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virgin birth  
and the  
incarnation

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ARTHUR C. CUSTANCE

Edited by E.M. White and R.G. Chiang



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346 Southcote Road,  
Ancaster, Ontario, Canada, L9G 2W2

[www.custance.org](http://www.custance.org)

email: [doorway.publications@gmail.com](mailto:doorway.publications@gmail.com)

THE VIRGIN BIRTH AND THE INCARNATION  
Second Edition  
Editors: E.M. White and R.G. Chiang

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## TABLE OF CONTENTS

Preface to Volume V.....	1
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**PART I**  
**LONGEVITY IN ANTIQUITY**  
**AND ITS BEARING ON CHRONOLOGY**

Introduction.....	6
Chapter 1: The Biological View.....	9
Some Examples of Extreme Longevity in Historical Times. ....	13
Possible Factors Bringing About a Reduction in Life Span. ....	16
1. Changes in food, climate, "rate of living".....	16
2. Inbreeding.....	20
Chapter 2: The Records of Antiquity.....	25
The Biblical Record.....	25
Pagan Traditions.....	36
Longevity and Fossil Remains. ....	45
Chapter 3: The Evidence of Archaeology. ....	49
The Sudden Appearance of High Cultures in the Middle East. .	49
Conclusions and a Look into the Future. ....	56
Appendixes. ....	59
1. The Hebrew of Genesis 6:3.....	59
2. The Shorter Value of the Saros. ....	59

**Part II**  
**THE NATURE OF THE FORBIDDEN FRUIT**

Preface.....	64
Introduction.....	65
Chapter 1: Some Considerations of Theology and Genetics.....	69
Chapter 2: The Testimony of Tradition.....	80
Chapter 3: The Testimony of Scripture. ....	88

Appendixes. . . . . 97  
 1. The Origin of the Germ Cells. . . . . 97  
 2. The Importance of the Cytoplasm. . . . . 98

**PART III  
 IF ADAM HAD NOT DIED**

Introduction. . . . . 100  
 Chapter 1: Is Immortality Possible For Man? . . . . . 102  
     The Data of Research. . . . . 102  
 Chapter 2: Were Adam and Eve Immortal? . . . . . 121  
     The Data of Revelation. . . . . 121  
 Chapter 3: The Consequences of Immortality. . . . . 136

**PART IV  
 THE VIRGIN BIRTH AND THE INCARNATION**

Introduction. . . . . 146  
 Chapter 1: The Virgin Birth. . . . . 149  
 Chapter 2: Incarnation. . . . . 163  
 Chapter 3: Rebirth and Incarnation Anew. . . . . 169  
 Appendix. . . . . 177  
     Mind-Less: Yet Alive. . . . . 177

**Part V  
 THE TRINITY IN THE OLD TESTAMENT**

Preface. . . . . 180  
 Chapter 1: The Significance of the Pronoun "Us" in the Old Testament. . . . . 183  
 Chapter 2: The Use of the Term "Lord" for the Trinity in the Old Testament. . . 185  
 Chapter 3: The Appearances of the Lord Jesus in the Old Testament. . . . . 189  
 Chapter 4: The Evidence of Two Persons in the Old Testament. . . . . 193

Chapter 5: Jesus as Jehovah.....	195
Chapter 6: The "Angel of the Lord" and "The Voice of the Lord". ....	198
Chapter 7: Specific Old Testament References to the Trinity.....	200
Chapter 8: Some Conclusions. ....	203
Appendixes. ....	204
1. The Lord as "the Word".....	204
2. The Lord as "the Promised Seed".....	204
3. Jesus in the Old Testament: A Bibliography. ....	206
4. Unitarianism and Psychology. ....	206
5. Corruption of the Original Revelation in Ancient Traditions.....	207

**PART VI**  
**A FRESH LOOK AT THE**  
**MEANING OF THE WORD "SOUL"**

Preface.....	214
Chapter 1: The Spirit and the Body. ....	215
Chapter 2: The Emergence of the Soul.....	221
Chapter 3: Some Problems.....	226
Chapter 4: A Crucial Test.....	232
Appendices. ....	235
1. Begotten Before All Worlds. ....	235
2. Some Notes on the Roman Catholic View of the Soul. ....	236

**Part VII**  
**HOW DID JESUS DIE?**

Introduction.....	240
Chapter 1: Did the Lord Really Die on the Cross?.....	243
Chapter 2: Did the Lord Die of Heart Rupture?.....	247
Chapter 3: The Ultimate Mystery of the Lord's Death. ....	258

**Part VIII**  
**THE RESURRECTION OF JESUS CHRIST**

Introduction..... 272

Chapter 1: The Historical Aspect of the Resurrection..... 274

Chapter 2: The Theological Aspect of the Resurrection. .... 282

Chapter 3: The Experiential Aspect of the Resurrection..... 295

**Part IX**  
**THE UNIQUE RELATIONSHIP BETWEEN**  
**THE FIRST ADAM AND THE LAST ADAM**

Chapter 1: The Body of the First Adam and of the Last Adam. .... 302

Chapter 2: The Character of the First Adam and of the Last Adam. .... 313

Chapter 3: Exploring Further Inferences..... 322

The Concept of Species

as Applied to the "Body" of Adam and of Christ. .... 322

Was Adam a Male-Female Being?. .... 324

What If Adam Had Not Died?. .... 325

## Preface to Volume V

There are nine Papers in this volume, all related to a single theme: the redemption of man by the offering of the body of Christ, once for all.

Since these Papers were first published between 1957 and 1971, much additional information has become available. This new data in no way detracts from the basic thesis presented here. Not a few aspects of the subject which were still unexplored when these papers were being written have now been elucidated in wonderful ways, and some things in this volume that were speculative have now been demonstrated.

But it was felt better, in view of cross references in the other Papers in this series, to present these essays as they were originally written, except for a few corrections respecting the spelling and some minor re-writing to improve sentence structure here and there.

The penalty in any field of accelerating research is that almost any attempt to synthesize the data over a broad field is likely to appear "dated" by the time it appears in book form. In due course, my thesis will be updated and further elaborated.<sup>1</sup>

The first Paper, "Longevity in Antiquity," is a consideration of the evidence that man was initially created possessing the potential for endless life, continuing without ever experiencing death. In the light of present knowledge there is no longer any reason to doubt that physical immortality is possible. A study of the historical evidence, moreover, bears out the fact that in the earliest periods of human history, even fallen man still retained enough of the initial energy in Adam, as created, to be able to live on for centuries before dying. The traditions of extreme longevity in early times are well-nigh universal and are almost certainly a reflection of a fact.

The second Paper, "The Nature of the Forbidden Fruit," deals with the identity of the possible poison which may have entered the bodies of Adam and Eve from the forbidden fruit and introduced death into human experience. Moreover, this poisoning was an acquired characteristic and inherited, a circumstance which tells us some very important things about this mortogenic factor itself. Early Jewish, pagan, and Christian traditions regarding the identity of the Tree of Knowledge shed some further light upon this aspect of man's Fall.

The third Paper, "If Adam Had Not Died," explores in greater detail the possibility of physical immortality and some of the consequences which would have ensued if Adam and Eve had not partaken of the forbidden fruit, but had lived

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See Custance, Arthur C., *Seed of the Woman*, 2<sup>nd</sup> Edition, E. M. White and R. G. Chiang, editors, Doorway Publications, Hamilton, Ontario, 2014.

on century after century – and their children after them, likewise. Would the world have been buried under the burden of an ever multiplying population of immortals? Or was there another alternative? Particular attention is given to the nature of Adam's temptation as opposed to that of Eve showing that it was, in fact, such a temptation as no other ordinary man has ever faced throughout the course of human history.

The fourth Paper, "The Virgin Birth and the Incarnation," moves on to the genetic consequences of the acquired character already mentioned, and how God has established laws of reproduction and inheritance to make possible the appearance of a Second Adam as the Redeemer, in the person of the Lord Jesus Christ. It is seen that the virgin birth plays an absolutely fundamental role in the plan of redemption.

The fifth Paper, "The Trinity in the Old Testament," follows next quite logically because it shows how this Redeemer, called Lord, was in fact none other than the Jehovah of the Old Testament, the Creator of the world and of man. The existence of more than one person in the Godhead as revealed by many statements in the Old Testament is brought out in a new and wonderful way. Only if the Redeemer was God Himself made man could He satisfy the demands of the role. For He who is to be a full, perfect, and sufficient sacrifice for the sins of that innumerable host of the redeemed, must be more than a mere man, how ever perfect such a man might be – if He is to bear the sins of *many*.

The sixth Paper, "The Nature of the Soul," deals with a sensitive issue, but forms an essential part of this study, if we are to achieve some understanding of the chain of events which signalled the birth of the Saviour at the tremendous moment in the history of the universe when the Lord came down from His glory and entered that little body so "perfectly prepared" (Hebrews 10:5) and the Word became flesh and dwelt among men. Surprisingly, God has in a wonderful way graciously illuminated that unique moment for us in certain passages of Scripture that are not always linked together as they should be.

The seventh Paper, "How Did Jesus Die?" moves forward to the fact of the Lord's death, examining the circumstances surrounding it – not in this case as a theological event, but rather as a *biological* event, seeking to penetrate into certain factors involved in the Crucifixion which are not usually dealt with in most commentaries. The meaning of this death, which is quite without parallel in the whole of human history, is of special significance because it was a physiological event of absolutely unique character in a very specific way. The title of this paper indicates that the burden of its subject is not *the why* but *the how* of the Lord's death.

The eighth Paper, "The Resurrection of Jesus Christ," naturally deals with the next step in the divine drama, for the work of the Lord's death was not completed until God had set His seal of satisfaction upon it and raised Him bodily from the grave. But other important things depended upon His bodily resurrection and even upon the form which His body took afterwards. The three days and the three nights spent in the grave had special significance also. Nothing was accidental: God's plan is perfect and to the child of God perfectly satisfying and fully reassuring.

The final Paper, "The Unique Relationship Between the First and the Last Adam," shows how wonderfully all these events really did hinge upon the nature

of the two Adams, the First and the Last, thus creating a unique relationship between them both physically and experientially.

As is seen from other Papers appearing in these volumes, the very universe itself seems to have been designed and created for just such a plan as this.

The reader should bear in mind that each of these Papers was previously published separately by the author, and therefore there is some repetition of material.

Author's Note:

In a number of places this author, who holds an M.A. in biblical Greek and Hebrew, while relying essentially on the King James Version of the Bible, has changed words where he feels some clarification of the Elizabethan English might be helpful on the basis of his study of the original languages.





**PART I**

**LONGEVITY IN ANTIQUITY  
AND ITS BEARING ON CHRONOLOGY**

## Introduction

One of the great classics of earlier anthropology is a five-volume treatise, *The Physical History of Mankind*, by James Prichard. Though seldom quoted now, it is a mine of information, characterized by evidences of wide reading and breadth of comprehension that are so lacking in these days of extreme specialization. Unlike modern authors, Prichard gave some attention to the question of longevity and its possible relevance in the study of the history of culture.

The indifference of anthropologists in this matter is surprising for several reasons. In the first place, biologists are showing increasing interest in the subject, because research has indicated that natural death is probably not a characteristic of functioning protoplasm *per se*. The question is why living organisms die at all, and whether it may not be possible (if it should prove desirable) to extend human life for centuries. The study of aging, now recognized as a field in its own right and classified as Gerontology, is however not merely a question of adding years to life but also of adding life to years. And this raises some interesting possibilities in the matter of possible effects this might have upon cumulative experience and the possible effects this might have on the acceleration of historical processes and the development of both the desirable and undesirable characteristics of civilization. The good that some men might do when given a longer life, would also be balanced against the evil that other men might do in the same circumstances. It is therefore a cultural as well as a biological matter, and should be of some concern to anthropologists and sociologists. What will be the cultural consequences of any marked extension of human longevity? Do we have any light on the subject from past history to guide our thinking?

In the second place, ancient traditions have been receiving some remarkable confirmations from archaeology. One need only mention Homer and the cities of Troy and Knossos to illustrate this. Heinrich Schliemann and Sir Arthur Evans, to say nothing of a host of men who have excavated sites in the more ancient centres of civilization in Sumer and the Indus Valley, have substantiated much in Greek, Babylonian, and Aryan traditions which was thought to be pure fancy. The records of antiquity have proved to be remarkably dependable even where it has often seemed most unlikely that they could be. This has consistently been the case with the early records of the Bible, wherever it has been possible to test them. If these traditions can now be treated with sufficient respect to inspire men of good judgment to invest considerable sums of money for their investigation, ought we not perhaps to pay some attention to those features of these same traditions which, while not actually verifiable in the same way, are clearly a part of the same oral or

literary heritage? Ancient tradition is almost unanimous in attributing great longevity to the men of earliest times. Granted that there is gross exaggeration (assuming that we are reading them rightly), may there not be a kernel of historical fact underlying them, as there has proved to be behind the other elements of these same traditions?

In the third place, there is evidence that civilization developed with extreme rapidity in its initial stages, as though men had more energy than we have today, and found workable solutions to basic problems almost at once. Early Middle East civilizations seem to spring into view "ready made." Suppose for the sake of argument that men did live for centuries; would we not expect to find just this, for the cumulative experience of each individual over such greatly extended periods of time would compound knowledge in a way that is quite impossible now. Interpretations of early cultural history might need to be seriously modified. Certainly the biblical record implies this, for if we allow the record to speak for itself, within a few generations, five or six at the most, almost all the arts and sciences basic to city life were founded and flourishing, including metallurgy and the bifurcation of society into rural and urban communities.

What then are the objections which render the subject so improper in scientific circles? Perhaps there are three chief objections:

1. There could be little or no evidence to demonstrate that men have lived for hundreds of years, except for the records of antiquity. And these records are challenged as pure fiction.
2. As far back as analysis of skeletal remains has been undertaken by anthropologists with this specifically in view, the evidence seems to show that human life was if anything shorter than it now is.
3. It is supported by the Bible, which for many reasons makes it suspect at once in the minds of many people.

But we have three good reasons for looking into the subject in all seriousness, namely, its biological interest, the nature and unanimity of ancient traditions, and the witness of archaeology to the speed with which the earliest cultures developed in the Middle East. And we have to recognize three kinds of objections, namely, the absurd claims made by some of the ancient traditions, the absence of any evidence for great longevity from fossil remains, and prejudice against the biblical record.

This Paper is an attempt to examine the evidence. This evidence can be seen to support the argument that men probably did live for centuries at the very beginning and that their life span dropped steadily for reasons which were possibly genetic. There is also a simple and reasonable way in which the absurdities of some ancient traditions may be explained so that they contribute useful information. Also, those records from antiquity, which can be evaluated by modern statistical methods, show every evidence of being factual. Moreover, there is no biological reason for doubting that men might have lived for centuries at one time – or might survive for centuries in time to come. This evidence for the great age of our patriarchs also

shines light upon the sudden appearance of high cultures in many parts of the world within a very short time of one another so that the total chronology may well have been considerably shorter than is generally assumed.



## Chapter 1

### The Biological View

#### Some Statements of Biologists Regarding the Phenomenon of "Natural Death"

IN 1938, Julian Huxley published a series of short essays, one of which was titled "The Meaning of Death." In this essay he explored the subject very briefly and by the use of a few illustrations from botany attempted at a basic level to focus attention on one aspect of the problem. The question was whether death is in any sense "natural" for living things. With respect to plant life he wrote:

We have records of trees of vast age and size, whose death seems only to have been due to accident, that is to say, to something in the external world and not in the tree itself, and therefore something which could be avoided [...]. There is nothing inherent in the tree itself which causes its death, merely the long-continued shocks and buffets of the world, preventable things one and all; by which I mean that if one could shelter the tree from storms, keep off active enemies, and provide it with a reasonable amount of food, water and air, we must suppose that it would go on living for ever.<sup>1</sup>

He then spoke of one particular tree in the Calcutta Botanical Gardens which has been sheltered artificially, and showed every sign of continuing indefinitely:

Thus we have persuaded ourselves that a single individual can in some cases go on living indefinitely, and two pertinent questions arise and demand an answer.

First, if functioning protoplasm is not necessarily subject to death, why did death appear? And secondly, granted that death must come for mankind, will it be possible in ourselves, for instance, to postpone its coming [...] for a short space, a long space, or even forever?

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1. Huxley, Sir Julian, "The Meaning of Death," in *Essays in Popular Science*, Penguin Books, Harmondsworth, 1938, p.105.

