

Short Study Paper 21

A Brief Statement Concerning *the* Manhood of Jesus Christ In Summary

Hence, the body of Christ *has a character peculiar to itself*. It is a heavenly body, because of its origin and because of its Owner, the Son of Man Who came down from heaven, and though on earth was in heaven still. Hilary in *The Post Nicene Fathers, Series 2, Volume 8* p. 119.

The two Natures of Jesus Christ are united in *His ONE complex Person*. I often wonder if we really understand the different issues of His Manhood and His Deity when we study His two natures from so many different viewpoints. I have concluded that many times I have not made myself clear when presenting the ancient and Biblical truth of Christ in His two-fold Being. With that in mind, I will try to clear up some points about the Manhood of Jesus Christ in this study paper and then present an additional summation on the Deity of Christ in another Short Study Paper.

The Manhood Nature of Christ is Total and Complete

First, Jesus Christ has a total and complete Manhood Nature. He has a manhood body, mind, and spirit. These natural parts of Jesus Christ constitute His rational manhood soul. I understand the soul to be distinct from the spirit. Soul refers to the sum total of the natural being while spirit refers to the spiritual or inner man.

A Complete Manhood in All Parts

Second, Jesus Christ is not lacking in any parts of His manhood. He is totally and completely a man. He has a manhood will and He exercised it many times. Yet, at all times His manhood will was subject to His Father's divine will.

Heb. 2:14 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 had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 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.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(We must not follow Edward Irving and hold that Christ took on fallen and sinful flesh from Mary in order to be made like unto His brethren. The term *made* here is the same as found in Phil. 2, speaking of Christ being fashioned like unto men. REP)

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Heb. 5:4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with *strong crying and tears* unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

These verses clearly set forth that our Lord Jesus Christ was indeed a man. He possessed the entirety of the Manhood nature just as we do except His manhoodity did not contain Adam's fallen nature and He committed no personal sins.

The Forms of Christ's Body

Third, I believe that Jesus Christ, *in the body of His sacred manhood*, has undergone three basic form changes. I am completing a work on *The Forms of Jesus Christ*, from Phil. 2. However, I do not believe that He has ever changed in *His essential Being* as either a man or God. These basic forms are His *heavenly or spiritual body*, the Father generated for Him before all creation. Secondly, is the *Body of His Incarnation or Humiliation*, which Christ, by the empowerment of the Holy Spirit formed in the womb of the Virgin Mary. Thirdly, Christ, at His resurrection, came forth with the same *spiritual body, the body of His glory*, that He had by the Father's direct generation before the worlds began. He was not a spirit, but *indwelt* a spiritual body. The differences between His *pre-incarnation spiritual body* and His *post-incarnation spiritual body* are the marks of His sufferings and wounds He received in the House of His Friends.

The Origins

While our Lord Jesus Christ is a manhood being in all the parts of His essential essence of Manhood, yet His is distinct from His brethren because He is a *generated Son* and they are *created and adopted* sons and daughters. The Brothers and Sisters of Christ, in their Adamic manhood, are created beings out of the dust of the earth. They stood and fell in Adam.

Christ was not in Adam

Our Lord Jesus Christ is *not out of the dust of this earth*, but is *out of heaven*. He is the Second Adam, the Man from Heaven, in His sacred manhoodity. Christ Jesus was never in Adam, and therefore did not die and fall in Adam.

Christ's Kinsman Union with His Brothers and Sisters

The Kinsman Union exists between Christ and His brothers and sisters by *eternal union* not by *Adamic union*. We were in Christ before all creation and stood as the Father's little children and the Father gave us unto Christ. This is our eternal, *supralapsarian* union and standing in Christ. Our redemption by Christ is founded upon our standing in Christ *before the world was*, not our standing in Adam *after the world was*.

The Adamic Union

If anyone believes that the Adamic union is why Christ is our Kinsman Redeemer, he must explain why the reprobates are not in this union since they stood and fell in Adam with the elect. Both the elect and the reprobates stood and fell in Adam, therefore they are both born dead spiritually and in sins and trespasses. All died in Adam. If redemptive union comes from the Adamic union, then the reprobates as well as the elect, have this redemptive union with Christ by their standing in Adam. This would mean that the Adamic union is equal to the Kinsman Redeemer's redemptive union in scope and inclusiveness. This is not so. Redemptive Union is founded upon our eternal union and standing with Christ before the worlds began and not Adamic union after the world began.

