you continue in your faith, established and firm, not moved from the hope held out in the gospel.¹⁷³

Paul has here mentioned man's alienation, and the reconciliation which presents man holy in God's sight. How does this take place? The Gospel of John is a good place to begin.

Much was said earlier about the separation of Adam's race from God, in consequence of which all are dead. John wrote,

. . . to all who received him, to those who believed in his name, he gave the right to become children of God--children born not of natural descent, nor of human decision or a husband's will, but born of God.¹⁷⁴

This thought was introduced to Nicodemus in Christ's shocking demand, "you must be born again"¹⁷⁵ or, from above (*ἀνωθεν*). It is here that we see introduced a process of re-birth.

¹⁷²Col. 1:12-14. ¹⁷³Col. 1:21-23a. ¹⁷⁴John 1:12-13.

¹⁷⁵John 3:7.

It seems to this writer that much of the theology of those who wrote the New Testament is centered in paired themes: death and life, fleshly birth and spiritual birth, children of the Devil and children of God, the Kingdom of Satan and the Kingdom of God, and also Old Israel and the New Israel.

It was Abraham's relationship to God that introduced the world to a promise of a Redeemed People of God, a theme on which the New Testament expands further. In fact, it is by the illumination available from the New Testament that the story is brought to life.

There is need to keep in mind what was alleged on page 50: Jesus had come to produce a new race, through faith rather than flesh. It was this that Jesus had in mind when He said, "Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again'."¹⁷⁶

Just a few of the many Scriptures which bear on this subject will be used for the purpose of illustration. A more extensive list of pertinent passages is presented as Appendix B.

John used the theme of birth and sonship very effectively in his first letter, providing many tests for discovering who is, and who is not, a child of God, But it was the Apostle Paul who gave us some of the most pointed arguments for a change from the old to the new, a notable sample of his use of flesh to describe the Old Man (Adam) being chapter 8 of Romans. As we proceed to analyze this passage, the definitions earlier given should be kept clearly in mind:

¹⁷⁶John 3:6-7.

- 1) Carnal -- death, or anti-spiritual; seen as self-love
- 2) Nature -- native condition, or inherent tendencies directing conduct in both Pure Man and Fallen Man
- 3) Human -- that which belongs to man.

Let us trace the resultant message when Romans 8:1-17 is read, with these concepts applied. (The format will be, for this: the NIV text quoted, followed by the writer's interpolations in parentheses.)

1 Therefore, there is now no condemnation for those who are in Christ Jesus,

(sons of God, v. 14)

2 because through Christ Jesus the law of the Spirit of life

(new birth, born of the Spirit (John 3:7), a)
(new relationship)

set me free from the law of sin and death.

(old birth of the flesh, the condition of the)
(race of the First Adam or separation from God)

3 For what the law was powerless to do in that it was weakened by our [*σὰρ καὶ*] sinful nature

("sets aside the first" (Heb. 10:9); law--sinful)
(nature, Adamness, self-love)

God did by sending his own Son in the likeness of sinful man to be a sin offering.

(Likeness-- *ὁμοιωμάτε* from the word)
(*ὁμοιος* 177--like, similar, resembling, etc)
(not really of Adam's)

And so he condemned sin in sinful man,

(If *ἁμαρτία* --sin, is disobedience--miss-)
(ing the mark--self-love--then *θάνατος* --)
(death, is the result, separation.)
(used by Paul here, translated sinful nature, is)
(the way Adam's race reacts in self-love.)

177Harper's Greek Lexicon, p. 288.

(Then if Christ condemned disobedience and the)
 (separation of Adam's race, He has by v. 2 set)
 (the race free through the provisions of vs.)
 (14-17.)

4 in order that the righteous requirements of the law might
 be fully met in us, who do not live according to our sinful
 nature but according to the Spirit.

(The old requirements of the Law were good, but)
 (because of self-love they could not be lived up)
 (to. They can now be fulfilled in us who are)
 (born from above. The old separation between)
 (God and Adam's race has been bridged, so that)
 (God now is first.)

5 Those who live according to their sinful nature have
 their minds set on what that nature desires;

("created things" (Rom. 1:25), things of time)

but those who live in accordance with the Spirit have their
 minds set on what the Spirit desires.