The following year, R. E. D. Clark published a paper in the *Transactions of the Victoria Institute* in which he touched on the same question:

Concerning death, we know of course very little. But it is by no means biologically impossible that man was designed to be immortal. The cells of which the body are composed are designed to function for long periods and to react continuously to changes in the environment. Many cells are known, such as those of cancer, which never lose this power and which are in the strictest sense immortal. But for reasons as yet quite unknown the cells of which the body is composed lose their powers with advancing age.<sup>2</sup>

In 1946 V. Korenchevsky, writing in the *British Medical Journal*, with keen insight pointed out that the aim of science is not only a longer life, but a stronger one:

... to add life to years, not just years to life – not only the prevention of the appearance of senile decay, but also elimination of those pathological features which are not necessarily associated with normal old age, since they are not present in some rare cases of less pronounced pathological aging. As aging starts very early, actually with the normal process almost the whole of the span of human life will be changed, and therefore in some distant future, man will probably become in some respects a different creature.<sup>3</sup>

It is of course possible that man was at one time in the past a very different creature in this respect. The following year Dr. Korenchevsky wrote:

As to the possible prolongation of human life in the future, beyond the extreme age already reached by some centenarians, the scientists who have studied this problem give different answers [...]. Metchnikoff says that "we may predict that when science occupies the preponderating place in human society that it ought to have, and when knowledge of hygiene is more advanced, human life will become much longer."

Prof. Fisher concludes that "it would be surprising if the future did not witness a further lengthening of human life, and at an increasing rate. Of course, there is a limit to the further increase of human life, but there is good reason to believe that the limit is still far off."

Prof. Simms of Columbia University states that "there is at the time no proof for or against the possibility that we can some day

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2. Clark, R. E. D., "The Mystery of Evil in Relation to the Divine Economy," *Transactions of the Victoria Institute*, vol.71, 1939, p.120.

3. Korenchevsky, V., "Conditions Desirable for the Rapid Progress of Gerontological Research," *British Medical Journal*, September 28, 1946, p.468.

extend our active life an extra one hundred or two hundred years with retention of youthful health, intelligence, and appearance."<sup>4</sup>

In 1948, in a paper with the intriguing title "The Probability of Death," Edward Deevey observed briefly, "Death from old age is a legal fiction, not a medical fact,"<sup>5</sup> by which he seems to have meant that death is a *result* and not a *cause* of the breakdown. New insights into the meaning of death are continually being gained, and there is a very general spirit of optimism among gerontologists that a wonderful new field full of promise for the future is being opened up. Yet for all this optimism, very little is said about the possibilities of the past and only a handful of less enthusiastic writers have paused long enough to ask whether great longevity is either desirable or safe.

However, the fact that death might be delayed for a very long time, or even indefinitely, has raised the question of whether or not death may actually be an advantage to the progress of living things, if not to the individual at least to the species. H. J. Muller, of the Department of Zoology of Indiana University pointed out recently that while "natural death is not the expression of an inherent principle in protoplasm,"<sup>6</sup> it has resulted from the fact that the simpler forms of life which marked the earlier geological periods and which merely divided and reproduced themselves almost without change, were in time replaced by "higher" forms that individually carried only half the potential for the next generation. No such form is ever complete in itself, and it thus proved to be mortal. But it permits of lines and a degree of variation which was previously impossible. Thus:

Death is an advantage to life. Its advantage lies chiefly in its giving ampler opportunities for the genes of the newer generation to have their merits tested out. That is, by clearing the way for fresh starts (and new combinations) it prevents the clogging of genetic progress by the older individuals.

Le Comte du Nouy put it this way:

If several methods of asexual reproduction are known in plants and in animals, it is evident that these processes reproduce indefinitely the same characters. The cell or organism separates into two individuals who live, grow, and in their turn each separate into two others.

They never die, except accidentally. They go on untiringly doubling their number according to their specific rhythm, so that if it were not checked by a more general or dominant phenomenon, they would soon smother the earth under their mass. . . .

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4. Korenchevsky, V. "The Longest Span of Life Based on the Records of Centenarians in England and Wales," *British Medical Journal*, July 5, 1947, p.15.

5. Deevey, Edward, "The Probability of Death," *Scientific American*, April, 1950, p.59.

6. Muller, H. J., "Life," *Science*, vol.121, 1955, p.5.

Asexual cells do not know death as individuals. They are immortal. All of a sudden, with sexual generation, we see the appearance of an entirely new and unforeseen cyclical phenomenon: the birth and death of the individual. It is clear that sexual reproduction, with fecundation which suppresses the immortality of the individual, was indispensable to make a strain progress towards complexity. It was necessary to modify, to enrich heredity, by the mixture of foreign strains, by the pooling of acquired characters.<sup>7</sup>

The range possibilities for variation become vastly extended by division of the sexes, but this division also introduces death for the individual.

If death is only necessary to permit further development, and if man's biological evolution has already been completed, as Huxley thought it had, death serves no further purpose for man. If we go one step further and say that God made man as he is — the climax of a long succession of higher and higher forms, having no further stages for his biological development — need he have been made mortal at all? Could he not have been made immortal?

Indeed, could He not have combined the sexes in one self-sufficient and deathless form? There are some who feel that the story of the creation of Adam and Eve as given in Genesis is intended to give recognition to this possibility. This is not to say that the one who gave us this story in its present form understood this, but rather that God did when He revealed the stages by which the first man and woman were introduced. God separated the sexes for the deepening of their enjoyment of one another and to render them beneficially interdependent, but in such a way (i.e., supernaturally) that neither was thereby rendered mortal by nature as a consequence. Death is stated to have been incurred subsequently as a penalty.<sup>8</sup>

But what would have happened if such a race of immortals had begun to multiply? Would not the earth have groaned under the impossible burden of their numbers? The answer to this probably lies in other passages of Scripture. While such immortal creatures would not be subject to removal by death, they would have been removed by other means and for other reasons.

Having been schooled in this world until innocence was turned into virtue, each individual in due time would have been transformed into a higher state no longer dependent upon time and space, and without passing through death at all, as Enoch appears to have been. In the case of Enoch, we are merely told that he "was not," for God "took him."<sup>9</sup> This has always been understood to mean that he passed out of this sphere without dying. Jesus Christ, on the other hand, deliberately surrendered this possibility. The significance of the events which took place on the Mount of Transfiguration is variously interpreted. This much seems fairly certain. We see here one man who has come to manhood without being touched by sin. Having thus fulfilled the task of passing from innocence of childhood to the virtue of perfect manhood without fault, this man might have been transformed and passed

7. Du Nouy, Le Comte, *Human Destiny*, Longmans Green, Toronto, 1947, p.61.

8. Genesis 3:19; Romans 5:12.

9. Genesis 5:24; Hebrews 11:5.

immediately into a higher state at that point without seeing death. But the subject of His conversation on the Mount of Transfiguration seems rather to have been related to the fact that He was deliberately setting aside this privilege, which was now His right, in order to become subject to death in a unique way. This scene is therefore taken by some to be a picture of what would be the "end" of each individual's period of schooling in this world if it were not for the fact of sin and death. Such is one possible reconstruction of the original divine plan, until death was introduced (Romans 5:12), because this plan was thwarted. Thus death is now appointed for each individual.

Yet death still seems to come prematurely. It is a curious thing that the human body appears to have become arrested in its development as though we die while still in a state of semi-childhood. It could be argued that this is evidence that we do not live out the span we might; we do not live long enough to reach full maturity or our maximum potentiality. At one time we might have done so. Apparently we no longer do.

In a study of some aspects of embryology, Sir Gavin de Beer makes reference to what he terms the fetalization of man:

Bolk has shown that many of the features of the adult (human) structure show resemblances to those of the embryonic structure of anthropoid apes, and the same point of view has been expressed by Devaux.<sup>10</sup>

In a subsequent section we explore this subject a little further.

In the meantime we may sum up the biological view by saying that extreme longevity is foreseen as a possibility in the future, and it should not therefore be ruled out as impossible in the past. There is no inherent reason why man could not have lived to be almost one thousand years old. The fact that man today almost literally dies "young," even though he reaches a "good old age," suggests that perhaps something has gone wrong with a mechanism that would otherwise quite normally have continued to operate healthily for centuries. If so, long life was once normal, and it remains only to inquire into the factors which may have operated to reduce it to its present limitations.

#### *Some Examples of Extreme Longevity in Historical Times*

We now come to a question where, unfortunately, we cannot be too sure of the information we have. People who have reputedly survived for well over 100 years, were born at a time when there was not always a careful record kept of vital statistics. Moreover, perhaps because of the artificiality of highly civilized life, the majority of cases of people who have lived to great ages are apt to be found among the less civilized or more "backward" communities, where records are less exact.

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10. De Beer, Sir Gavin, *Embryos and Ancestors*, Oxford University Press, 1940, p.55.

Furthermore, there is a certain prejudice among scientists against any subject which captures the public attention too readily, because it tends to invite exploitation by free-lance writers whose chief concern is sensationalism. In the case of very aged individuals who make claims to exceptional longevity, public imagination is easily stirred because history seems to crowd more and more into each passing year, so that such patriarchs appear to have lived through centuries rather than scores of years. They almost belong to another age. The newspapers do not hesitate to make the most of such choice items, and a little exaggeration here and there seems inevitable, whereas an unbounded faith in the merest recollections of such folk serves to put a question mark against all their claims in the minds of serious people.

Nevertheless, there are a sufficient number of reports on hand that it seems the law of averages must make at least some of them valid. A quite extended list of aged people is given by Prichard in the anthropological classic to which reference has already been made. In his first volume, he discusses the topic "The Duration of Life in General." What follows is an examination of a number of records of old people of Caucasian and Negroid stock whose life span exceeded one hundred years. The following summary is extracted from the text to show the kind of data Prichard was able to find and for which he could supply documentation.<sup>11</sup>

	Date of Death	Age at Death
Apollonius of Tyana	AD. 99	130
St. Patrick	491	122
Attila	500	124
Llyarch Hen	500	150
St. Coempene	618	120
Piastus, King of Poland	851	120
Thomas Parr	1635	152
Henry Jenkins	1670	169
The Countess of Desmond	1612	145
Thomas Damme	1648	154
Peter Torton	1724	185
Margaret Patten	1739	137
John Rovin	1741	172
John Rovin's wife	1741	164

Prichard then adds to this list a number of names of which he personally had knowledge of the details of birthplace, occupation, and general health.

	Date of Death	Age at Death
May Innes	1830	120
Charles Layne	1821	121

11. Prichard, James C., *Researches into the Physical History of Mankind*, vol.1, Houlston and Stoneman, London, 1836, pp.115f.

Statira, a black woman	1823	130
Margaret Darby	1821	130
Catherine Lopez	1807	134
Rebecca Tury	1827	140
Joseph Bam	1821	146
Catherine Hiatt	1821	150
Robert Lynch	1830	160
Francis Peat	1830	130
Juan Moroygota	Still living in 1828, at the age of 138, but death not recorded.	

Sir Charles Marston, in his book *The Bible Comes Alive*, made reference to Iwan Yorath, a Welshman, who died in 1621 aged 156, and a relative of his named Elizabeth Yorath, who died according to the Parish Register of Llanmaes in Glamorganshire, in 1668 at the age of 177 years.<sup>12</sup>

In the *News Review*, December 22, 1938, a number of instances of individuals who survived to remarkable ages were given, among whom was the Thomas Parr mentioned above, but also a Turk named Zaro Aga who died in the United States in 1934, at the age of 164 years. A photograph of the man was given. *The Evening Telegram* (Toronto) in its issue of April 26, 1942, devoted on the editorial page an article to instances of exceptionally aged persons whose life history was believed to be known with some degree of certainty. Mentioned was a report from the *Morning Post*, published in England, and dated December 25, 1804, of the death of a mulatto in Frederic Town (USA), who died in 1797 at the good old age of 180 years. But the Methuselah of the modern world is surely a certain Li Chang-Yun, also mentioned in this report. He hailed from Szechwan Province, in China, was born in 1677, and died in May 1933 at the ripe old age of 256 years! *The Daily Star*, also a Toronto newspaper, published on December 15, 1952, the following report from Allahabad, India:

A local paper here reported recently that Baba Harainsingh has celebrated his 176th birthday and hopes to live for another 25 years. The paper said that Baba had grown a complete new set of teeth, the previous ones having fallen out, when he was about 100 in the 1870's. His gray hair also is turning black again.

*The Toronto Telegram*, on April 17, 1954, published a story with photo, about a certain Mrs. Annie Firlotte of New Brunswick, who was then living and in excellent health. She had never been to a dentist and still retained her own teeth. Her memory was crystal clear, and she was very much alive at the time of the report, looking forward to the warmer weather so that she could go visiting once more. She was then 113 years old. More recently still the *Star Weekly* (Toronto) on December 15, 1956, ran a special feature article about Javier Pereira from Colombia in South America, who claimed to be 167 years old, and was most active and mentally alert. It appears that his health is excellent according to medical reports from New York, and that his age may very well be exactly what he claims it is.

12. Marston, Sir Charles, *The Bible Comes Alive*, Eyre and Spottiswoode, London, 1937, p.54.

All these instances of aged people are remarkable enough, assuming of course that they are true, but they still do not begin to approach the ages given for Adam and his immediate descendants. Yet the very well-being of some of these people at the time of reporting, suggests that years alone do not constitute "age" as we commonly think of it. Indeed, the reverse may be sadly true, for there are cases of people who passed through the whole cycle of development with extreme rapidity and died of "old age" in the seventh or eighth year. Under "Longevity," and referring to this disease, the *Encyclopedia Britannica* (15th edition), stated:

Physiological old age, that is, freedom from any pathological change, is agreed to be rare, and it has been said by Terrance, Cicero, Sanctorius, and often since, that old age is itself a disease. Eli Metchnikoff attributed the senile accompaniments of advanced years to pathological and preventable causes, especially poisons produced by bacteria in the large intestine, these toxins causing degeneration of the bodily cells which are eaten up by more resistant cells called macrophages. This hypothesis has been much discussed. That disease may produce the picture of morbid old age prematurely is well established, and in the remarkable but rare condition of progeria this occurs in childhood.

There is then, no basic reason for rejecting claims made by such people to extreme longevity (as judged by modern standards). Aging is not to be measured in years.

#### Possible Factors Bringing About a Reduction in Life Span

1. Changes in food, climate, "rate of living." Though the evidence is not by any means conclusive, man may have changed in one important respect his food habits in the past. Speaking of such a possible change, Claude Villee wrote:

The human appendix is the remnant of the blind pouch, the cecum which is a large functional structure in the digestive tract of herbivorous animals like the rabbit. Foods rich in cellulose require a long time for digestion, and the cecum provides a place where the food may be stored while the gradual process of digestion, mostly by intestinal bacteria, takes place. A long time ago in our evolutionary history our ancestors changed to a diet containing more meat and less cellulose, and the cecum has gradually diminished to the present useless vestige, the appendix.<sup>13</sup>

It could be that the change was not after all so very long ago. This might be a remarkable witness to the truthfulness of the early record in Genesis of just such a change of diet.

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<sup>13</sup>. Villee, Claude, *Biology*, Saunders, Philadelphia, 2nd edition, 1954, p.580.

Clive McCay of Cornell University conducted experiments in aging, which indicate that a low calorie diet leads to a longer life.<sup>14</sup> The evidence was derived from experiments with rats and might not therefore apply to human beings. The problem is to know what kind of diet men had when meat was not a part of it, nor many of the modern vegetables, such as potatoes, etc., which are now taken so much for granted. Was it necessarily a low calorie diet? It certainly need not have been. A surprising number of the earlier fossil remains of man have the teeth ground down to the gums, but otherwise showing little or no signs of decay. A few writers have suggested this could be evidence of greater longevity. On the other hand cereals ground in stone querns of primitive type might contain sufficient grit to act abrasively and thus wear down the teeth more rapidly in the process of normal mastication. Or, of course, the diet might be deficient in some tooth building or hardening substances such as calcium.<sup>15</sup>

Until evidence appears to show conclusively that a meat diet reduces longevity, the matter can only be considered as a possibility. At any rate the eating of meat seems to have been forbidden until after the Flood, if we are correctly interpreting Genesis 9:3ff. And there are also passages which suggest that meat eating will yet be done away in due time, Isaiah 11:7; 65:25, and longevity is then to be restored also. Yet the two may not necessarily be related.

The injunction given to Noah regarding meat seems clearly a departure from what preceded, since the new diet is contrasted with the old which consisted only of herbs.<sup>16</sup> Vegetarianism is adopted by people for a wide variety of reasons. One is that animals are believed to be carriers of certain diseases communicated to man by ingestion of their flesh, and mankind is accordingly afflicted by reason of his carnivorous habits. One thing can be stated with some certainty it seems, namely that early man was not nearly as subject to disease as we are today, at least to diseases which would leave any evidence in his skeleton.

Ales Hrdlicka made a special study of fossil remains years ago with this in mind. He set forth his conclusions as follows:

There is no trace in the adults of any destructive constitutional disease. There are marks of fractures, some traces of arthritis of the vertebrae, and in two cases (La Chapelle and the Rhodesian skull) much less of teeth and dental caries. The teeth in the remaining specimens are often more or less worn, but as a rule free from disease, and there is, aside from the above two specimens, but little disease of the alveolar processes. It appears therefore, that on the

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14. Clive McCay's work is referred to by Albert Lansing, "Experiments in Aging," *Scientific American*, April, 1953, p.38.