The Incarnation

Mary gave earthly *form and likeness* to the heavenly body of Christ Jesus during the incarnation, *but not substance*. His substance came from His Father, not from Mary. He was clear about *His emanation* being out of the Father. The Holy Spirit placed the manhood of Christ into the Womb of the Virgin Mary where she formed Him into the fashion of men, and made Him in the likeness of sinful flesh. However, He had no Adamic or personal sins. Christ was not born dead in sins and trespasses. If He stood and fell in Adam, He would have been born in trespasses and sins just as His brethren are. The De Hann theory is incorrect. The infant makes its own blood as a fetus within its mother's womb. Christ fashioned His blood from the DNA the Heavenly Father gave Him by direct generation.

A Heavenly Man not an Earthly Man

Jesus Christ is not of this earth. He was and is a spiritual man. The first Adam was earthy, while Jesus Christ, the Second Adam, is a quickening, or life-giving Spirit. As the first Adam was earthy, made out of the dust of the earth, and we came forth from him, even so, having born the image of the first Adam, we shall also bear the image to the Second Adam. As the children of the resurrection, we shall bear the image of the Lord Jesus Christ, and become heavenly, with heavenly bodies. Our earthy or natural body shall be sown as a natural body, and be raised as a spiritual body.

The Spiritual Body of Christ

Our Lord Jesus Christ did have a spiritual body before His incarnation. He came forth from Mary's womb with a natural body of flesh and blood. He died on the cross, was buried, and then came forth from the tomb on the third day with a spiritual body, without blood. He received this same spiritual body from His Father before the worlds were created. For a moment, Peter, James, and John saw it on the Mt. of Transfiguration. One of the great mysteries of the Mt. was that Christ alone stood forth in the glory of His Spiritual body, but Moses and Elijah

did not have this same glory. They beheld the glory of Christ in His spiritual body because *it was and is* a generated body not a created body.

The Manhood Substance of Christ

When we speak of the manhood substance of Christ, we do not deny that He was in form and fashion like all other men, nor do we deny that He was in the likeness of sinful flesh, but without sin. We do mean that His substance is heavenly and spiritual, not earthly and carnal. We do not believe that He received His substance out of **FALLEN MANHOOD IN ANY WAY**, but out of His Father by direct, generation, not out of Mary by the incarnation. Mary gave form and likeness to Christ, but the Father gave Him *substance*.

Early Historical Concepts

Before the beginning of Mariology, many of the early Christian writers spoke of as I have presented above. I have found several ancient writers, before Mariology, among the dissenters and the imperialists, who maintained that Christ received His substance from God the Father, and not out of Mary. These men were both among those called heretics and those called orthodox. The Valentinians are among those called heretic while Justin and Hilary are among those called Orthodox. See my forthcoming work, *Re-Thinking the Heretics, almost finished*.

The Valentinians taught that Christ passed through Mary

The Valentinians, again, maintained that the dispensational Jesus was the same who passed through Mary, upon whom that Savior from the more exalted [region] descended, (Page 878, vol. 11 *Ante Nicene Fathers*.)

Theodoret, the historian, identifies the so-called heretics, taken from *The Nicene and Post Nicene Fathers*, v. 3:

(p. 51)

“It is worth while,” he writes in it, “to exhibit what we hold concerning the Incarnation, for (p. 52) this exposition proclaims more clearly the providence of the God of all. In his forged fables Valentinus maintained a distinction between the only-begotten and the Word, (*So do the Scriptures, as the Only Begotten is the Man, not His Divine Nature, The eternal Word, REP*) and further between the Christ within the pleroma and Jesus, and also the Christ who is without. He said that Jesus became man, by putting on the Christ that is without, and assuming a body of the substance of the soul; and that He made a passage only through the Virgin, having assumed nothing of the nature of man (*from her-REP*).

The translator of Hilary, said about Hilary’s views of the Incarnation:

According to this physiology (*Hilary REP*), the father is the author of the child’s body, the maternal function being altogether subsidiary. It would seem that the mother does nothing more than protect the embryo, so giving it the opportunity of growth, and finally brings the child to birth. And each manhood soul is separately created, like the universe, out of nothing. Only the body is engendered; the soul, wherein the likeness of man to God consists, has a nobler origin, being the immediate creation of God. Hilary does not hold, or at least does not attach importance to, the tripartite division of man; for the purposes of his philosophy we consist of soul and body. We may now proceed to consider his theory of the Incarnation.