(The Creator (Rom. 1:25), who is forever, who is)
 (eternal.)

6 The mind of sinful man [σαρκός] is death [θάνατος],

(The mind of Adamness is separation, self-love.)

but the mind controlled by the Spirit is life and peace,

(The new birth or life brings new responses)
 (which satisfy, because the self is locked in to)
 (a new love, God; and this new self-control be-)
 (gins to put things into the right perspective.)

7 because the sinful mind [τὸ πρὸνυμα τῆς σαρκός]
 is hostile to God.

(The mind of Adam's race is hostile to God, be-)
 (cause it is self-centered, not God-centered.)

It does not submit to God's law, nor can it do so.

(If sin is "love locked into a false center, the)
 (self,"¹⁷⁸ given that the self will not be vio-)

¹⁷⁸Wynkoop, op. cit., p. 155.

(lated by God,¹⁷⁹ it cannot submit to God's law,)
 (no way can it. What is the solution? Not just)
 (a provision for a new relationship by way of)
 (Christ's death--though this is necessary--but a)
 (love manifested to Adam's race which woos one)
 (from the love of self to self's love for God.)

8 Those controlled by their sinful nature cannot please God.

9 You, however, are controlled not by your sinful nature
 Adamness--self-love but by the Spirit, if the Spirit of God
 lives in you.

(If you are born from above, the Spirit has)
 (freed you from the law of Adam's race, self-)
 (love.)

And if anyone does not have the Spirit of Christ, he does not
 belong to Christ.

10 But if Christ is in you, your body is dead because of
 sin, yet your spirit is alive because of righteousness.

(Here Paul did not use *σαρκός*, but *σάρκα*)
 (*νεκρὸν δὲ τὴν ἀσάρκα*. It was)
 (here that Paul separated the self-love--carnal)
 (nature--involving the whole man, and human na-)
 (ture with its finiteness accompanied also by)
 (the results of death on the natural creation.)
 (Man is alive, born again, but still in the body)
 (which is hindered by sin, but not sinful.)

11 And if the Spirit of him who raised Jesus from the dead
 is living in you, he who raised Christ from the dead will also
 give life to your mortal bodies through his Spirit, who lives
 in you.

(Here Paul said that you are alive in Christ,)
 (but your body is still dead even though you are)
 (now in fellowship. The scars of Adam's sin)
 (which blighted even the material world leave)
 (your body mortal, *ὀνητά*, subject to death;)
 (but God is going to give life even to this body)
 (--v. 23, the redemption of our bodies.)

12 Therefore, brothers, we have an obligation--but it is
 not to our sinful nature, [*κατὰ τὸ κατὰ σάρκα*]
 to live according to it.

(Sons of God are not obligated to serve self,)
 (but God.)

¹⁷⁹Wynkoop, op. cit., p. 169.

13 For if you live according to the sinful nature, [σὰρκι] you will die;

(Self-love will cause you to die.)

but if by the Spirit you put to death the misdeeds of the body, [σώματος] you will live.

(Here Paul said that "by the Spirit," or,)
 (through our right relationship with God, we are)
 (to put to death, or discipline, the body. This)
 (presupposes that this can be done because of)
 (our new relationship with God. Before, self-)
 (love predisposed all of the bodily appetites to)
 (sinful gratification; now, they can be used for)
 (life.)

14 Those who are led by the Spirit of God are sons of God.

15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit which makes you sons. And by him we cry, "Abba, Father."

16 The Spirit himself testifies with our spirit that we are God's children.

17 Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Paul dealt with human and natural weaknesses in vs. 18-27, but nowhere does the presence of these imply guilt. In chapter 14 Paul spoke of those who were weak Christians, noting many psychological and social problems which hindered faith; but still in all, it is our relationships which are important. This is emphasized in chapter 13, v. 8: "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law."

From this it can be seen that the person who is a child of God not only has help with respect to the "scars" that resulted from a separation, but also in respect to the self-love that has caused separation from others of Adam's race. It is here that a healing of relationships, both that with God and that with man, brings spiritual health to the sons of God.