15. Albert Lansing states there is experimental evidence that a lack of calcium increases the longevity of some forms of simple life. One might therefore expect to find a correlation between the wearing down of teeth and longevity, since the lack of calcium would perhaps render the teeth softer. (*Scientific American*, April, 1953, p.43.)

16. The wording is significant: "Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things" (Genesis 9:3). This surely indicates a change.

whole, early man was remarkably free from disease that would leave any evidence on his bones or teeth.<sup>17</sup>

Then, turning to later human remains:

Such diseases as syphilis, rachitis, tuberculosis, cancer (of the bone at least), hydrocephalus, etc., were unknown or rare in these.

He then observed that there is a gradual increase of other diseases of bone and teeth, and when we come to the much later remains of early man we find him more and more like his modern counterpart:

As we proceed toward men of today, particularly in the white race pathological conditions of the bones become more common.

Again, it should be emphasized that we do not know whether there is really any connection between this apparent increase in diseased condition and the eating of animals, which might conceivably be the carriers in some instances. The evidence is certainly not against the assumption, and this seems to be about as far as we can go.

There is, then, a possibility that a difference in diet in very early times might have been partially responsible for a greatly extended life span, but this alone can hardly account for it, and there must have been other contributing factors.

In view of the fact that biblical commentators have for many years proposed that certain quite radical changes may have taken place in the climatic conditions of the world following the Flood, leaving the present world a very different one from the one which perished, it seems necessary to consider this hypothesis before passing on to causes for which there is evidence of a far more substantial nature.

Briefly, the general idea is that the rainbow appeared for the first time and was at once designated as a guarantee that the previous conditions which made such a flood possible would not be repeated. The period from Adam to Noah, it is said, did not see rain as we now know it, but the earth was a kind of hothouse shielded from the sun's direct rays by a blanket of "cloud," a mist going up from the face of the ground watering the earth. Although the sun was not then directly visible as it now is, it was nevertheless seen through this cloud blanket as a greater light, and the moon as a lesser light. These conditions prevailed until for some reason at the time of the Flood, all this moisture was suddenly precipitated onto the earth in immense rains contributing to the devastation by the waters which "came up."

In this shielded atmosphere, all but a very little harmful cosmic radiation was prevented from reaching the surface of the earth. The clear skies which appeared for the first time immediately after the great rains had ceased, permitted the appearance of a new natural phenomenon so far as man was concerned, namely, the appearance of a rainbow . . . clear proof of a change in the order of nature, and guarantee that such a deluge could not again overwhelm mankind. It is argued not

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17. Hrdlicka, Ales, "Anthropology and Medicine," *American Journal of Physical Anthropology*, vol.10, 1926, p.6.

unreasonably that God would hardly choose a phenomenon which had occurred repeatedly prior to the Flood, as a symbol of assurance that such a Flood would never occur again. To be really convincing, any such guarantee would need to be associated with a new phenomenon of nature, rather than one which must already have been witnessed time and time again if it had previously rained quite often. Alfred Rehwinkel put the matter this way,

The third theory attempting to explain the antediluvian climate is the so-called canopy theory. According to this theory the earth was originally surrounded by a canopy of vapor which intercepted the direct rays of the sun. The heat which penetrated the canopy was diffused so equally over all the zones of latitude, that the subtropical climate prevailed even in the high latitudes. This canopy served to bring about conditions similar to those in a hot-house with a temperature of about 72 degrees F. The chemical rays of the sun, especially those most active in the aging of living things and those that bring about decay and fermentation, were intercepted by the canopy; and as a result, men and animals lived to great ages. Storms and rain were unknown in the world of Adam, and hence the rainbow was first seen on the day that Noah left the ark. Extremes of cold and heat were not possible. In the Flood, all this changed. The canopy collapsed and was the chief source of the floodwaters. The immediate effect of the removal of the canopy was a radical climatic change. Now the seasons became sharply divided and there was from now on "a seed time and harvest, cold and heat, summer and winter" (Gen. 8:22).<sup>18</sup>

It has also been suggested that the phrase "the waters which were above the firmament" (Genesis 1:7) is intended to imply a kind of "sea" or continuous "body" of water, the counterpart of the seas which were below. Between was that part of the atmosphere which permitted birds to navigate with full visibility. We are therefore to assume that the canopy did not reach down to the level of the land, as a low-lying fog, but remained some distance above the ground providing a ceiling. The waters of the seas, and the watery canopy, were therefore "divided" quite distinctly and held apart, as it were, by the "firmament" or atmosphere of Genesis 1:6.

Harold Blum pointed out that the composition of the atmosphere, with respect to the proportions of carbon dioxide and free oxygen, can profoundly modify the temperature at the earth's surface, and how this in turn need have been only a few degrees higher or lower to bring about a marked change in climatic conditions so far as living organisms are concerned.<sup>19</sup> Early man lived in the shadow of the great sheets of ice which still covered vast areas of the land surfaces. There is still no real certainty about the causes of these ice ages which have periodically plagued the earth. But, as Kenneth Macgowan says, one hypothesis is that there was a decrease

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18. Rehwinkel, Alfred, *The Flood*, Concordia, St. Louis, 1951, p.12.

19. Blum, Harold, *Time's Arrow and Evolution*, Princeton University Press, 1951, p.92.

in the amount of carbon dioxide in the atmosphere.<sup>20</sup> Bruckner calculated that summers in the last period of glaciation were only 4 degrees Centigrade, or about 7 degrees Fahrenheit, colder than they are today. This shows how sensitively balanced the economy of nature really is.

In a word then, we do not really know what the atmospheric conditions were that prevailed from Adam to Noah. This might be thought to tell against the hypothesis that the climate in those days was different in some way that encouraged longevity. Actually the reverse is true. For it means that we have some justification for postulating a *different* world, even though we have no means just now of ascertaining what kind of a world it was.

One further aspect of the problem of aging should be mentioned briefly, namely, the influence of the "rate of living." Referring once more to the work of Clive McCay, we may note that when he divided litter-mate rats into two groups, one which was fed a normal diet and the other a diet limited in calorie content, the latter group lived longer.<sup>21</sup> Similar studies with the water flea *Daphnia* and other invertebrates show essentially the same effect. Commenting on these results, Albert Lansing observed:

The experiments confirm what has been suspected for a long time, and there is some significant relation between the growth processes and aging [...].<sup>22</sup>

That the growth rates of early man from Adam to Noah may have been slower is suggested by the longer period of childlessness prior to the birth of a firstborn, a period averaging some 117 years approximately.

## 2. Inbreeding.

We come now to a factor which, if we allow for the sake of argument that men did once live for centuries, was probably paramount in the reduction of longevity. We shall make one further assumption however. The first man and woman as they came from the creative hand of God were physiologically perfect and began their existence without any mutated genes.

Almost at once, when sin had entered, gene mutations would begin to appear. It is estimated that something like 10 gene mutations take place in each new generation. These become cumulative, since each generation inherits a quota of the new mutations and adds those taking place in themselves. Lammerts and Sinclair, in a paper published by the American Scientific Affiliation, observed:

As long as a perfect world existed, complete balance was possible. But with the entrance of sin, a vicious unbalance began leading to a more and more imperfect relation of the gene system with the environment both internal and external. Even the very basic system of gene reproduction by chromosome division and

20. Macgowan, Kenneth, *Early Man in the New World*, Macmillan, New York, 1950, p.92.

21. Quoted by Albert Lansing, "Experiments in Aging," *Scientific American*, April, 1953, p.38.

22. *Ibid.*, p.42.

transmission became subject to flaws and imperfections. Hence we witness the large number of mutations which are mostly defective in one way or another.<sup>23</sup>

There is one sure way to reveal the presence of lethal mutations in a population. Willard Hollander, in an article on this subject, remarked:

The quickest way to expose lethal traits is by intensive and continued in-breeding. In man such matings are generally illegal or taboo; the experience of the race indicates bad results. But brother-sister matings in animals, and self-pollination in plants are a standard laboratory practice. The outcome is generally detrimental, unless it has become customary in the species. When in-breeding begins, the heredity seems to be breaking down, all sorts of defects and weaknesses appear. The average life span decreases [...]. But if the family can weather the first few generations (five with plants, and *ten with animals*) a leveling off sets in. Members of the family may show defects and weaknesses but not new ones, and there is a striking uniformity. The type has become fixed.<sup>24</sup>

Note that ten generations are required to complete the breakdown, after which the process slows up significantly and finally levels off. More recently Maynard Smith is reported as stating:

In laboratory stocks, heterozygosity appears to be the most important single correlate of long life, which is part of the general complex found in hybrids.<sup>25</sup>

To state it more simply, unrelated parents tend to produce long-lived children, and related parents short-lived children. The most important single factor in this question is the degree of relatedness of the parents.

Now, an analysis of the data given in various chapters of Genesis, reveals some striking facts. Taking the figures of ages as they stand in the Massoretic text, which provided the basis of the Authorized and Revised Standard Versions, we have a means of establishing a genealogical tree of the descendants of Noah's family in the line of Shem for some 15 generations, for whom the ages at the time of death are given. Curiously enough, beyond this, it is not possible to determine, except possibly by inference, the total life span of an individual, not even of such great figures as Solomon or David. It seems as though the actual life span of representative individuals in this initial period were given for a specific reason, after which no purpose would have been served by their inclusion except to satisfy idle curiosity.

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23. Lammerts, Walter E., and Sinclair, John C., "Creation in Terms of Modern Concepts of Genetics and Physics," *Journal of the American Scientific Affiliation*, September, 1953, p.9.

24. Hollander, Willard, "Lethal Heredity," *Scientific American*, July, 1952, p.60.

25. Smith, Maynard, "Biology of Aging," *Nature*, vol.178, 1956, p.1154.

Assuming as the record implies, that this new "world" was to be re-peopled from a small family of only eight souls who had survived the Flood, there would be of necessity a high degree of inbreeding at first which would however slowly reduce as the population multiplied.

There is no reason to suppose that Shem's wife was too closely related to him, and therefore their son Arphaxad was not a child of inbreeding in any significant sense, though he was born perhaps into a new atmosphere and hence his shorter life.

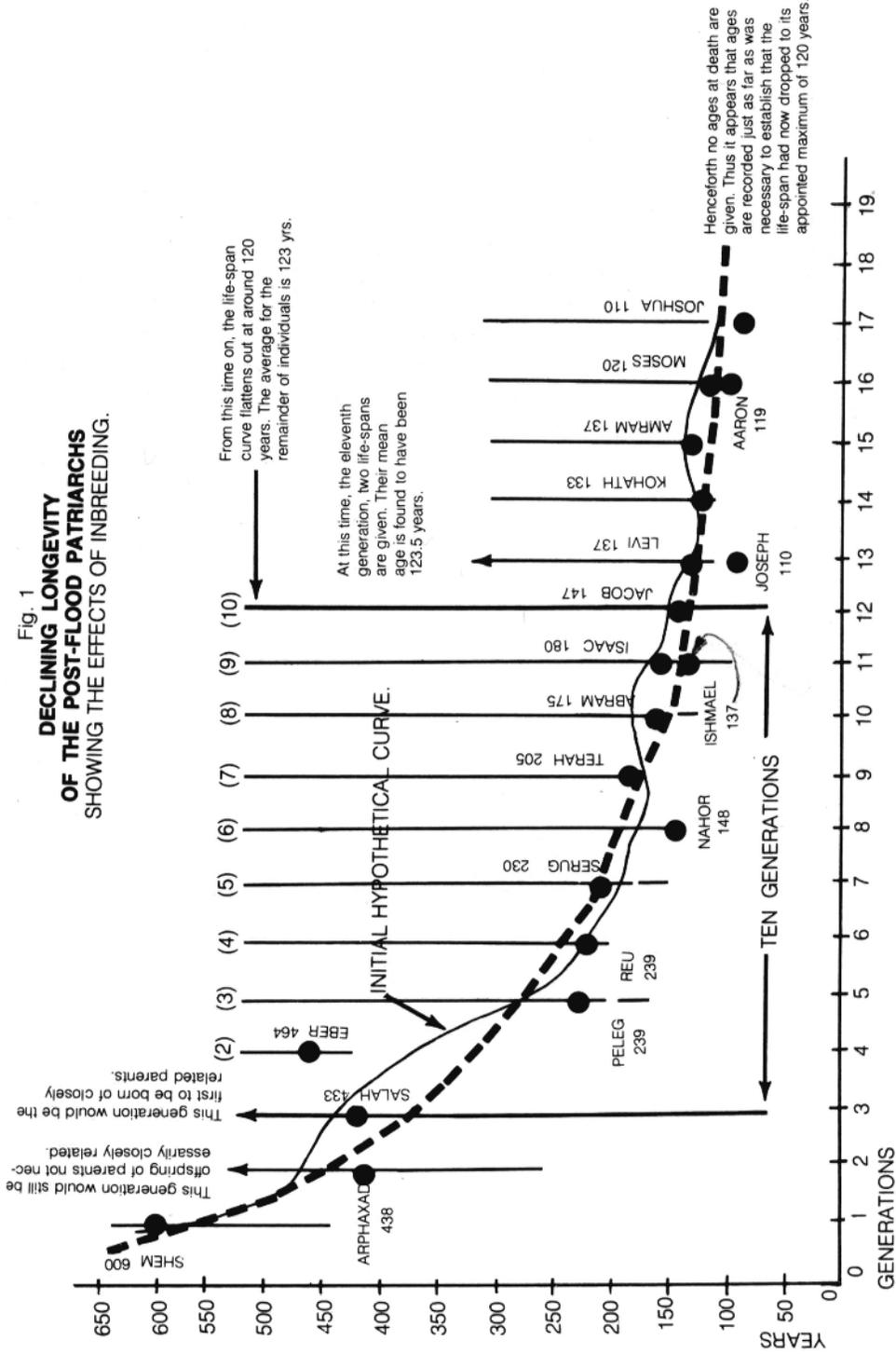
From then on, however, inbreeding would begin to take effect, for Arphaxad must either have married a sister or a first cousin.

The statement is made in Genesis 6:3, that the new normal life span of man was to be settled at a maximum of 120 years. The Authorized Version (KJV) does not make this too clear, though the Hebrew is fairly certain, and its meaning has been properly rendered in the Revised Standard Version. Arphaxad, having married a "blood relative," had a child Salah whose total age is given as 433 years. Then follows a list of descendants, the tenth generation from Arphaxad being reached as shown in the chart at Jacob, who died at 147 years old. The ages of two children of Jacob are then given and their average is found to be 123.5 years. That is to say, the ten generations reveal, probably as a result of inbreeding, a steady drop in longevity until individuals appeared whose life span hovered around the appointed 120 years maximum. Thereafter the graph smooths out. As soon as we reach Moses—a significant point in the history—the appointed span is reached almost exactly by the two whose names are given. Joshua fell below. At this point the record ceases to provide any further information, the limits of Genesis 6:3 having been reached (see Fig. 1), with one exception, that of Jehoiada (2 Chronicles 24:15) whose life span had exceeded his allotment. It will be noted that for the eleventh to fifteenth generations inclusive, taking all the ages given for these five generations, the average life span is found to be 123 years.

It is difficult to imagine how this rather striking phenomenon, the significance of which could hardly have been recognized till modern times, could have been fabricated by some author or authors who wished to add a supposed dignity to the patriarchs by giving them a fictitious longevity in keeping with the claims made by their contemporary historians.

At the same time, there are ten generations from Adam to Noah, but the phenomenon of reduction in longevity did not apparently take place. What could have been the reason? Perhaps it is again a matter of genetics.

Assuming Adam and Eve were originally without mutated genes, any genes which may have mutated within their lifetime would not automatically be at the same loci. Each would experience a different set of mutations. Thus when they mated, the chance of genes of a like locus being mated to have a lethal effect would be very small, and brother-sister marriages or the subsequent marriages of closely related persons would not be serious. It will be noted that such marriages were not forbidden until after the Flood.



By the time of the sixth or seventh generation, when the chances were higher that lethal mutations would be brought together in a single individual by inheritance (if the parents were closely related), the population would be large enough so that people did not have to marry those who were closely related to them, and indeed probably did not do so. The life span did not therefore drop, though the whole population was carrying an increasing number of mutated genes, for each man or woman was inheriting many of the genes mutated in their forebears and adding to the pool those mutating in their own bodies during their lifetime.

But when the population was reduced to eight people only, at the time of the Flood, and close intermarriage became necessary, these genes began to be exposed homozygously, and lethally; and reduced viability resulted until the new population found its new norm after ten generations. The curve is a normal one, and appears undoubtedly to represent a historical sequence. Its remarkable form, considering the antiquity of the data from which it has been derived, supports the genuineness of the record and tends to establish three facts: (1) that the Flood did reduce the population to a single family of small size; (2) that the original life span was 600 years or more; and (3) that the record of names and ages is not a literary invention, but factual—with no extensive gaps—in fact with no gaps at all if the figure of ten generations has any real genetic significance in an inbreeding population of mammals.

Furthermore several *doubles* of names and ages are given. They appear at significant points. At the end of the ten generations, Jacob is preceded by Isaac and Ishmael, both of the same generation, who nicely straddle the curve to even it out, and immediately after Jacob two more are given, whose average confirms the line. Therefore, at the point which marks the transition, a cluster of ages is given as though to define the curve more clearly.