(p. 114)

This is based upon the Pauline conception of the first and second Adam. Each of these was created, and the two acts of creation exactly correspond. Christ, the Creator, made clay into the first Adam, who therefore had an earthly body. He made Himself into the second Adam, and therefore has a heavenly Body. To this end, He descended from heaven and entered into the Virgin’s womb. For, in accordance with Hilary’s principle of interpretation, the word ‘Spirit’ must not be regarded as

necessarily signifying the Holy Ghost, but one or other of the Persons of the Trinity as the context may require; and in this case it means the Son, since the question is of an act of creation, and He, and none other, is the Creator.

Also, correspondence between the two Adams would be as effectually broken were the Holy Ghost the Agent in the conception, as it would be were Christ's body engendered and not created. Thus, He is Himself not only the Author but (if the word may be used) the material of His own body; the language of St. John, that the Word became flesh, must be taken literally. It would be insufficient to say that the Word took, or united Himself to, the flesh. But, this creation of the Second Adam to be true man is not our only evidence of His manhood. We have seen that in Hilary's judgment the mother has but a secondary share in her offspring. That share, whatever it be, belongs to the Virgin; she contributed to His growth and to His coming to birth 'everything which it is the nature of her sex to impart.'

Christ Received No Part of Mary's Substance

But though Christ is constantly said to have been born of the Virgin, He is habitually called the 'Son of Man,' not the Son of the Virgin, nor is she the Mother of God. Such language would attribute to her an activity and an importance inconsistent with Hilary's theory. For no portion of her substance, he distinctly says, was taken into the substance of her Son's manhood body; and elsewhere he argues that St. Paul's words 'made of a woman' are deliberately chosen to describe Christ's birth as a creation free from any commingling with existing manhood.

But, the Virgin has an essential share in the fulfillment of prophecy. For though Christ without her co-operation could have created Himself as man, yet He would not have been, as He was fore-ordained to be, the Son of Man. And since He holds that the Virgin performs every function of a mother, Hilary avoids that *Valentinian heresy according to which Christ passed through the Virgin 'like water through a pipe,'* for He was Himself the Author of a true act of creation within her, and, when she had fulfilled her office, was born as true flesh. Again, Hilary's clear sense of the eternal personal (p. 115) pre-existence of the Word saves him from any contact with the Monarchianism combated by Hippolytus and Tertullian, which held that the Son was the Father under another aspect. Indeed, so secure does he feel himself that he can venture to employ Monarchian theories, now rendered harmless, in explanation of the mysteries of the Incarnation. (This is extreme Monarchianism or Sabellianism, REP)

(p. 119)

Hence the body of Christ has a character peculiar to itself. It is a heavenly body, because of its origin and because of its Owner, the Son of Man Who came down from heaven, and though on earth was in heaven still. *The Post Nicene Fathers, Series 2, Volume 8.*

The views of Hilary and the Valentinians basically were the same. The difference was Who placed Christ's heavenly flesh into the Virgin Mary, Christ Himself or the Holy Spirit?

I find it amazing that several of the leading ancient writers held to the heavenly origin of the flesh of Christ and the Imperial Churches, both East and West, have included them among their brightest saints and most respected Fathers.

In Conclusion to this Short Study

Christ received the substance of His incarnate body from God the Father, not Mary. Before the rise of Mariology, many held to this opinion. Mariology has exercised a strong influence upon the origin of Christ's substance for His incarnate body.

Christ, as the Second Adam, is a heavenly man. He changed His form during the incarnation, but not His essential Divine or Manhood natures. Mary fashioned Him into the form of man and made Him into the likeness of sinful flesh, but without sin. He emanated from God the Father by direct generation before the creation of the universe. After His resurrection, He returned to His glorious,

spiritual body that the Father generated to Him before the world was. He is in that Body now and when He appears, we shall be like Him, for we shall see Him as He is.

Hilary's remarks are interesting indeed concerning Christ being the creator of His own body in Mary's Womb. At this time I do not agree with that concept, as Paul quotes Christ as saying: *A Body hast thou prepared for me*, referring unto His heavenly Father. I would love to hear more on this concept. It may be correct and I may be misunderstanding the meaning of Christ in Paul's quote. But, it may also be that the body Christ said the Father prepared for Him was not His incarnate body at all, but His spiritual and glorified body. I will need much time to mediate and pray over this point.