These same ideas can be applied to other Scriptures dealing with sonship: Galatians 3:26-29; 4:1-7, 21-31; Hebrews 2:10-18; 12:7-11. It should be noted that a complete redemption insofar as it involves restored fellowship can be had in this life; but the final removal of the marks of death on the body will occur in that day of future glory when "the creation itself will be liberated. . ."¹⁸⁰

In the light of all that has been said about the separation of Adam's race from God by the course of the First Adam, and what has been said about Jesus as Perfect Man--the Last Adam--we can make sense out of Scriptures that refer either to the Old Man or the New Man.

For we know that our old self [*ἀνθρώπος* --man] was crucified with him so that the body of sin might be rendered powerless, [*τὸ σῶμα τῆς ἐμαστίας* --all that "in Adam stands for is the Old Man"¹⁸¹] that we should no longer be slaves to sin [self-love] --because anyone who has died has been freed from sin.¹⁸²

17 So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.

18 They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts.

19 Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.

20 You, however, did not come to know Christ that way.

21 Surely you heard of him and were taught in him in accordance with the truth that is in Jesus.

22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;

(v. 22 should look like this: *to put off*)
(your old self [*παλαιὸν ἀνθρώπον*])
(--Old Man--self-love--carnality) . . .)

¹⁸⁰Rom. 8:21.

¹⁸¹Wynkoop, op. cit., p. 161.

¹⁸²Rom. 6:6-7.

23 to be made new in the attitude of your minds;
 24 and to put on the new self, created to be like God in true righteousness and holiness.

(v. 24 would read: . . . "and to put on the new)
 (self, [καὶ τὸν ἀνθρώπον--new man,)
 (mind of Christ, this new love--self in love)
 (with God] created to be like God in true right-)
 (eousness and holiness [this new man is a new)
 (creation, or, man belonging to Christ's new)
 (race of people: children, not of Adam, but of)
 (God] . . ."))

25 Therefore, each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body.

26 In your anger do not sin: Do not let the sun go down while you are still angry,

27 and do not give the devil a foothold.

28 He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may something to share with those in need.

29 Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

31 Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.

32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.¹⁸³

The foregoing portion of Scripture and those which follow are packed with personal relationships. It is with this that John Doe Christian should be concerned, and not with the fear as to whether or not something has been removed, that fear of the unknown. One is born by faith, through the Spirit, and one is kept by faith.

In the same personal vein Paul told the Colossian church that this life is dynamic and personal, that holy living is a co-operation between man and God. Yet the idea is still abroad, that a "thing" is removed when one is sanctified, that now, under life's stresses, there

¹⁸³Eph. 4:17-32.

will be no need to worry because the carnal mind is gone; the idea also has circulation that we can be very passive, with no responsibility, God having now taken the whole load; if there is some action, or reaction, in evidence that a preacher or a friend describes as wrong, God can be blamed for not doing His job--or morbid introspection begins. God forbid! as Paul would say. What is here described is too often the case of John Doe Christian, member of any number of "holiness" churches. This ought not so to be. Help, Lord; help, Lord!! There is a better way, thank God. It is faith that works with God in a full and deep relationship of love. This love relationship works through these various problems of life.

Let us listen in on Paul's words to the church at Colosse:

1 Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.

2 Set your minds on things above, not on earthly things.

3 For you died, and your life is now hidden with Christ in God.

4 When Christ, who is your life, appears, then you also will appear with him in glory.

5 Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.

6 Because of these, the wrath of God is coming.

7 You used to talk in these ways, in the life you once lived.

8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, filthy language.

9 Do not lie to each other, since you have taken off your old self with its practices

("old self"-- *παλαιὸν ἄνθρωπον*)
(old man)

10 and have put on the new self, which is being renewed in knowledge in the image of its Creator.

("the new self"-- *νέαν* , or new, man)

11 Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all,

and is in all.

12 Therefore, as God's chosen people, holy and dearly beloved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

13 Bear with each other and forgive whatever grievance you may have against one another. Forgive as the Lord forgave you.

14 And over all these virtues put on love, which binds them all together in perfect unity.

15 Let the peace of Christ rule in your hearts since, as members of one body, you were called to peace. And be thankful.

16 Let the word of Christ dwell in you richly as you teach and counsel one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

17 And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.¹⁸⁴

Dr. Wynkoop has influenced this writer to a great extent. It would be best to let her speak to this subject of personal relationships directly, rather than for a paraphrase to be attempted.