But what is perhaps even more surprising is the fact that once the life span had dropped below the appointed maximum, the record of ages at death (with the one exception noted above) ceases entirely. Nor is it given even for national heroes. Job, who must undoubtedly be placed back somewhere in Abraham's time, is only said to have exceeded 140 years (Job 42:16). But this is quite in keeping with the ages reached by those who lived in that generation, and is in a way a confirmation of the fact that Job is truly patriarchal in this sense.

It is remarkable, therefore, that in those far-off days where one might expect to find the least specific information, the exact ages have been carefully recorded. As soon as the later historical times are under review, where such exact information would most certainly be in official records, the statement of ages is carefully ignored. In the light of these observations, it seems that the information must have been given for good reason and ought not to be lightly set aside as of no historical importance. For genetics, and for anthropology, these early records may be very significant.



## Chapter 2

### The Records of Antiquity

#### The Biblical Record

The biblical record has presented a problem for chronologists that has a paradoxical nature. The total period covered by the patriarchal lists from Adam to Noah is far too short to satisfy the demands of current chronologies of human history, but on the other hand, the ages which are given for these patriarchs are far too long. In one respect the record is far too circumscribed, and in another far too extended. The usual method of explaining the figures is virtually to explain them away altogether.

In an effort to extend the total interval from the Creation to the Flood without dispensing with the record entirely, one method is to point out that manuscripts of the Septuagint Version give a longer period by approximately one-third; but this helps very little when it is pointed out that this allows an extension of only some 600 years, which is felt to be quite insufficient. The figures which might help are to be found in the works of Josephus and in the Samaritan Pentateuch. Unfortunately Josephus simply copies the Septuagint, and the Samaritan Pentateuch succeeds only in reducing the total by about one fifth.

The actual figures from which a continuous chronology can be derived as given in the Hebrew Text, the Alexandrian Septuagint, the Vatican Septuagint, Josephus, and the Samaritan Pentateuch, are given in Table 1. The figures shown are the ages of the parents at the time of the birth of their first-born. By adding these, and then adding the age of Noah at the time of the Flood it is possible to find the total time which elapsed from the appearance of Adam to the time of the Flood.

The question of which text is to be regarded as the original one was nicely summed up by James C. Murphy. He showed that the internal evidence is decidedly in favour of the Hebrew from its proportional consistency:

The numbers in the LXX evidently follow a plan to which they have been conformed. This does not appear in the Hebrew, and it is greatly in favour of its being an authentic genealogical record. The numbers before the birth of a successor, which are chiefly important for the chronology, are enlarged in the LXX, by the addition of just

one hundred years in each of six cases, making Adam 230 years old at the birth of Seth, Seth 205 years old at the birth of Enoch, and so on, while the sum-total of each life remains the same as in the Hebrew, with a slight exception of 25 years in the case of Lamech. The object here, is evidently to extend the total chronology without changing the other numbers of the total life span of each individual.

It is not easy to imagine what motive could have led in the other direction, or to the shortening, if the original had been as given in the Septuagint; since all ancient nations have rather shown a disposition to lengthening their chronologies. On physiological grounds, too, the Hebrew is to be preferred, since the length of the life does not at all require so late a manhood as those numbers would seem to intimate.<sup>26</sup>

**Table 1.** Ages at Birth of Firstborn

	Heb.	Alex. LXX	Vat. LXX	Josephus	Samaritan
1. Adam	130	230	230	230	130
2. Seth	105	205	205	205	105
3. Enosh	90	190	190	190	90
4. Kenan	70	170	170	170	70
5. Mahalaleel	65	165	165	165	65
6. Jared	162	162	162	162	62
7. Enoch	65	165	165	165	65
8. Methuselah	187	187	167	187	67
9. Lamech	182	188	188	182	53
10. Noah	600	600	600	600	600
Totals	1656	2262	2242	2256	1307

There is a further consideration also, which we may touch upon here in anticipation of Fig. 2 (p.33). It is found that between the length of the period of childlessness and the total length of life there is a very high correlation in the Hebrew version, but by an exactly comparable method of calculation, very low in the Septuagint and the list of Josephus. The Samaritan Pentateuch has a higher correlation than the latter versions, but it has a peculiar artificiality about it—the numbers are arranged in a more or less steadily declining order, which is suspicious when it is remembered that the total life spans of these individuals show no such steady decline. In fact Methuselah, the eighth name in the list, lived longer than any of the others, and Jared (the sixth), and Noah (the tenth) lived longer than Adam. It is important to notice therefore, that this decline in the period of childlessness which makes the Samaritan figures look more "realistic" in one way, is badly upset when the figures for total life span are related to them, for those do not at all correspond. These correlations are analyzed subsequently.

<sup>26</sup> Murphy, James C., *Commentary on Genesis*, Belfast, no date, p.196: quoted in Lange's *Commentary on Genesis*, Zondervan, Grand Rapids, p.272.

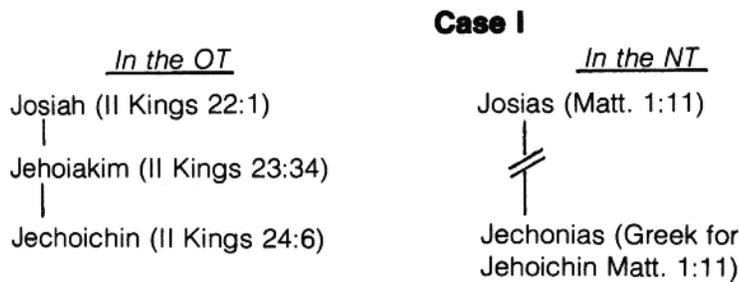
All in all, there is every reason to have far more confidence in the Hebrew version than in any of the others, and since the others do not really help to solve any chronological problems, there is no good reason for forsaking it.

We come then to the question of interpretations which have been applied from time to time to these genealogies in an effort to make them more concordant both with modern chronological schemes and with what is currently viewed as a reasonable life span for a human being.

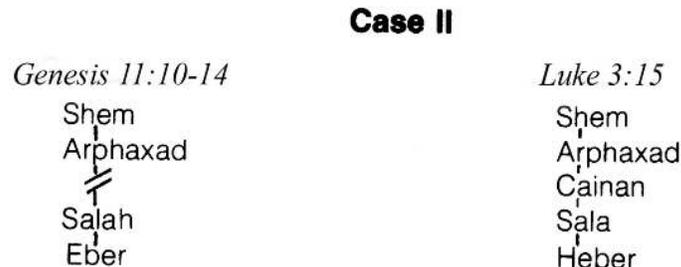
Perhaps the most common observation is that in the Bible the genealogies can be shown to have gaps. Sometimes a father is said to have born a certain man as his son, whereas we learn from parallel genealogies that the man was his great-great-grandson. The term "son" is therefore found to have a much broader meaning than we commonly apply to it. The Pharisees, for example, claimed to be "children" of Abraham, whom they said was their "father."

In order to make this Paper as complete as possible, the following genealogies are given as illustrations. Each genealogy is presented in two columns, just as it is found in the passages referred to.

**Table 2.** Different Biblical Records of the Same Genealogies



*Note.* One generation is omitted. This might not be thought too serious. However, in some cases as many as six or eight generations have been omitted in one genealogy. The omissions can be supplied of course from the parallel genealogies, otherwise we would not know they were missing.



*Note.* In Genesis 11 a shortened genealogy is given from Shem to Peleg, whereas Luke 3 gives it with one additional name.

**Case III**

Zerahiah  
 Meraioth  
 Amariah  
 Ahitub  
 Zadok  
 Ahimaaz  
 Azariah  
 Johanan  
 Azariah  
 Amariah

Ezra 7:3ff.

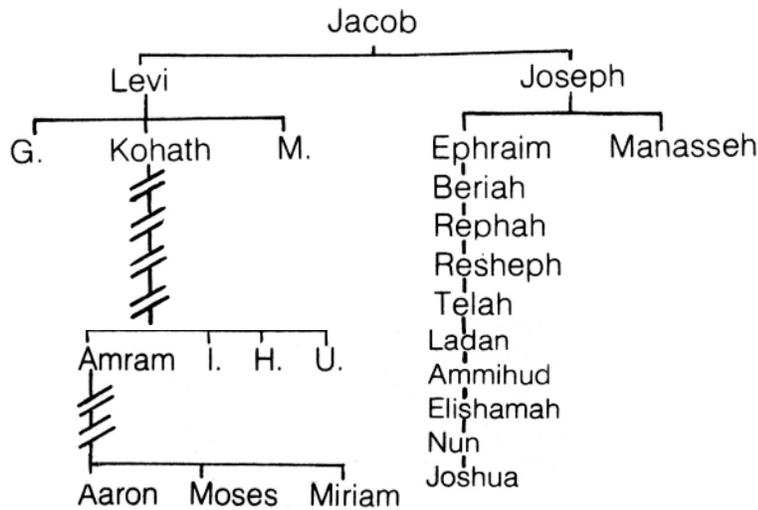
Zerahiah  
 Meraioth  
 //  
 //  
 //  
 //  
 //  
 //  
 //  
 //  
 Azariah  
 Amariah

*Note.* Obviously in this passage the word son has a very broad meaning when applied to the relationship of Azariah to Meraiot who preceded him by seven generations.

**Case IV**

Exodus 6:16-20

1 Chronicles 7:23-27



*Note.* Moses is said to have been the grandson of Kohath, but was actually nine generations later.

Aaron, Moses, and Miriam were contemporaries of Nun. Joshua, one generation younger than Moses, took over as Prime Minister when Moses laid down the reins. Levi had three sons, but only Kohath concerns us here, so the other two are designated by the letters **G** and **M**, as also the brothers of Amram, represented only by the letters **I**, **H**, and **U**.

In I Chronicles 6:2, Amram is said to have been the son of Kohath, and Aaron, Moses, and Miriam the sons and daughter of Amram. Evidently this is a manner of speaking only.

It will be noted, also, that whereas sometimes the shorter form is the earlier form, this is not always the case. Genesis 11 is shorter than Luke 3, but I Chronicles 6:6-10 (assuming it is earlier than Ezra) is longer than its later parallel form. This was also true of the first example we gave. The fourth example shows the number of missing names in the one genealogy can be even greater. These illustrations bear witness to the fact that such gaps do indeed occur in genealogies at times, though a casual reading of such genealogies would not give much indication of it. We could appeal to this phenomenon and argue for an almost unlimited extension of the genealogy given in Genesis 5 from Adam to Noah. But is this reasonable? If a man can be termed a "son" who in reality was a great-great-great-great-great-grandson, may we not apply the principle wherever the situation seems to demand it? And how many such "hidden" generations can we reasonably insert?

If we suppose that the first true man lived about 500,000 years ago—a conservative enough figure by modern standards—and if we allow three generations per century, the number of generations that must be inserted is in the neighbourhood of 15,000. Of these 5,000 we are given ten (from Adam to Noah). Can we seriously imagine that some 14,990 generations have been omitted from the record? Moreover, there can be little doubt that from Cain on, we have a historical series without any serious gaps. Cain married, and his wife is said to have become pregnant and gave birth to a son to whom the name Enoch was given (Genesis 9:17). That Enoch really was Cain's true son is almost certain. But by this time we are well into the period of civilization in the modern sense.

Society had already become divided into city-dwellers, farmers and herdsmen. At the same time the arts (represented by musical instruments of all kinds) and technology (represented by metallurgy) are clearly under development in the hands of classes of men who specialize in them. In short, the thousands of missing generations must be inserted prior to Cain.

But Cain is clearly a real son to Adam. Eve is said to have conceived and given birth to Cain. And when Cain murdered Abel, Eve is compensated for the loss by the subsequent birth of Seth. These are manifestly real people, sons in the ordinary sense. If they are not, the record is quite meaningless.

Where, then, can we postulate gaps, if there is justification for supposing gaps to have existed at all? It is not even certain that we can postulate gaps. We do not know of any such omissions except for the fact that other parallel genealogies are provided, which supply the missing names. Some genealogies may have these omissions, but we know of them only because they are given elsewhere. Is there then any real justification for assuming that gaps exist where we do not have any

parallel genealogy to demonstrate their existence? Note that I Chronicles 1:1-4 is identical to the genealogy in Genesis.

The New Testament makes it abundantly clear that Adam was a real person. It is most reasonable that he should have been simply called Adam, for the word merely means "man." Similarly Eve's name in Hebrew means "the one who begets." They were the first people, the first true human beings. We may give them some other name that appears more scientific in terminology, but it is simply the same couple by another name. Many people still feel that Philip Mauro was right in arguing that God would surely not leave any missing links in the lineage leading from the First Adam to the Last Adam, since it was essential that this relationship be clearly demonstrable.<sup>27</sup> Discontinuity in this line would have been unthinkable.

It may be said, in summing up this aspect of the question, that gaps are only known because they are supplied elsewhere, and that the number of gaps which must be postulated to convert the time scale into agreement with modern reckoning is out of all proportion, and any appeal to reconciliation by such a method must appear forced in the extreme and hardly worthy of sober consideration.

There is another alternative which has been proposed to the problem of the genealogies. Perhaps the names from Adam to Noah, or at least from Adam to Lamech (Noah's father), are not names of individuals but names of families, tribes, or dynasties. By this means, two supposed difficulties might be overcome at once. In the first place, the great periods attributed to each entry are not life spans of individuals but periods during which a family or dynasty survived or was in the ascendancy. In the second place it is possible that these time periods hitherto ascribed to individuals who were contemporary for a large portion of their lifetimes, are to be looked upon as consecutive to some extent and therefore to be added together.

This may be illustrated in the tabulation for Genesis 5 which follows:

The family of Seth originated when Adam was 130 years old.	130 yrs.
Adam and his direct line were at the head of affairs for 930 years, when they were superseded by	
The family of Seth.	930 yrs.
One hundred five years after Seth attained to leadership, the family of Enosh took its rise.	
After being at the head of affairs for 912 years, Seth was succeeded by	
The family of Enosh.	1842 yrs.
Ninety years after Enosh attained to the headship, there sprang from it	
the family of Kenan.	1932 yrs.

27. Mauro, Philip, *The Chronology of the Bible*, Hamilton Brothers, Boston, 1922, p.10: "Thus the Old Testament Scriptures contain a complete count of the years from Adam to Christ."

After Enosh held the leadership for 815 years longer Enosh gave place to The family of Kenan.	2747 yrs.
Seventy years after Kenan had founded his dynasty, the family of Mahalaleel began its rise to power.	2817 yrs.
Meanwhile Kenan's dynasty survived 840 years and was then replaced by the family of Mahalaleel	3657 yrs.
Sixty-five years after the rise of the dynasty of Mahalaleel, the family of Jared began to be prominent.	3722 yrs.
The dynasty of Mahalaleel meanwhile continued for another 830 years, but was then overthrown for the dynasty of Jared.	4552 yrs.
One hundred and sixty-two years after the rise of Jared's family, the family of Enoch began to become powerful.	4714 yrs.
But Jared's family retained power for another 800 years, and then died out, to be succeeded by the dynasty established by Enoch.	5514 yrs.
Sixty-five years after the rise of the family of Enoch, however, the family of Methuselah began to be prominent.	5579 yrs.
The dynasty of Enoch survived for 300 years, to be replaced by Methuselah's dynasty.	5879 yrs.
One hundred and eighty-seven years after the rise of the family of Methuselah Lamech's family became prominent.	6066 yrs.
However the supremacy of Methuselah's dynasty continued for another 782 years, to be replaced by the family of Lamech.	6848 yrs.
One hundred and eighty-two years after Lamech's family had begun its rise to power, the family of Noah came into existence.	7030 yrs.
And six hundred years later, the Flood came and brought to an end all these dynasties.	

This event therefore took place 7630 years after the appearance of the first man, Adam. Adding to this figure the time which has elapsed since the Flood according to more or less established biblical chronologies, we have an approximate period of some 12,000 years from Adam to the present time.

But this seems to be a terribly artificial scheme, and the gain is still not nearly sufficient to satisfy the demand. Moreover, there are more serious reasons for rejecting the proposal. The first is the strong impression one gets in reading the

record in Genesis that the names are the names of real people. Enoch was a real person, and it seems clear that the obvious intent of the record is to point out that he was removed from the earth after living for only 365 years. The Noah who founded the "dynasty" which displaced that of Lamech, is surely the same Noah who six hundred years later survived the deluge with his immediate family. Another good reason for doubting the validity of this interpretation is based on a statistical analysis of the figures given in Genesis 5, which are considered in connection with Fig. 2.

Other interpretations of these time periods have been proposed that at first sight seemed promising, but invariably lead to greater confusion, creating as many problems as they solve. Thus it has been proposed that the figures for years should be taken as for months. Very good results do appear in the case of the aggregate length of the lives of these individuals, as is usually pointed out, for Adam would be seventy-seven, Methuselah eighty-two, and Lamech sixty-five. But this does not work out in the figures given for times elapsed before the firstborn appeared. It would make Adam a father of Seth at the age of ten, Mahalaleel and Enoch fathers at the age of five, and so on. This is absurd of course. Moreover no change is indicated when we come to the record of the Flood which actually deals in months, and has all the earmarks of being a genuine ship's log.

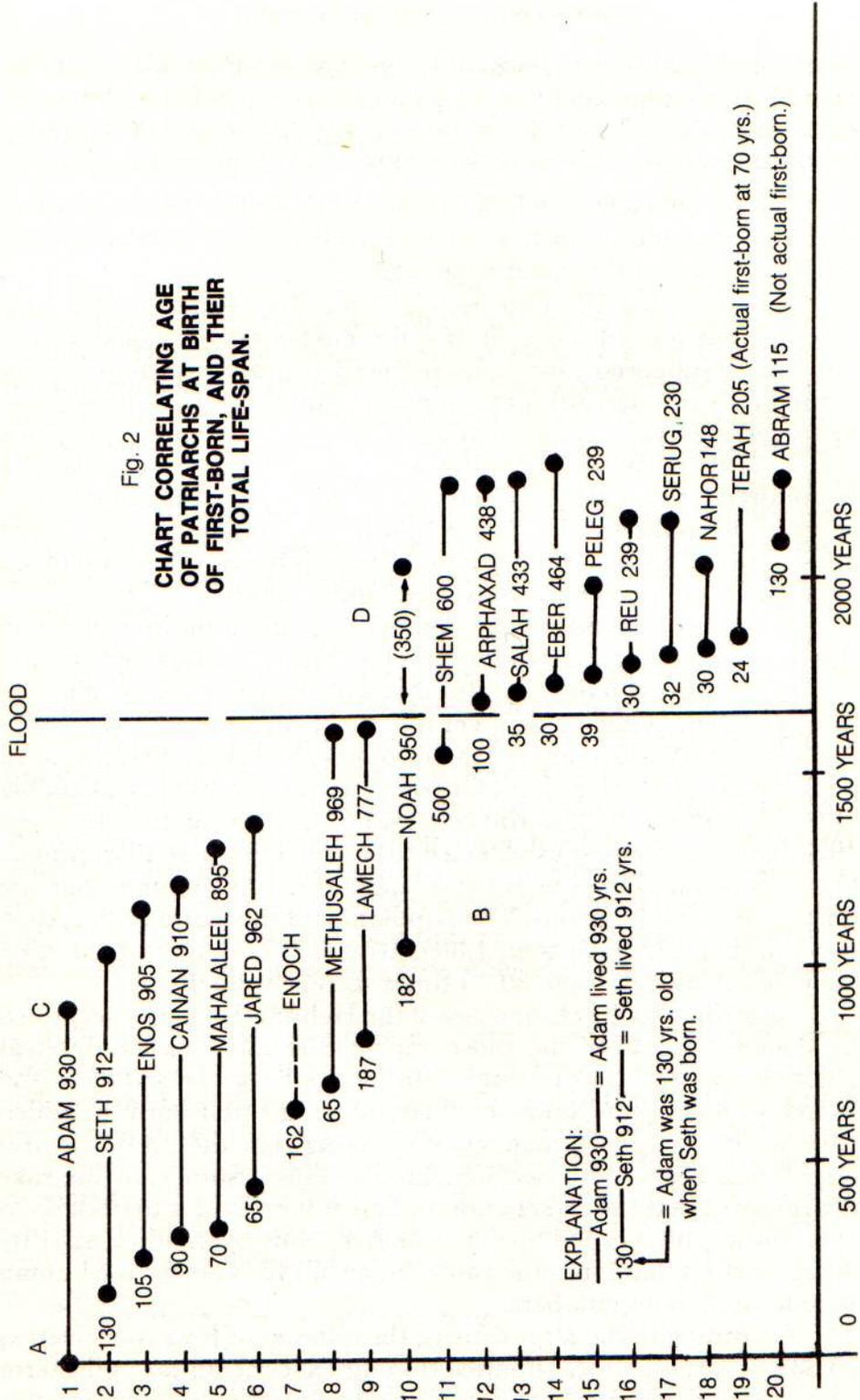
Another equally unsatisfactory solution was proposed in Lange's commentary on Genesis, though not favoured by Lange himself. He pointed out that some have supposed that with the passing of the centuries, the meaning of the word "year" was changed.<sup>28</sup> Hensler held that the expression denoted three months till the time of Abraham, thence to the time of Joseph eight months, and afterwards, for the first time, twelve. Raske held that from Adam to Noah, the year was equal to one month, but as we have seen this makes nonsense of the age of parents at the birth of their first child.

Turning now to an analysis of the figures from the statistical point of view, some interesting observations may be made. It has been noted that within any given species, the period spent by each individual in reaching that measure of maturity which permits procreation is related to the average life span for the species, provided that there is no unexpected reduction in the life span due to disease, or other such factors. Naturally it varies widely between species, but not widely within a species. It is found, for example, that in our culture, man is childless for about 20 years and may expect to live for about 70, or very roughly a ratio of 1 to 3.5. However, an increase in life span may mean an increase in the period of childlessness if it is the result of a general slowing up of the maturing processes. But this is not a straight-line relationship, and merely doubling the life to say 140 years does not necessarily double the corresponding period of childlessness to 40 years.

Before considering the figures given in Genesis for the period of childlessness relative to the total life span, it is necessary to exclude certain names from the list. We do not have any figures for Enoch which represent his natural life. He was removed prematurely. His name must therefore be omitted. Lamech also appears to be an exception. He died "young" (777 years) relatively speaking, but matured

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28. Lange's *Commentary on Genesis*, Zondervan, Grand Rapids, p.271.



slowly if we are to take the figure for his period of childlessness (182 years). Curiously enough Lamech seems to have felt the burden of living more than others, since he alone is said to have complained of weariness (Genesis 5:29). At any rate, leaving his name on the list completely alters the consistency of the balance of the figures given and confirms the impression that he was an exception and died without having reached his expected age. Noah must be excluded also, since he closed his life under different conditions in the world after the Flood.

This seems a drastic reduction of the list. However a Statistical Research Scientist with the Canadian Government assured us that the seven individuals who remain are a sufficient sample to give a perfectly valid result, and he agreed that Enoch, Lamech, and Noah should be excluded for the reasons given. Since he had no concern for the problem except the desire to be of service to a friend, one may safely assume that he was not biased in any way by a wish to see a certain end result.

Using the Spearman Rank Order Test, a remarkable correlation is found between the figures given for the period of childlessness and total life span as recorded in the Hebrew text. But when the figures given for the same list of individuals, as found in the Alexandrine Septuagint and the Vatican Septuagint, are treated in the same way, the result is completely different.

It should perhaps be explained that if the period of childlessness was always unfailingly related to the total life span in a fixed ratio, the correlation figures would always be exactly 1.00. Since we are making the assumption that in the case of the species man, there is a relationship of this kind, the more nearly any group of figures approaches unity, the more likely are these figures to be historically valid. This is the basis of the argument here, and if the argument is sound, these figures given in Genesis are significant, and cannot simply be ignored.

The correlation figures in the three versions are as follows:

Hebrew Text.	Alexandrine Septuagint.	Vatican Septuagint.
0.96	0.07	Minus 0.07

The Hebrew Text reveals an almost perfect correlation. This even relationship accounts for the smoothness of the curve indicated in the graph which is shown in Fig. 2. It seems highly probable therefore, that the list given in Genesis 5 is a genuine historical document, recording actual time periods and ages of real individuals. That this kind of correlation would be found for the rise and fall of dynasties seems exceedingly unlikely. Moreover, the poor correlation figures for the Septuagint tells strongly against the validity of the figures.

We are next faced with the question of whether it is conceivable that man is so recent, or that the earth was re-peopled from a single family only a few thousand years ago.

In estimating the time required for the evolution of a new species from an old stock, it is quite customary to calculate the number of supposed mutations required to transform one type of animal into another. Allowing so many centuries for each mutation to spread significantly through a population, and multiplying this time unit by the number of mutations, a period is estimated, usually in hundreds of

thousands of years, as a minimum within which such speciation could occur. These estimates, based on intelligent guesswork are given considerable credence. The use of such methods of calculation is therefore considered quite valid.

A similar method can be applied to population increase, and this leads to some interesting results. World census figures are inevitably approximate only. But this is obviously true also of mutation rates for extinct species, yet the use of such figures is nonetheless allowed. World War II created some very serious disruptions in population in certain groups, for which useful figures were available at the time of the 1922 Berlin census. For this review therefore, the 1922 figures are being used, since they antedate these disruptions. Other contemporary sources give slightly variant figures, but the differences are not serious. The population of the world at that time was estimated to have been 1,804,187,000. The human race must have doubled itself some 30.75 times to reach this figure.

According to the chronology of the Hebrew Text, as interpreted by Anstey, probably the most dependable and learned biblical chronologer, we find that some 4481 years have elapsed since the Flood, or 4581 years since the birth of Noah's first-born, at which time we may say in a manner of speaking that the present world population began with two individuals. This assumes for the sake of argument that the present population of the world is to be derived from those who escaped through the Ark. Now by dividing 4581 by 30.75, we find that it requires an average of 146 years for the human race to double its numbers.

According to the same census, the number of Jews was given as 15,383,815. It is readily admitted that the exact definition of the term "Jew" would be very difficult. But allowing for the moment this figure to represent the descendants of Jacob in 1922, and taking Anstey's date for the marriage of Jacob which he places 3795 years ago approximately, we find that the Jewish people must have doubled their numbers once every 159 years.<sup>29</sup> We should not expect such figures to be accurate, but the correspondence for the period of doubling is rather remarkable.

Raymond Pearl gives figures which indicate that since 1630 the population of the world has doubled once every 129 years approximately.<sup>30</sup> He then provides a graph showing this rise from 1630 to the present time, but finds himself embarrassed by the problem of what to do with the curve from that date backwards. We have reproduced this graph in Fig. 3, but with a slight modification, namely a vertical line which is intended to indicate the point in time at which the Flood occurred according to Anstey's reckoning. Any attempt to apply the present rates of increase to the world's population if we place the first human pair some 500,000 years ago leads to absurd results.

Dudley Kirk, like Pearl, in considering this aspect of the problem is forced to the same conclusion, namely, that the present rate of increase could not possibly have applied in the past.<sup>31</sup> This may be quite true. It must surely be true if man is as ancient as we are required to believe he is from scientific studies. Yet the form of the graph shown here for population since 1630, indicates rather significantly that the curve, projected reasonably until it reaches zero population, would quite probably

29. Anstey, Martin, *The Romance of Bible Chronology*, vol. 2, Marshall Brothers, London, 1913, p.8.

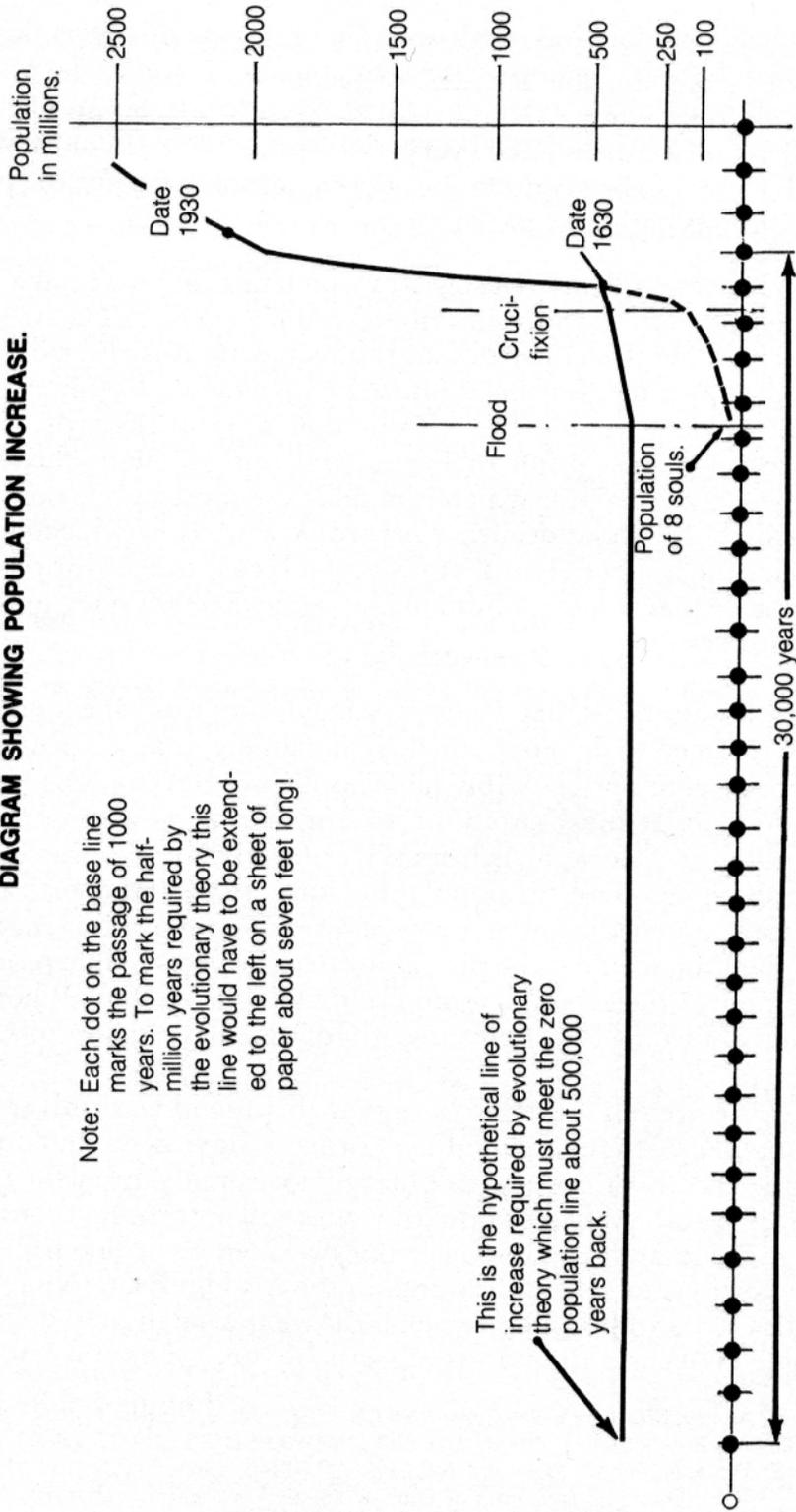
30. Pearl, Raymond, *Man the Animal*, Principia Press, Bloomington, Indiana, 1946, p.91.

31. Kirk, Dudley, "Dynamics of Human Population," *Eugenics Quarterly*, March, 1955, p.18.

Fig. 3  
**DIAGRAM SHOWING POPULATION INCREASE.**

Note: Each dot on the base line marks the passage of 1000 years. To mark the half-million years required by the evolutionary theory this line would have to be extended to the left on a sheet of paper about seven feet long!

This is the hypothetical line of increase required by evolutionary theory which must meet the zero population line about 500,000 years back.



cross the vertical line representing the time of the Flood at a point indicating a very small population, thus confirming the biblical records of the early chapters of Genesis.

We are not implying here that this Flood was universal in the global sense, though it might yet prove to have been, but only that it reduced the world's total population to a small family. The assumption is that the world's population was still more or less concentrated in a single area capable of being drowned by a flood of sufficient proportions to cover a fair area in the Middle East. What one does with Carbon 14 datings which indicate that man may have been in the New World thousands of years before, we do not know. One need not solve all problems before giving any consideration in all seriousness to the actual statements given with such precision in the biblical record. These lines of evidence from the figures in Genesis all seem to point in the same direction. Are we simply to ignore them?<sup>32</sup>

This reckoning admittedly involves some basic assumptions which are probably quite unprovable. But so are assumptions made by those who seriously attempt to determine the times required for speciation. If we give credence to the latter, ought we not to give some credence to the former?

### Pagan Traditions

It has been customary to attribute little value to the traditions of antiquity. Yet these traditions, once formulated, were hedged about in many ways and were by no means left to the whims of individuals to modify or elaborate at will. These traditions were the common heritage of whole communities of people, recited word for word on many occasions, committed to memory by people of importance and handed down from teacher to pupil with surprising fidelity. The educated man was not the man who changed things, but the man who preserved everything without error, exactly as he had received it. Even in modern times, in one primitive society, it has been recorded that a man who made a single error in recitation committed suicide later, out of very shame

We find ourselves so poor at remembering things, that we are apt to be skeptical of such powers, and in any case tend to discredit the traditional beliefs of people whose education has not been characterized by the questioning spirit which we feel so essential to scholarship. Part of our forgetfulness, however, lies in a dependence upon the written record. In the absence of such aids, the memory may be greatly developed and capable of truly remarkable feats, especially when it is not cluttered up with a multitude of irrelevancies. Native Christians have been known who had learned the whole of the New Testament by heart, simply because the copies available were scarce and they could not obtain one for personal use.