It has always been the most profound conviction of Wesleyanism that the Bible speaks to the moral relationships of men and not about sub-rational, nonpersonal areas of the self. Sin is basically self-separation from God, not in measurable distance but in moral unlikeness and spiritual alienation. Holiness is moral to the core--love to God and man. These are qualities of the self in relation to the person of God and of men.

To affirm that holiness and sin are personal relationships, not things which can be counted and weighed, often sounds like a betrayal of holiness doctrine, and actually heresy. When the very words of Scripture that arise out of the most vital and living situations are interpreted in a way that robs them of life, a transvaluation of the gospel becomes both alarming and dangerous. That biblical exegesis should become the victim of this transvaluation is spiritual tragedy.¹⁸⁵

The study, to this point, has proceeded on the conviction that the most fruitful way to interpret Wesleyan, or holiness, theology is by way of affirming the "interface" concerning

¹⁸⁴Col. 3:1-17.

¹⁸⁵Wynkoop, op. cit., pp. 167-168.

which it speaks as a personal relationship between man and God.¹⁸⁶

To lay this into theology helps to make the picture come clear. If God acts toward man apart from his thinking and choice; if salvation is "applied" to man by a supernatural alteration of his mind, body, psyche, "deeper down" than his conscious life, where he cannot be held responsible; if man can expect a "psychological mutation" so that he no longer needs to feel the full force of temptation, then--though God is a personal Being and man is a person--"personal relationship" is a fiction, biblical salvation is a myth.

Personal relationship becomes a reality when two selves--two "I's"--open themselves to each other, respect the moral autonomy of each other, honor the personal integrity of each other, esteem each other as they esteem themselves, share themselves with each other without demanding mindless capitulation from each other, and then respond to each other in the profound awareness of mutual intercommunication. In this encounter which defines fellowship, the integrity of each is maintained and enhanced without the surrender of anything essential to selfhood. The relationship is not marred by loss of self-identity or self-respect, and yet the self-giving is total. Only a strong self can risk the demands of self-giving inherent in true fellowship. Only such a self can know love without shattering itself or the one who stands as the object of love.

God acts toward man in terms of personal relationship. If He did not, if He took advantage of His power and position by bypassing the integrity of man whom He made for love and fellowship, He would destroy man as man. Love does not--cannot--violate the integrity of another. To do so cancels out love. A "love" which forces even "good" things on another destroys that other. When St. John can say, "God is love," he has exhausted human language. He has said something about God which is a commentary on the nature and potential of man and upon the kind of thing that redemption is, and what God is.¹⁸⁷

¹⁸⁶Wynkoop, p. 168.

¹⁸⁷Wynkoop, pp. 169-170.

Chapter 3

C O N C L U S I O N S

In Chapter 1 of this paper the Problem was stated in a question: What is the difference between the carnal nature and the human nature? This Conclusion replies to that question with an affirmation: The difference is in man's placement of love. Pure human nature is revealed in the way that man, with all of God's created resources, reacts when in right relationship to God--when his love to God is right. The carnal nature is revealed in the way man, with all of God's created resources, reacts when out of relationship with God--in love with self.

There was only one difference discovered between Pure Man (Adam before the Fall, and Jesus Christ) and Fallen Man: death. This death --or self-love--reached into all areas of life, bringing decay. This self-love is carnality.

It was discovered that the difference between Fallen Man and Redeemed Man was that of relationship to God. Fallen Man loved self, and Redeemed Man loved God.

There was one similarity between Fallen Man and Redeemed Man: both retained a body which bore scars occasioned by the Fall. This sameness will change. Paul told the Philippians that

. . . we eagerly await a Savior from there [heaven], the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.¹

¹Phil. 3:20-21.

This sameness, though at times and in some ways disturbing, should never bring condemnation if proper relationships are kept between God and oneself, and between other men and oneself. J. Paul Taylor in his book, Holiness the Finished Foundation, put it quite aptly:

We may be ashamed of the unattractive and blundering citizens of the goodly land of Perfect Love that are our most intimate relatives, but they help to keep us humble, whereas sins, that claim kinship with us from long association, stimulate pride in the heart, for they have a genealogy reaching back to Lucifer, the first proud pretender to Godhood.²

With this sameness in mind it must also be remembered that Jesus said that "flesh gives birth to flesh, but the Spirit gives birth to spirit."³ For so long as we have this mortal life we shall reproduce fleshly, mortal offspring. Man, whether Fallen or Redeemed, will beget children with the Adamic nature. This is why sin--self-love or carnality--is racial and not genetic. If it were genetic, the new birth would alter the genes and Pure children would result.