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32. Some significant finds with respect to the earth's magnetic field, reported in *Nature* (vol.178, 1956, p.1226) indicate that a radical revision downwards of figures given to date may be necessary. The authors calculate a possible reduction of 240 years in 2000 and as much as 1000 years in 4000. Plotting a curve on the basis of these figures suggests that dates beyond four or five thousand years could be completely wide of the mark (Walter Elsasser, E. P. Ney, and J. Winckler, "Cosmic-Ray Intensity and Geomagnetism").

In some ceremonies, a man may be required to memorize an inspired recital which occupies several days in the telling and it will be retold without a single verbal deviation. In modern times we have had striking illustrations of the power of transmission without change over many generations.

T. F. McIlwraith pointed out how some North American Indians had reported their traditions to Jesuit missionaries in 1640, and nearly three hundred years later, in 1915, the same traditions were found preserved unchanged by their descendants who now lived hundreds of miles from their original homeland.<sup>33</sup> No written records had been kept by the Indians themselves. Such people tend to cherish every detail of their history and are careful to memorize and rehearse them at appointed times, each member of the audience remembering some part perfectly so that if the speaker makes any errors, he is at once reprimanded and corrected.

As we have pointed out in the introduction, the excavations carried out by Sir Arthur Evans at Knossos in Crete, in the Palace of Minos, have shown that the early Greek traditions about Crete were based on solid fact. The same has been shown by H. Schliemann's excavations at Tiryns (ancient Troy) in Asia Minor, and by those who followed him there. The Homeric traditions about the Golden Fleece, though overlaid with fancy, were evidently based on some real foundation since the panning and washing of gold was carried out in Asia Minor in early times and fleeces in all probability were used as sieves.

Early Aryan traditions are proving to be a source of historical information also. Stuart Piggott observed:

An examination of the material culture of the composers of the Rigveda, as extracted from allusions in the text, is entirely compatible with what we know of conditions at the time from archaeological evidence from other regions of early Indo-European colonization around the edges of the old city civilizations in Asia and the Aegean. I think we are justified in accepting the Rigveda on archaeological grounds as a genuine document of the period, preserved intact by the constant fear of the consequences if the magic word were altered by a hairsbreadth.<sup>34</sup>

Piggott pointed out that we have evidence of changes in heroic literature from time to time, but not when the literature has a religious significance. Almost all literature from the earliest times has this religious colouring. Gods and men are the actors, and not men by themselves.

Herodotus, too, has come into his own as an historian in recent times, and in unexpected ways. In connection with some recently discovered rock-paintings in Southern Rhodesia, Margaret Taylor wrote:

Herodotus' account of the fleet sent by Pharaoh Necho about 600 B.C. was long discredited, but lately grounds for its acceptance have been found. The historian states that a fleet manned by Phoenicians

33. McIlwraith, T. F., Lecture given at University of Toronto, December, 1952.

34. Piggott, Stuart, *Prehistoric India*, Penguin Books, Harmondsworth, 1950, p.256.

was sent from Egypt and sailed around Africa, stopping several times to sow and harvest grain on their journey.<sup>35</sup>

These rock-paintings appear now to be a record of one of these visits inland, and they include illustrations of an Egyptian band complete with their musical instruments. It seems difficult to explain the paintings on any other grounds, and they are in a locality which may well have been visited in this manner. Herodotus has been vindicated many times.

Our modern world is so crowded with changes and interesting happenings of all kinds that we are bewildered, and integration of the news is almost impossible. Without this integration it is difficult to get the overall picture, the sequence of events, the keys that make it possible to lock things in the mind. Today changes are too rapid. In ancient times change was very, very slow. In fact, in areas where Western culture has not yet impressed itself, change is still prodigiously slow. In a symposium on anthropology, Robert Lowie pointed out:

It seems to me that the historical civilizations offer positive evidence for a stability of at least several thousand years. The Greek peasant is still reported to believe in Bereids and Moirai. In the Caucasus, Von Luschan found natives still playing a dice game with the very same type of astragalus dice partly of lead and with a wooden spine, occurring in a Hittite site of 900 B.C.<sup>36</sup>

In such a situation, for example, a tradition telling of the individual who invented the game, how he came to do it, and why he adopted the form of the dice that he did, is likely to be preserved century after century, because it remains relevant. Knowledge of this kind therefore brings prestige because people like to know the background of the present. And remembrance is easier because the situation is simpler, and there are fewer irrelevancies. Experience has a certain wholeness and continuity to it in which the past and the present are like warp and woof. This is not to deny for one moment that the pattern woven is often mythical. But the threads that have been used for the basic fabric are turning out to have a remarkable historical validity, once they are rightly interpreted.

This seems like a wide digression. But tradition strongly supports the biblical record where it claims great longevity for early man. And there is a possibility that we also have an unexpected confirmation of the general time-setting from the Babylonian traditions if we are allowed to make one emendation of the texts as currently interpreted. George Rawlinson pointed out:

There is a large amount of consentient tradition to the effect that the life of man was originally far more prolonged than it is at present, extending to at least several hundreds of years. The

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35. Taylor, Margaret, "Did Pharaoh Necho's Minstrels Visit South Africa?" *Illustrated London News*, December 10, 1927, pp.1058f.

36. Lowie, Robert, "Problems of the Historical Approach: Results," in *Anthropology Today*, University of Chicago Press, 1955, p.52.

Babylonians, Egyptians, and the Chinese all exaggerated these into hundreds of thousands of years. The Greeks and Romans with more moderation limited human life within 100 to 800 years. The Hindus still further shortened it [...]. Their books taught that in the first ages of the world, man was free from diseases, and lived originally 400 years. In the second, the term of life was reduced from 400 to 300. In the third it became 200 years. In the fourth and last, it became 100 years. So strange did the fact appear to the Chinese that an emperor who wrote a medical work, proposed an inquiry into the reasons why the ancients attained to so much more advanced an age than the moderns.<sup>37</sup>

Now from Adam to Noah there are ten generations. It has been claimed on numerous occasions that this is an entirely artificial arrangement, intended to aid the memory since the number corresponds to the digits of the two hands. In Ellicott's commentary, Payne Smith, the contributor on Genesis, and writing on Genesis 5:5, observed:

Modern scholarship has proved the identity of the names of the numbers up to ten in the three great families of human speech. Above ten they have nothing in common.<sup>38</sup>

He then commented,

It seems, therefore, to follow that primeval man before the confusion of tongues had no power of expressing large numbers. Thus in these lists the generations are limited to ten, and hence too the need of caution in dealing with the mystery which underlies the protracted duration of the lives of the patriarchs.

But if they could not deal with numbers above ten or so, how did they manage to give the age of the patriarchs which run into centuries, and how did Noah manage to build an Ark whose physical features manifestly involved numbers higher than ten?

Such observations as Smith's often have the earmarks of profundity and in this instance appear in one of the sanest and most valuable commentaries ever published. But they show how foolish it is to attempt to explain away such a precise record as we are given in the fifth chapter of Genesis on the grounds that men were so uncultured as to be unable to deal with such large numbers and may therefore be taken as entirely fictitious and of later date.

Francois Lenormant, who spent much time analyzing and evaluating traditions from antiquity, observed:

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<sup>37</sup>. Rawlinson, George, *Historical Illustrations*, p.14: quoted by Marcus Dods, *The Book of Genesis*, T. & T. Clark, Edinburgh, no date, p.29, fn.2.

<sup>38</sup>. Ellicott's *Commentary on Genesis*, Zondervan, Grand Rapids, p.33.

It is very curious to note how widely the number ten prevails as that of the first generations of men. The Bible reckons ten from the Creation to the Flood. The Iranians had ten kings, "the men of ancient law," who lived on the pure homa or immortal draught of the gods and kept their purity. Among the Hindus there are ten "fathers," the children of Brahma. Among the Germans and Scandinavians there were ten ancestors of Odin. Among the Chinese, ten emperors shared divine honour before the dawn of history; and the Arabs have ten fabled kings of the region between the Red Sea and the Persian Gulf.<sup>39</sup>

Berossus, a Babylonian historian of about 300 B.C., copied from inscriptions available to him at the time, and basing his history on the archives in the Temple of Marduk stated that before the Flood, ten kings had reigned whose history covered the fabulous total of 432,000 years. Since there is some correspondence between the names of these kings and those given in the fifth chapter of Genesis, the matter is given consideration in the next section, with a word about the possible alternative value to be attributed to the saros, a Babylonian measure, which if permitted brings the total period into remarkable conformity with the biblical record.

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Berossus was a priest of Bel at Babylon. He translated into Greek the standard Babylonian work on astrology and astronomy, and compiled in three books the history of his own country from native documents, which he published in Greek in the reign of Antiochus II (250 B.C.). His works have perished but extracts from the history have been preserved by Josephus and Eusebius. Eusebius probably derived them not directly from Berossus, but through the medium of Alexander Polyhistor and Apollodorus.

In his history Berossus gave a list of kings who are said to have reigned from the Creation to the Flood. This list is given here as a table with the biblical counterpart, and in the last column is a shorter chronology based on an alternative value for the saros, which is very much lower. This point is discussed at the end of this section.

Biblical List	Berossus List	Long Reckoning (yrs.)	Short Reckoning (yrs.)
Adam	Alorus	36,000	185
Seth	Alaparus	10,800	55½
Enos	Amelon	46,800	240½
Cainan	Ammenon	43,200	222
Mahalaleel	Megalarous	64,800	333
Jared	Daonos	36,000	185
Enoch	Edoranchos	64,800	333
Methuselah	Amenpsinos	36,000	185
Lamech	Otiartes	28,800	148
Noah	Xisouthros	64,800	333
		<u>432,000</u>	<u>2220</u>

39. Lenormant, Francois, *Manuel d'histoire ancienne*, vol.1, Paris, 1868, p.19.

In 1922 a tablet was found now known as the Weld Dynastic Prism, believed to have been written about 2170 B.C. by a scribe who signed himself Nur-Ninsubur and lived at the close of the Isin Dynasty. This text may well have been a copy of the original from which centuries later Berossus derived his figures. The reigns, when totalled, give a period of 347,200 years as opposed to the figure given by Berossus above, and the names are in somewhat different form. But such differences can be accounted for in a number of quite reasonable ways. Below are the names and figures from this Weld Prism.

Biblical List	Weld Prism List	Long Reckoning (yrs.)	Short Reckoning (yrs.)
Adam	Alulim	28,000	143
Seth	Alalmar	36,000	185
Enos	Enmenluanna	43,000	221
Cainan	Kichunna	43,000	221
Mahalaleel	Emmengalanna	28,000	143
Jared	Dumuzi	36,000	185
Enoch	Sibzianna	28,000	143
Methuselah	Emenduranna	21,000	108
Lamech	Uburatum	18,000	93
Noah	Zinsuddu	64,000	328
		<u>345,000</u>	<u>1770</u>

Note: The short reckoning is to the nearest year in each instance, hence it differs slightly from a calculation simply based on the long total.

It will be noted here, in the shorter chronology, the total accords remarkably well with the biblical figure of 1656 years. The Weld Prism therefore provides us with a striking confirmation of Berossus's figures. It also indicates that with the passage of time, figures have a habit of growing. Berossus gave a higher total than the original, just as the Septuagint seems to have done. And in point of fact the figures of Berossus (2220 years) and those of the Vatican Septuagint (2242 years) are almost the same, provided that the shorter chronology can be justified.

In commenting on this tablet, and the mate to it which was translated by Barton in his *Archaeology and the Bible*, Barton observed:

A comparison of his list of kings who reigned before the Deluge with those given in this text, will convince any scholar that a list like this was the source of Berossus' information. When we make allowance for changes in pronunciation in Babylonian which would be sure to occur in the course of 2000 years, and for the corruptions which would naturally occur in passing from a Babylonian original to a Greek spelling, the two lists are seen to be the same.<sup>40</sup>

40. Barton, George, A., *Archaeology and the Bible*, American Sunday School Union, Philadelphia, 1933, p.328.

S. R. Driver, in his commentary on Genesis, indicated that there is even some of correspondence between these lists and the biblical record in actual form or meaning of the names:

It is considered now, by Hommel and Sayce, that the names of the Hebrew patriarchs are, at least in some cases, equivalents of the corresponding Babylonian names. Thus:

No. 3 on the list of the ten names, Amelon, is the Babylonian Amilu, meaning "man." This corresponds to the Hebrew Enos which also means "man."

No. 4 on the list, Ammenon is the Babylonian Ummanu, meaning "artificer," and is the equivalent of Kenan (Cainan) which means "smith."

No.7 on the list, Edoorachos may also be read as Euedorachos, a form which can hardly be different from Emmeduranki, a legendary King of Sippar, the city sacred to the sun-god Shamash. According to a recently published ritual tablet, the god called Enmeduranki into fellowship with himself, gave him the "table of the gods," taught him the secrets of heaven and earth, and instructed him in various arts of divination: the knowledge thus derived, he passed on to his son, and he thus became the mythical ancestor of a hereditary guild of Babylonian diviners [...]. Enoch was supposed in later ages to have become the recipient of superhuman knowledge and in the course of his conversations with God to have received revelations as to the nature of heaven and earth, and the future destinies of men and angels. And so in the apocryphal Book of Enoch [...] he is represented as recounting the visions of judgment on men and angels which he is supposed to have had, as describing how he has been shown by the angel the different places set apart for the righteous and wicked after death, and has seen the Almighty seated on His throne, and the Messiah judging the world, as unfolding (in very obscure language) the "secrets of the heavens" (i.e., the courses of the heavenly bodies, the principle of the calendar, the causes of lightnings, wind, dew, etc.), and as foretelling in a veiled allegorical form the history of Israel to the second century B.C. It is in accordance with this view of Enoch that he is called in Ecclesiasticus 44:16 an "example of knowledge to all generations." The Book of Enoch is quoted in Jude 14:15.

No. 8 on the list is Amenpsinos, which according to Hommel, is taken to be a corruption of Amilsinus, i.e., Amil-sin, "the man of Sin (the Moon God)," and Methuselah may be according to Sayce a variation of Mutu-sha-Irkhu, "man of the Moon God," or if the more original form of the name is Methuselah, "the man of God."<sup>41</sup>

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41. Driver, S. R., *The Book of Genesis*, Methuen, London, no date, pp.78, 81.

The final name on the list, however it may be accounted for in its variant forms (whether as Utnapishtim or Xisouthros), is undoubtedly to be equated with Noah.

Several of the names therefore correspond either in actual form or in their character as workmen or as favoured individuals.

It appears therefore that the traditions of these ten kings were well known throughout the period from about 2000 B.C. down to quite late in the pre-Christian era, and written records survived with remarkably little change during this period.

However, as they stand according to currently accepted methods of interpretation, the figures are obviously mythical. A very cursory glance at them indicates that they are "round" numbers, many of which bear a mathematical relationship to each other. The shorter chronology however brings them down to a place where it is conceivable that kings might have reigned for such time periods, though their reigns were certainly longer than anything we have known since the Flood. But is this shorter chronology justified?

The correct value to assign to the Babylonian *saros* has been a matter of debate for some years. This term appears in early texts involving numbers, and it is customary to assign to it the value of 3600. It may mean 3600 of anything, and does not necessarily apply to time periods. However, when it does, there is a possibility that the *saros* has the value of 18 years and 6 months, a very different thing from the 3600 years which it is usually taken to mean.

According to the findings of cuneiform scholars, the Babylonian system of counting involved a process of multiplying by an alternate number instead of multiplying by the same number. We begin with one and multiply by ten to get ten, by ten again to get one hundred, and by ten again to get one thousand, etc. But the Babylonians started with one and multiplied by ten as we do. Then they multiplied by six. The result was in turn multiplied by ten; then by six; then by ten again; and so on. Each result was given a name:

A *sošos* was 10 times 6; or 60.

A *naros* was 60 times 10; or 600, i.e., *sošsi*.

A *saros* was 600 times 6; or 3600, i.e., 6 *nari*.

They had a further term which signified a *saros* multiplied by 10, i.e., 36,000. And the next in the series was this figure in turn multiplied by 6, or 216,000. This was referred to as *šar-gešh*, and meant simply a very large number.

According to this system a *saros* signifies 3600 of something. But we have suggested that there is another possible value for the *saros* when applied to time. Some modern authorities deny the possibility of this on the ground that this value is dependent upon a certain astronomical knowledge which the Babylonians are not believed to have had. Nevertheless we have one ancient authority for it. This was a man named Suidas.

Suidas was apparently a Greek lexicographer of whom virtually nothing is known except that he must have lived before Eustathius (12th to 13th century A.D.) who frequently quoted him. Under the heading *Adam*, the author of the lexicon, which is stated in a prefatory note to be the work of Suidas, gives a brief chronology of the world, ending with the death of the Emperor John Zimisces (A.D. 975). Under

the heading *Constantinople* both Basil and Constantine are mentioned. It would thus appear that Suidas lived in the latter part of the tenth century. The lexicon he wrote is arranged alphabetically with some slight deviations. It is a dictionary and encyclopedia combined. It includes numerous quotations from ancient writers. The scholastics on Aristophanes, Homer, Sophocles, and Thucydides are also much used. A prefatory note gives a list of earlier dictionaries, and although the work is uncritical and unequal in value, it contains much information on ancient history and life.

Now Suidas gave the reigns of the antediluvian kings in *sari*. We have already seen that the ordinary value attached to this term is 3600, so that the chronologies are extended accordingly. But Suidas has informed us that the term had also another value among the Babylonians:

*Sari* are, with the Chaldeans, a measure and a number. One hundred and twenty *Sari*, according to the calculations of the Chaldeans, makes 2220 years, for the *Sarus* contains 222 lunar months, which is equivalent to eighteen years and six months.<sup>42</sup>

It should be stated that the Chaldean year was composed of 12 months, of 30 days each, or 360 days. The figures given in the last column in the two tables dealing with the king lists are therefore in error to the extent that 360 days is not a true year. But for our purposes it was simpler not to introduce the complications of correcting it at that point. The figures may therefore be allowed to stand with this qualification.

Looking back to those early days, we are rather apt to suppose that men's minds worked differently, almost childishly. Yet the civilizations they created were far from simple. There is really no reason to suppose that they would represent their ancestors as living for so many thousands of years. It can hardly have seemed reasonable of them to exaggerate so completely beyond the bounds of their own experiences of life as to bring their traditions into discredit even among their own countrymen. They were surely not fools. When we apply to their statements the alternative value as given by Suidas, the figures are still remarkably high as our experience goes, but they were very reasonable indeed if men were then living for several centuries. The average reigns in the list of Berossus and the Weld Prism are seen to be 222 years and 177 years respectively. The average age of the patriarchs as given in the biblical record prior to the Flood is found to be 912 years. Assuming that these are the same individuals, they reigned for slightly less than one quarter of their lifetime. Taking the kings of England from William the Conqueror in 1066, to the present time, it is found that the average reign of a total of 41 individuals is almost 22 years, or slightly less than a third of the life span of the individual. There is some correspondence; at least the relationships between length of reign and length of life are approximately of the same order.

None of these observations prove anything. They merely show that no matter how the figures are analyzed, we do not find anything in them which makes them manifestly absurd, provided that the shorter reckoning is used and provided that

42. Jones, F. A., *The Dates of Genesis*, Kingsgate Press, London, 1912, p.114 and appendix.

we allow the possibility of men living to be several centuries old when they died, a possibility which in the light of present knowledge can no longer be said to be unreasonable.

The question arises, now, whether the remains of early man show any evidence of such great longevity.

### Longevity and Fossil Remains

There are three points to consider here: (1) the evidence that man does not at present achieve physiological maturity, (2) that to a limited extent fossil remains indicate that early man was less diseased than later man, and (3) that in spite of opinion to the contrary, a small amount of evidence exists that man reached a greater age in antiquity, or at least achieved more complete physiological maturity.

The points, if established, suggest that man today cannot be taken as a standard by which to judge the viability of man in antiquity. In the Symposium on Anthropology held in 1953, George Carter observed:

One of the most striking features that distinguishes man's body from the bodies of other mammals is its extraordinary fetalization. In many characters such as his lack of closure of the sutures of the skull, the posture of his head, and others, man resembles the foetal rather than the adult mammal.<sup>43</sup>

Sir Gavin de Beer elaborated this at some length in his book *Embryos and Ancestors*. He wrote:

These features include the relatively high brain-weight, the position of the foremen magnum and the cranial flexure, the dentition, the flatness of the face (orthognathy), the hairlessness of the body, the light color of the skin and a number of other features [...].

The sutures between the bones of the human skull do not close until the age of nearly thirty years. In apes and other mammals these sutures close much sooner after birth, and when that has happened the skull cannot increase in size any more. The human skull, on the other hand, can increase in size for a very long time after birth, and this enables it to provide accommodation for the large volume of the human brain.<sup>44</sup>

Subsequently he remarked:

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43. Carter, George, "The Theory of Evolution and the Evolution of Man," in *Anthropology Today*, University of Chicago Press, 1953, p.340.

44. De Beer, Sir Gavin, *Embryos and Ancestors*, Oxford University Press, 1940, pp.55-59.

This retardation in the rate of the development of the body, it will be remembered, is all that is required to produce the human features mentioned above.

In effect this must probably be taken to mean that given sufficient time, man would "mature" and that he may therefore be said in one sense to die before his time. De Beer's conclusion was:

It may be safely concluded that the rate of development of the human body has been retarded.

This is one way of looking at it. The other alternative is simply that he once lived long enough to grow into a fully mature adult, physiologically speaking.

Would it be altogether unreasonable to make the following supposition? With the exception of the Far Eastern specimens of fossil man, one of the most surprising characteristics of the earlier remains is the evidence they present that man was at first remarkably large brained. The figures as given, for example, by William Howells in his book *Mankind So Far* (1944) are: Piltdown Woman, 1400 cubic cm., Neanderthal Man, 1625 cubic cm., Wadjak Skull, 1650 cubic cm., Boskop Skull, 1800 cubic cm., and Cro-Magnon Man, 1750 cubic cm.

All of these are well above the European average (allowing for the fact that the Piltdown cranium was that of a woman). Just supposing it should one day turn out that early man did live much longer, and correspondingly did mature more slowly and yet more completely, would it not be likely that their cranial capacity would exceed that of modern man? It is just possible, therefore, that we have here supporting evidence in an unexpected direction.

In the study of senescence at the present time, it is generally agreed that disease in some form is responsible for the great majority of deaths, even of people who might be thought to have reached the appointed limits of life. The nature of the disease, or diseases, is not understood. One thing alone seems fairly certain, namely, that when a man or woman dies at what we might regard as a good old age, death is still probably premature, and given sufficient time, will in the future be prevented or delayed for a considerable period. As we have seen already, there is some evidence that man is today a more diseased creature on the whole than when he first appeared. This is, of course, only to be expected, since mutations are occurring all the time and are compounded with each generation, and such mutations are almost always detrimental to the organism in one way or another.

Such is the evidence as interpreted by Hrdlicka. There may now be evidence to the contrary, since the number of finds has greatly increased. However, the number of finds which can be positively identified as *Homo sapiens*, and which are to be classed with such specimens as *Pithecanthropus erectus* and *Sinanthropus*, etc., are not numerous, and an examination of their bones with a view to determining the extent to which they were subject to such diseases would not be too difficult and will doubtless be undertaken in time. In the meantime the conclusions of Hrdlicka favour the idea that fossil man could have outlived his modern representatives if disease plays a significant part in shortening life.

However, some authorities claim that early man was remarkably *short-lived*. It has been stated that an examination of 181 human fossils of Neanderthal Man, Upper Palaeolithic, and Neolithic Man, showed that only 3 individuals had passed the age of 50. One third had died before reaching the age of 20, and the remainder had died between the ages of 20 and 40 years. Among the remains of Pekin Man (not included in the above), it was found that one individual only had passed the age of 60.<sup>45</sup>

These age determinations are based on certain aspects of bone development; the exact criteria are not stated. Certain other structural features have led other (but nonetheless informed) authorities to quite different conclusions. Sir William Dawson, who must be considered no mean authority since he did so much personal work in various fields of physical anthropology, in speaking of certain fossil remains from Europe contemporary with Neanderthal Man, made the following observations:

Another point which strikes us in reading the descriptions of these skeletons is the indication which they seem to present of an extreme longevity. The massive proportions of the body, the great development of the muscular processes, the extreme wearing of the teeth among a people who predominantly lived on flesh and not on grain, the obliteration of the sutures of the skull along with indications of slow ossification of the ends of the long bones point in this direction and seem to indicate a slow maturity and great length of life in this primitive race.<sup>46</sup>

This was written of course long before the work of Devaux or Bolk, or the publication of De Beer's conclusions about the fetalization of modern man.

How are we to reconcile these contradictory views? Is it possible that in the very nature of the case, longevity might conceal its own physiological evidence to some extent? If a man should normally live to be several centuries old, it seems necessary to assume that in the slowing up of the maturing processes which would accompany such longevity, the appearance of many of the bones of the body would be still very "young" in years by our reckoning if the possessor had died at an age of say 300 years. Such an age would represent possibly one-third of the total normally achieved, and would therefore represent an age of say twenty-five years for a man whose normal life span was three score years and ten. It could therefore happen that a skeleton belonging to an individual who might normally expect to reach the age of 800 or 900 years, but who due to the harshness of his environment had only succeeded in surviving to an age of 200 years, might be exhumed and judged by our present modes of reckoning to have died when only about 20 years old. This is, of course, only hypothesis and might prove to be quite erroneous. Yet it is a logical concomitant of our thesis, and granted the original premises is not at all unreasonable.

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45. See Humphrey Johnson, *The Bible and the Early History of Mankind*, London, revised edition, 1947, p.109, fn.

46. Dawson, Sir William, *Meeting Place of Geology and History*, F. H. Revell, New York, 1904, p.63.

There is room for argument about the significance of these ideas. Much more work needs to be done in the examination of fossil remains with this in mind. The problem is that it has been a foregone conclusion that these earlier individuals were short-lived. The biblical record was ignored, at least in so far as it attributed great longevity to early man. Yet this could be a fruitful area for re-investigation. Long life could lead to a very marked acceleration in the speed of cultural development. The next chapter gives the matter some consideration.



## Chapter 3

### The Evidence of Archaeology

#### The Sudden Appearance of High Cultures in the Middle East

According to one of the best authorities, "No undoubted hominids have been found of an antiquity clearly older than the Early Pleistocene, and so far no fashioned implements have been proved of any greater antiquity."<sup>47</sup>

This is the carefully considered opinion of Sir W. E. LeGros Clark. *Homo sapiens* is given therefore somewhere in the neighbourhood of 500,000 or 600,000 years to evolve the cultures of the world as they now exist.

However, as far as we can tell, these high cultures (both living and extinct) can all be traced back to the Middle East, where the earliest historically certain dates cannot be set much beyond 3000 B.C., or 5000 years ago. Another 3000 years probably takes us back beyond organized city life even in its simplest forms. Until 1955, Jarmo was considered to be the oldest prehistoric settlement. It was only a village.<sup>48</sup> But another settlement has now been discovered at M'lefaat, some twenty-five miles east of Mosul.<sup>49</sup> This settlement represents about the lowest level of organized community life conceivable. The people who composed it lived in pit homes, without walls, and without pottery or cultivated grain.

Yet the date is set somewhere about 5000 B.C., or some 7000 years ago, a tiny segment of the total of 500,000 years. What was happening during this immense period of stagnation? And what happened that suddenly in a period of only 2000 or 3000 years at the most, a circle of astonishingly high civilizations suddenly sprang into being in Sumer, Egypt, and in the Indus Valley? The sudden appearance of these ancient civilizations was as evident as it was unexpected. The time lapse in each cultural centre from initial settlement to established civilization was completed within a few hundred years.

Between these centres there were early links. Up to and particularly during what is termed the Jamdet Nasr period there was uniformity of basic characteristics throughout the whole region. This community of cultures included Crete, Egypt, Syria, Mesopotamia, Elam, and the Indus Valley. Less distinct, but equally

47. Clark, Sir W. E. LeGros, "The Fossil Evidence for Human Evolution," *Nature*, September 22, 1956, p.610.

48. Braidwood, Robert J., "From Cave to Village," *Scientific American*, October, 1952, p.64.

49. Report from Robert J. Braidwood, *Science*, vol,121, 1955, p.191.

significant evidences of relationship are found in Anatolia, in Iran, and even toward the West, in Europe. It is difficult to explain these phenomena except as the result of the growth and spread of a single population deriving its inspiration and technology from a single source. Autonomy was achieved in due time, and thenceforth as might be expected, parallelisms and cultural borrowings appear throughout the rest of their history, but never of quite the same kind as are found in the earliest stages of development.

How are we to account for this rapid development in the initial stages? When archaeologists first began to bring such facts to light, even the excavators themselves expressed their surprise. A. H. Sayce observed:

Neither in Egypt or in Babylonia has any beginning of civilization been found. As far back as archaeology can carry us, man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial record [...]. The fact is very remarkable in view of modern theories of development and of the evolution of civilization out of barbarism [...]. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence already fully developed. Archaeology at all events has failed to discover the elements out of which they ought to have grown.<sup>50</sup>

Archaeologists have since found some of these missing elements, yet the fact remains, none of them go back beyond a few thousand years. The period of development must still be reckoned in centuries rather than in millennia.

Referring to Egypt in particular, P. J. Wiseman wrote:

No more surprising fact has been discovered by recent excavation than the suddenness with which civilization appeared in the world. Instead of the infinitely slow development anticipated, it has become obvious that art, and we may say "science," suddenly burst upon the world. For instance, H. G. Wells acknowledges that the oldest stone building known to the world is the Sakkara Pyramid, yet as Dr. H. J. Breasted points out, "From the earliest piece of stone masonry to the construction of the Great Pyramid less than a century and a half elapsed."

Speaking of this Pyramid, Sir Flinders Petrie stated, "The accuracy of construction is evidence of high purpose and great capability and training. In the earliest pyramid the precision of the whole mass is such that the error would be exceeded by that of a metal measure on a mild or cold day the error of levelling is less than can be seen with the naked eye. The conclusion seems inevitable that 3000 B.C. was the heyday of Egyptian art."<sup>51</sup>

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50. Sayce, A. H., *Homeletic Review*, June, 1902.

51. Petrie, Sir Flinders, *The Wisdom of the Egyptians*, *Quaritch*, London, 1940, p.89.

Dr. Hall in referring to this sudden development says, "It is easy to say that this remarkable outburst of architectural capacity must argue a long previous apprenticeship and period of development, but in this case we have not got this long period."

Again, Sir Flinders Petrie writes, "The materials used in building tell much of the builders. In the series of pyramids the finest materials and work is at the beginning, and through the IVth to the VIth dynasties the degeneration is continuous, until a pyramid was a mere shell of a building filled with chips."

In the face of these facts, the slow progress of early man is a doubtful assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained.<sup>52</sup>

And speaking of their literature, R. E. Bewberry pointed out:

The essentials of the Egyptian system of writing were fully developed at the beginning of the first dynasty. It must have been the growth of many antecedent ages, yet not a trace of the early stages of its evolution have been found on Egyptian soil.<sup>53</sup>

Vere Gordon Childe put it this way:

On the Nile and in Mesopotamia the clear light of written history illumines our path for fully fifty centuries, and looking down that vista we already descry an ordered government, urban life, writing and conscious art. The greatest moments—that revolution when man ceased to be a parasite [...] have passed before the curtain rises.<sup>54</sup>

This was written in 1935.

We do have some light now, and some of the sources of this original culture are coming to light in Iran. But the time interval is still to be reckoned at about 2000 years or less. It tells us nothing about how it happened that this same rate of progress did not characterize man for the half-million years supposedly preceding this.

Some sites in Syria bear witness to this same peculiar aspect of Middle East cultures. T. J. Meek in this connection wrote:

Tell Halaf has revealed the most wonderful handmade pottery ever found. Although the lowest strata here are probably representatives of the oldest culture so far definitely attested [this was in 1938], yet it is already clearly chalcolithic. From various

52. Wiseman; P. J., *New Discoveries in Babylonia About Genesis*, Marshall, Morgan and Scott, London, 2nd edition, revised, 1936, pp.28, 31-33.

53. Quoted by C. Urquhart, *The Bible Triumphant*, Pickering, London, 1935, p.36.

54. Childe, V. G., *New Light on the Most Ancient East*, Kegan Paul, London, 1935, p.2.

indications we know that metal was used, although not very extensively. In this period great skill was shown in the working of obsidian into knives and scrapers [...]. The pottery of Tell Halaf was made by hand, unbelievably thin, indeed not thicker than two playing cards, and shows an extraordinary grasp of shape and decorative effect in colour and design. The pottery was fired at great heat in closed kilns that permitted indirect firing with controlled temperatures. The result of the intense heat was the fusion and vitrification of the silicates in the paint so that it became a genuine glaze that gives the surface a porcelain finish quite different from the gloss of burnished ware so common later.

Technically and artistically the Tell Halaf pottery is the finest handmade pottery of antiquity and bears witness to the high culture of its makers.<sup>55</sup>

Where are the long ages of development? An early contemporary culture in Mesopotamia was being evolved at Al Ubaid. It represents one of the root settlements of the later Sumerian civilization. V. G. Childe wrote of these people:

The authors of the Al Ubaid culture cannot have sprung from the marsh bottom, and the culture itself shows no sign of having developed locally from any more primitive Mesolithic forerunner.<sup>56</sup>

C. J. Gadd remarked:

The Sumerians possessed the land since as far back in time as anything at all is seen or even obscurely divined, and it has already been remarked that their own legends, which profess to go back to the creation of the world and of men, have their settings in no other land than their historical home [...]. But the shapes of the earliest flints are not those of a pure stone age, nor has any certain evidence been found in Iran of a population so primitive as to have no knowledge of metal.<sup>57</sup>

T. J. Meek, in a lecture given in the University of Toronto, stated:

The Sumerian culture springs into view ready made, and there is yet no knowledge of the Sumerians as savages: when we find them in the fourth millennium B.C., they are already civilized highly. They are already using metals and living in great and prosperous cities.<sup>58</sup>

55. Meek, T. J., "Mesopotamian Studies," *Havaford Symposium*, 1938, p.161.

56. Childe, V. G., *New Light on the Most Ancient East*, Kegan Paul, London, 1935, p.145.

57. Gadd, C. J., *The History and Monuments of Ur*, Chatto and Windus, London, 1924, p.17, 24.

58. In a course on Middle East history, October, 1935.

But the evidence now points to the Iranian highlands to the east, as being the original home of the people who thus early established themselves in the Mesopotamian plains. What do we find as we trace the lines back toward the probable foundations?