The difference between Jesus Christ and Fallen Man was, that Christ was a new creation. He was therefore not of Adam's race, yet fully human. This made Him a fit sacrifice, whose death for Adam's race would redeem them and bring them into fellowship as newly created sons of God, born not of flesh but of the Spirit.

This new race of men, born of the Spirit, come into this new relationship by faith in Jesus.

No one had a choice when he was born of the flesh; but in this

²J. Paul Taylor, Holiness the Finished Foundation (Winona Lake, Indiana: Light and Life Press, 1963), p. 77.

³John 3:6.

reproductive process by which one is born spiritually, the choice is given to each person. The life that is lived becomes a joint venture between God and man.

Although man is left with the body that he had before he was born of the Spirit--a mortal body subject to death--he will later receive an immortal body, and at that time the redemption process will have come to completion. Even this immortal frame will be finite, but it will be a better body than Adam had before the Fall, better than that Jesus had when He was moving among men: it will be a transformed body. Praise God!

OBSERVATIONS

It should be noted that the concept of racial sin does not include explanation as to how this sin is transmitted, but just that it is passed along--for that is all that Scripture states. For the same reason, the justice of God in allowing all to suffer in consequence of the sin of one is left untreated.

It is observed also that the idea--that Jesus was a new creation--is based on the implications of the New Testament writers' references to Joseph and David's line. Accordingly, all passages throughout the New Testament which ascribed to Jesus Davidic descent were interpreted as meaning Joseph's line. All of the promises have been fulfilled. If there had been even one reference to Mary and David's line, without going outside the New Testament, the story would have been different.

With reference to what took place in the womb of Mary (how Jesus was formed), this is something no one will ever know. As to His

birth, the fact of its being a miracle is not at all in question. It is the issue of how much of Christ's humanity was a miracle that is questioned by history. It has been the opinion of this writer that the substance-of-Mary idea has led to a substance theory of carnality, and that much of the theological gobbledygook is unnecessary.

In the Holiness Movement the use of the terms human nature and carnal nature has become ambiguous and very confusing. To seek to establish the difference between them, as this paper has tried, is to end in failure. "Human" is a category altogether different from "carnal," despite their interrelation. It can be said that Adam was human, Adam's children were and are human, Jesus was human, all of earth's billions now have or have had a human nature. Fallen Man and Redeemed Man are both human: there is no difference in their humanity, and there is nothing wrong with being human. Humanity is what God created.

The carnal nature is the dictating force in how this human relates in love to other selves. It is only here that a difference can be found, and it is demonstrated in the way the humanity that God created is used.

There is a difference between Fallen human nature and Pure human nature, but the difference is not carnality: it is the difference between immortal, finite man and mortal, finite man.

If a difference is to be drawn, it must be in the ability that God has given to man to love. It is here that this human becomes moral or immoral, depending on his priority of loves and the manifestations in his life of those loves.

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A P P E N D I X E S

APPENDIX A

The Genealogy of Jesus.

To what we say on the authenticity of this genealogy in our note on Matt. 1:1, we may here add the following:

1. The Jews positively affirm that most accurate genealogies were kept in Jesus' day.

Says Josephus against Apion, i, 7,

Whosoever desires to become priest must be married to a wife from his own people, and must fetch proof of his lineage from our archives. Wherever any of our race reside the same law is observed; for they all transmit catalogues of their fathers and forefathers, with the names of the witnesses, to Jerusalem. Our high priests keep written family registers, which contain the names of their ancestors for the two thousand years past. . . .

2. The genuineness of the genealogy was not questioned by the Jews in the first Christian ages.

On the contrary, Mary is expressly called the daughter of Heli in the Talmud. And on that passage in the Talmud Raschi thus comments, "Jesus was connected with the blood royal by birth."

.....

Of the different theories of reconciliation between the genealogies of Jesus given respectively by Matthew and by Luke, we may discuss but two:--

1. Matthew gives the line of Joseph; Luke, of Mary.

Mary's name does not indeed appear in Luke's list; but that agrees with the Jewish rule of genealogy, that the female is not reckoned in any genealogical line. Luke's genealogy is really that of Heli; and it is adduced here by Luke to show that Jesus, son of Mary, is in that line, and so in the natural line of David. Joseph rightfully and legally

takes his place in the recorded descent from Heli, because he is his son-in-law. And it is remarkable that the Jews in their Talmud call Mary the daughter of Heli, showing that either that is their own tradition, or that so they originally understood the genealogy as recorded.

2. The theory of Lord Arthur Hervey, lately published in England. . .

This theory in its details solves so many of the facts as not only to remove difficulties, but to furnish a sort of proof of the genuineness of the record.

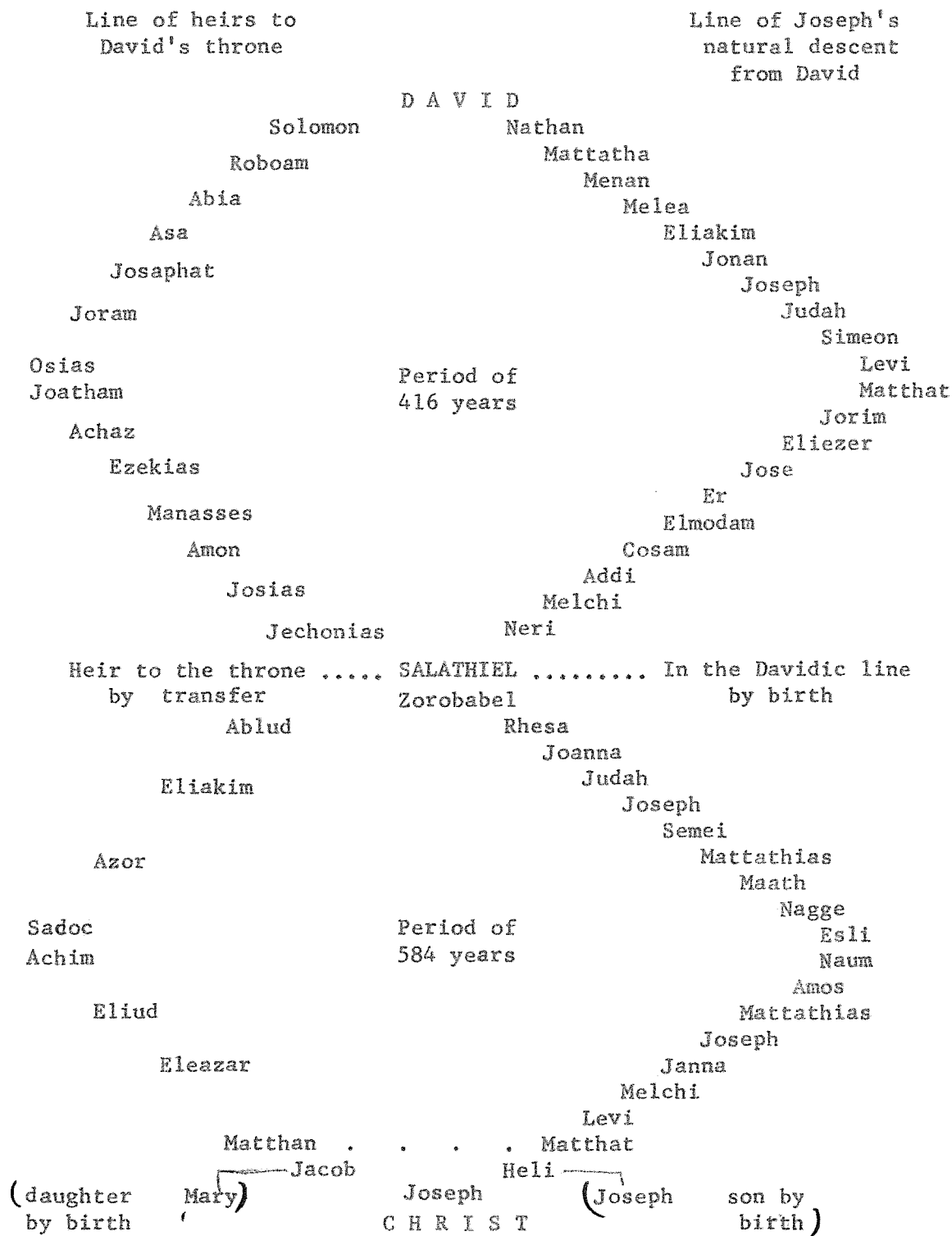
By this theory Matthew gives the genealogy of Joseph (including in fact that of Mary) in the line of royal inheritance; Luke gives that of natural descent. This is made clear by the following table (p. 82).

From David Matthew traces the royal line through Solomon to Jeconias; whereas Luke gives the private line through Nathan to Salathiel. But Jeconias was childless (Jer. 22:30), so that with him the Solomon-ic line ended. Consequently Salathiel, of the Nathanic line, came into the royal heirship. By this transfer Salathiel stands in both: namely, the line of natural descent from David through Nathan, and the line of political succession to the crown. From Zorobabel's son, Abiud, Matthew furnishes a series of heirs; from his other son, Rhesa, Luke gives the natural line of Joseph down to Matthat. Both this Matthat and Matthew's Matthan are the same person. Of this Matthat Jacob and Heli are two sons; the former, being the elder, is crown-heir; the second stands in the private line. Heli's son is Joseph; Jacob, the crown-heir, has only a daughter, Mary. The royal line thus failing of a direct male heir, Joseph marries Mary and is thus transferred to the royal line both by kin and by marriage.

Both these views secure the true Davidic descent of Mary; which is indeed absolutely necessary to the fulfilment of that most explicit divine promise, (2 Sam. 7:12) "I will set up thy seed after thee which shall proceed out of thy bowels." So Peter affirms (Acts 2:30) that God swore to David, "that of the fruit of his loins, according to the flesh, he would raise up Christ." Words like these cannot be fulfilled by any adoptive or marriage paternity.

The text of these pages (79, 80, 81) and the chart which is provided overleaf are taken directly from pages 53-55 of Volume II of D. D. Whedon's Commentary on the Gospels.

Reconciliation of the Genealogies of Matthew and Luke, in application
of Lord Arthur Herve's hypothesis:



APPENDIX B

Additional Scripture citations, referred to by page 60 of the paper:
(listings are from Young's Analytical Concordance, pp. 106, 163, and
915, in the respective groupings which follow)

BORN (4. to beget, bring forth, γεννάω)
born of God

John 1:13 Which were born, not of blood, nor of the
3: 3 Except a man be born again, he cannot
3: 4 can a man be born ... and be born?
3: 5 Except a man be born of water and
3: 6 is born of the flesh ... born of the spirit
3: 7 I said unto thee, Ye must be born again
3: 8 so is every one that is born of the Spirit
1 Jo 2:29 every one that doeth righteousness is born
3: 9 is born of God ... because he is born
4: 7 every one that loveth is born of God, and
5: 1 Whosoever believeth ... is born of God: and
5: 4 whatsoever is born of God overcometh
5:18 whosoever is born of God sinneth not

CHILDREN (14. son, υἱός)
children of God

Matt 5: 9 they shall be called the children
5:45 That ye may be the children of your
9:15 Can the children of the bride chamber
13:38 the good seed are the children of
17:25 of their own children, or of strangers?
17:26 Jesus saith ... Then are the children free
Mark 2:19 Can the children of the bride chamber
Luke 5:34 Can ye make the children of the bride
6:35 ye shall be the children of the Highest
16: 8 children of this world ... wiser than the children
20:36 are the children of God, being the children
Rom. 9:26 there shall they be called the children of
9:27 Though the number of the children of
Gal. 3: 7 the same are the children of Abraham
3:26 For ye are the children of God by faith
Eph. 2: 2 worketh in the children of disobedience
5: 6 the wrath of God upon the children of
Col. 3: 6 cometh on the children of disobedience
1 Th. 5: 5 children of light, and children of day
Heb. 12: 5 which speaketh unto you as unto children

SON (11. descendant, offspring, *υἱός*)
son(s) of God

Rom. 8:14 by the spirit of God, they are the sons of
 8:19 waiteth for the manifestation of the sons
 8:29 (to be) conformed to the image of his Son
 2 Cor. 6:18 ye shall be my sons and daughters, saith
 Gal. 4: 6 And because ye are sons, God hath sent
 4: 6 the spirit of his Son into your hearts, cry
 4: 7 a servant, but a son; and if a son, then an
 Heb. 2:10 in bringing many sons unto glory, to
 3: 6 But Christ as a Son over his own house
 12: 6 and scourgeth every son whom he receiveth
 12: 7 with you as with sons; for what son is he
 12: 8 then are ye bastards, and no sons

APPENDIX C

The comments which are here presented as those of Edward Mott in his book, The Christ of the Eternities, being contained in his Chapter VI, The Virgin Birth of Christ, pages 47-50.

One of the most vital doctrinal questions of the day is that of the Virgin Birth of our Lord and Saviour, Jesus Christ. It has been relentlessly attacked by the critics although it occupies a prominent place in the Scriptures, both in prophecy and in the Gospel record. The prophet Isaiah wrote these remarkable words: "Therefore the Lord himself shall give you a sign; Behold a Virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. 7:14. This prophecy is declared to be fulfilled in the birth of Jesus in Matt. 1:22-23.

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold a Virgin shall be with child and bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us."

That the birth of our Lord of the Virgin Mary was miraculous is declared by the angel of the Lord in his appearance to Joseph when he said. "Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost."

The Virgin Birth is predicated upon the Deity of our Lord. Because He is the eternal Jehovah His Virgin Birth was possible. His Deity is not predicated upon the Virgin Birth, but God thus became man as well as God. The glory of the incarnation passes human comprehension. That God should take unto Himself our nature and become as one of us is a miracle; no human being could conceive such an undertaking. But that it was actually accomplished is a part of the record of Holy

Scripture. This we have already noted. It is found in the epistles as well as in the Gospels. In Heb. 2:14-18 we find such a statement:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted.

That the birth of our Lord of the Virgin Mary was not the beginning of His existence, is evident from the fact which he himself declares, "Before Abraham was, I AM," a clear and emphatic declaration of His eternity. He was eternally the Son of God, "without beginning of days or end of life." He was "the bread of life that came down from heaven" (John 6:31-35) and gave Himself for the life of the world.

From the very dawn of creation He was, as we have seen in preceding chapters, the revealed God, the Jehovah God, but now in the incarnation He becomes as one of us that we might become one with Him.

The Virgin Birth and the Atonement

Undoubtedly if this great fact of Scripture record could be successfully discredited unbelievers would then be able to destroy the foundation doctrine of the Bible--the atonement which was accomplished for us by the Lord Jesus Christ, the God-man, in His incarnate body which was conceived of the Holy Ghost and born of the Virgin Mary. In other words. if there was no Virgin Birth, there was no atonement in any such sense and manner as the Scriptures state. That it was a pre-

pared body, we find in Hebrews 10:5: "Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." This prepared body was a holy, pure one, without the taint of sin and thus perfectly adapted to sacrifice. The angel in his announcement to Mary, Luke 1:35, said: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." This "holy thing" was perfected of God in order that a perfect offering for sin might be made, an impossibility under the old covenant. The Virgin Birth was God's chosen way of bringing salvation to mankind through the offering of the prepared body of our Lord upon the cross, a body perfectly adapted to sacrifice on account of its purity and holiness, qualities inherent in it because it was miraculously brought into existence.

That Jesus was born to die, to give Himself a ransom, He Himself declared:

Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much . . . Now my soul is troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. John 12:24 and 27.

Again in Matt. 20:28 He declares: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." In the Epistle to the Philippians, chapter 2: verses 6-8 we read:

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The prepared body of our Lord was the identical body in which He made an offering for sins forever. This fact might be taken for granted, but it will be well to consider some Biblical statements on this point. In Hebrews the tenth Chapter, following the declaration concerning the prepared body, the statement is made that, "We are sanctified by the offering of the body of Jesus Christ, once for all." That this offering was made on the cross is stated by Peter: "Who himself bare our sins in his own body on the tree." (I Peter 2:24). This body was also the body of His resurrection, in which He came forth from the tomb triumphant. In it He ascended on high and entered into the holy of holies, even heaven itself, there to appear for us with the indisputable proofs of His accomplished atonement. And in this body He will come again when we are all to be "in the likeness of His glorious body."