Before entering the plains, or the Indus Valley, the earliest migrants established a settlement at Susa in Elam. Of Susa, H. G. Spearing had this to say:

The earliest colonists at Susa were well civilized before they left the country of their parenthood and arrived there. For in their burial ground outside the city walls are found bronze hatchets of the men, and mirrors and needles and the ointment vases of the women. There are also relics of delicate fabrics, finely woven on a loom [...].

The pottery is wonderfully hard and thin, not much thicker than a couple of post cards, and it rings like porcelain, though it is not so transparent. The forms are simple and graceful: they are produced on a rudimentary pottery wheel used with a skill that looks like the inherited experience of many generations of craftsmen.

Nearly all the bowls and vases were elaborately decorated either inside or outside with strange designs, most of which have no similarity with other designs found in other parts of the world, so that we have no clue to the country where these potters learned their art, though we can be fairly sure that they brought it from some center of civilization where it had been undergoing a long period of development.<sup>59</sup>

Another alternative would be that men were surviving to far greater ages, and in those long years developed much greater skills.

From Susa we must turn toward the north. Al Ubaid and Tell Halaf were approximately contemporary. Susa preceded Al Ubaid and presumably preceded Tell Halaf also. There are parallelisms between Tell Halaf and the earliest levels at two sites in the Indus Valley, namely, Changu Daru and Harappa. Susa seems not to be derived from further east, but to be near the parting of the ways of the first migration of people who created both the Al Ubaid culture and the cultures of the Indus Valley. Ernest MacKay said:

There seems no doubt that [...] we must look to the Iranian Highlands for the region whence culture was brought to India.<sup>60</sup>

And here we arrive at Sialk, a site where considerable excavation has been undertaken, and a site until recently believed to represent the earliest settlement in the Middle East.

Speaking of this settlement, Vere Gordon Childe wrote:

59. Spearing, H. G., "Susa, the Eternal City of the East" in *Wonders of the Past*, vol.3, Putman, London, 1924, p.583.

60. MacKay, Ernest, "Great Discoveries of Indian Culture in Prehistoric Sind," *Illustrated London News*, Nov.14, 1936, Plate I.

The earliest culture found at Sialk can be matched at other sites upon the plateau and northward up to Anau in the Merv oasis in Russian Turkestan. At Sialk a second phase can be seen in the villages built on the ruins of those described. The houses are no longer built just of packed clay, but of molded bricks dried in the sun. Food gathering is less prominent in the communal economy, horses have been added to the domestic stock. Shells are brought across the mountains from the Persian Gulf. Copper is commoner, but it is still treated as a superior sort of stone worked by cold hammering. Equipment is made from local bone, stone, and chert, supplemented by a little imported obsidian. But special kilns are built for firing pots.

Then with Sialk III the village was removed to a new site close by the old one and watered by the same spring. Equipment is still mainly home-made from local materials. But copper is worked intelligently by casting to make axes and other implements that must still be luxuries. Gold and silver are imported, and lapis lazuli from northern Afghanistan. Potters appear who make vessels quickly on a fast spinning wheel, instead of building them up by hand. And men use seals to mark their property. Finally Sialk IV is a colony of literate Elamites.<sup>61</sup>

From the first village at the base of the tell to a literate civilization with an advanced industry, covers only a remarkably short period of time. Even of the very first settlers Childe remarked:

They bred cattle, sheep, and goats. They grew cereals by irrigation, and reaped them with sickles of bone armed with flint teeth. They spun and wove some undetermined fibers, and made vases out of stone and pottery.<sup>62</sup>

Here then we are near the foundations of those cultures in Sumer, the Indus Valley, Syria, and Egypt; yet the people who created them were already well on the way to organized community life with some knowledge of both art and technology. On this simple foundation there was quickly built a more complex culture which by the time it was rooted in the other centers a few centuries later was highly complex.

Behind the settlement of Sialk there now appears to be an even more basic foundation, which has been uncovered at M'lefaat, to which reference has already been made. This site marks a true beginning, since it indicates the absence of pottery, masonry, and cultivated grain. Yet the date assigned to it is only around 5000 to 6000 B.C., roughly 1000 to 2000 years before we meet with the high civilizations in the other cultural centers of the Middle East.

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61. Childe, V. G., *What Happened in History*, Pelican, London, 1946, p.64.

62. *Ibid.*, p.46.

This then seems to be the picture. Somewhere in this Iranian highland a small group of people settled who needed little time to develop sufficiently to create the later culture complex which characterized first of all Jarmo and then Sialk. From here, or from some similar site in about the same stages of development, emigrants set out towards the West to settle finally at Tell Halaf. Others went south, dividing into two bands, the one passing around the lower end of the Zagros Mountains where they came up into the plains of Mesopotamia from the south, and the other turning to the east and finally establishing themselves in the Indus Valley. From Mesopotamia and Northern Syria it seems, more adventurous spirits travelled on until they reached Lower and Upper Egypt. And all this took place within a remarkably short time.

This is manifestly a gross over-simplification. Yet even though the reconstruction may be artificial insofar as the links are concerned, the time factor is not likely to be changed very much. The tendency has been, if anything, to reduce rather than to extend the overall chronology. Moreover, it should not be supposed that these particular sites are the only links that could have been proposed for this claim. They are merely representative of the stages from no pottery, cultivated grain, or masonry, to wheel-made pottery, domesticated animals, power farming, and buildings of considerable size and complexity. All this seems to have taken place between M'lefaat and Al Ubaid in a period of about 1000 to 1500 years, showing how quickly the transition was made. Each site successively reveals a logical step in the evolution of Middle East culture as a whole, until we arrive in Mesopotamia where Al Ubaid stands at the beginning of the Sumerian civilization, which within a few hundred years achieved a greater complexity than many parts of Europe immediately before the Industrial Revolution.

One is inevitably faced with the question of what was happening during the exceedingly long period of comparative stagnation which followed the initial appearance of *Homo sapiens* as represented by the fossil remains at Swanscombe and Fontchevade, and the art galleries created in European caves by Cro-Magnon Man, all of whom antedate M'lefaat by up to 250,000 years. At the moment we have no light on the matter. Indeed such a period with virtually no progress is almost inconceivable. Yet in the light of what we have been reviewing from the Middle East, this is what it amounts to.

It is important to observe the sequence of events. First, for perhaps a quarter of a million years, intelligent men, to all intents and purposes apparently much like ourselves, advanced their culture scarcely at all. Then appeared a settlement in the Iranian Highlands near the traditional site of the landing of the Ark, which within a period of perhaps 1500 years evolved into a culture in the Mesopotamian plains which in turn, within a thousand years, developed into a series of high cultures scarcely paralleled until comparatively modern times. And finally, after this sudden burst of activity lasting possibly a further 1000 years, which witnessed some of the greatest cultural achievements in Babylonia, Egypt, and the Indus Valley which the world has known, the process once more slowed up until many prosperous centres decayed and disappeared, and much of India, Africa, and Europe remained in a state of semi-barbarism till well on towards Roman times, and in some instances much later.

The sequence is, then, an unbelievably long time with almost no growth; a sudden spurt leading within a very few centuries to remarkably high culture; a gradual slowing up, and decay; followed only much later by recovery of lost arts and by development of new ones, finally creating our modern world.

What was the agency which operated for that short period to produce such remarkable results? Is it unreasonable to suppose that the sudden rise of the initial culture resulted simply from the fact that, because of longevity, the cumulative experience of each individual was far in excess of what followed in later generations when the normal life span was greatly reduced? This initial extension of a man's life was equivalent in many respects to an extension of the means of communication, a factor of great importance. Each man carried within himself a sum total of his vast experience as well as that of his predecessors, thus compounding it much more extensively than we can ever hope to do with our brief span of productiveness.

Just as in our generation we have seen the immense speeding up of cultural processes due to the extended means of communication we have created, so that we can with comparative ease enter into and take advantage of the experience and skill of others far removed in age or distance from us, so these ancient and longer-lived patriarchs may well have contributed to the acceleration of the processes of cultural growth by their longevity, for they survived to share their experience personally with each succeeding generation and for many generations.

But in the course of time the span had dropped so drastically that from what we can tell about Greek culture the average was somewhere around 30 years or less. It does not require the exercise of much imagination to see what a profound consequence this would have in the development of civilization. What if the age should drop to the point where we all suffered from the disease to which reference has already been made, namely, progeria? How much could each of us contribute with perhaps four years of useful life at the most?

Here then, we have a factor in the study of cultural history which has been neglected yet which could be of very grave consequence. And looking towards the possible future extension of life, what is likely to happen if we fail to discover a way to curb the destructive tendency of human inventiveness as we find it today?

### Conclusions and a Look Into the Future

This cannot be closed without observing that there are intimations in the biblical record of a time to come when men will once again live to be centuries old, so that a man who dies 100 years of age will be said to have died in childhood (Isaiah 65:20), and his normal years will give him the stature of a tree (Isaiah 65:22). But such longevity could only be desirable if human nature and conditions throughout the world are radically changed. Not long ago an editorial comment appeared in a popular magazine which suggested that death is after all not altogether a curse for man as he finds himself:

Our eye was caught last month by two adjacent news items that seemed to dovetail neatly. One quoted an eminent scientist who said

that the time might easily come when medical advances would make it possible for human beings to live forever. The other reported the formation of the Toronto Memorial Society, aimed at ending "morbid, barbaric" funeral rites and at reducing "the high cost of dying." With all respect to the eminent scientist, we hope this prophecy proves wrong. The advantages of living forever, we suspect, are almost wholly illusory. We personally are committed to nature's ancient and wise system of cycles in which the new continues to replace the old at regular intervals; we have no wish, really, to run on century after century like a stuck record or a play without a final act, repeating past follies and renewing stale triumphs to the boredom of ourselves and others. No there are many worse fates than death.<sup>63</sup>

This is not the whole story of course, for the goal of the scientist is to add life to years as well. But it does suggest that the world also needs to be changed, not merely human viability.

Such a change is intimated in the Bible. It will be a world without any struggle for survival either of man (Isaiah 36:16) or of beast (Isaiah 11:7; 65:25), but not because men will finally create a new order by his own will or intelligence, but because God will impose one upon the whole earth as soon as it becomes fully apparent that man cannot achieve his own ideals. As things are, it does not seem altogether desirable to extend life too far even if it should become possible.

In the meantime, the biblical record states that men did once live to far greater ages, and as we have seen, there is some evidence for the truth of this. The picture which the record furnishes of early man in the Middle East should perhaps be given more serious attention from the cultural point of view. The early chapters of Genesis can hardly be pure fabrication. This is particularly true of those sections which have found strong support in various ways from archaeology. Regarding the chronology and genealogy of Genesis 5, the confirmation comes from statistical analysis. Both archaeology and statistics favour the record wherever they may be applied. As Henry Morris put it:

Although we may not be able to actually prove or disprove the longevity of the ancients, at least the Bible is consistent with itself.<sup>64</sup>

Speaking as a geneticist, J. B. S. Haldane had no difficulty in committing himself to the belief that man will one day live for centuries.<sup>65</sup> Then why should this not have also been true at some time in the past? Other species have passed through phases of development, and reversals are not unknown. The evidence is indirect, it is true. But prejudice against the assumption is likely to arise from the fact that the

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63. Source unknown.

64. Morris, Henry, *The Bible and Modern Science*, Moody Press, Chicago, 1951, p.28.

65. Haldane, J. B. S., *Genetics, Paleontology and Evolution*, Princeton University Bicentennial Conference, Series 2, Conference 3, 1946, p.26.

Bible supports it, rather than from any inherent unreasonableness. As Napoleon said, "A man will believe almost anything so long as it is not in the Bible."

Philip Mauro pointed out how sane and sensible the record given in Genesis 5 is, and how completely unlike the records of other nations of antiquity:

It is safe to say that, if Gen. 5 were not in the Bible, and if a tablet were exhumed, say in Assyria or Egypt, bearing the same concise statistical statements, it would be hailed as the most wonderful and valuable relic of antiquity. And not only so but many who attach little or no importance to these statements of the Bible, would give full credence to the very same statements, if recorded by some unknown Egyptian or Babylonian scribe.<sup>66</sup>

This is a strange circumstance. Yet it is true. If in due time, some ingenious method is devised by scientists enabling us to determine the exact age of a skeleton at the time of its death due to its content of some radioactive chemical, and if it then turns out that fossil remains of early man reveal a normal life span of several centuries, the discovery will be hailed as one of the most remarkable, a triumph of the scientific method; and very few will ever notice the fact that the Bible has been telling us the same thing for nearly six thousand years.



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<sup>66</sup>. Mauro, Philip, *Chronology of the Bible*, Hamilton Brothers, Boston, 1922, pp.9,10.

## Appendixes

### 1. The Hebrew of Genesis 6:3

The following comments are based on the conclusions of Theodore Preston, in his *Notes on the Hebrew Text of Genesis*, Cambridge, 1853, p.45ff. Although this is an early treatment of the passage, modern translators adopt this interpretation for substantially the reasons given.

The Hebrew text is as follows: לא ידון רוחי

The Authorized Version translates this, "[...] shall not strive with man," but the Revised Standard Version has "shall not abide in man," a translation which seems to tie in with the idea that the period of 120 years mentioned at the close of the verse refers to the age limit thenceforth appointed for man.

If the verb ידון be construed as identical in meaning with the Hebrew word ידן, the clause must be rendered "My spirit shall not always strive in man," or "judge in man" (dictating authoritatively and determining his moral conduct as his conscience).

But the verb ידון seems to have been taken by the Septuagint and by the Targom of Onkelos as equivalent to ידום, best represented by the Latin *permanebit* as used in the Vulgate. With this may be compared the Septuagint which has:

οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις εἰς τὸν αἰῶνα.

The Targum of Onkelos has לא יתקיים דרא בישא הדין קדמי i.e., "this evil generation shall not always continue before Me." Some of the Rabbins derived ידון from נדן "a sheath," translating the clause "my spirit shall not always be enclosed (i.e., contained) in man."

### 2. The Shorter Value of the Saros

There is some disagreement regarding the possibility of the *saros* having the 18 year value. In his book, *A History of Science* (Harvard, 1952, p.120), George Sarton argues that the Babylonians could not have been able to extract this eighteen year cyclical period from their observations of the heavens, and bases this conclusion on the work of Dr. A. Pannekoek. The latter bases his argument on the fact that the ancient astronomers could never have achieved sufficient scientific insight to discern the periodicity of the lunar eclipses which seems to lie behind the short value for the saros.

The force of his arguments may be evaluated by the following series of quotations from the original paper in the *Proceedings of the Royal Academy of Amsterdam* (vol.20, 1918), entitled "The Origin of the Saros" (communicated by Prof. W. De Sitter, Sept. 29, 1918, pp.943-55). Some personal comments have been added. The reader may judge for himself whether the arguments against the statement of

Suidas are valid or not. It will be noted that the value is said to be 223 months, as opposed to the 222 of Suidas. This does not greatly alter the shorter chronology.

In his original paper in the *Proceedings* (p.943) Pannekoek said:

The forecast of eclipses, which to the uneducated is such a convincing proof of the power and accuracy of astronomical science, is not the fruit of highly developed modern theory, but belongs to the oldest products of human science. Greek writers tell us that the Babylonians were already able to predict the eclipses by means of a period of eighteen years, which they called a saros, and which rested on the fact that 223 synodic lunar periods and 242 draconic revolutions are practically equal (both 6585.3 days), that after the period therefore, full and new moon return to the same position relative to the nodes [...].

According to the theory of Hugo Winckler's school, Babylonian astronomy had reached its highest perfection as early as 2000 to 3000 B.C., and therefore the origin of the saros lay in such a far off time that there is no possibility of following the road to its discovery.

But he then proceeds to show that the Babylonians could not possibly have had the insight to observe this astronomical measure, because it required a kind of "scientific" attitude they could not have had so early. He dismisses any possibility of a 3000 B.C. date, and questions even an 8th or 7th century B.C. date, at which time the first useful Babylonian observations of lunar eclipses appear of any value, according to Ptolemy.

He continued subsequently (p.945):

It would first be necessary that someone should conceive the idea of compiling a continuous list of this sort and moreover of looking for a period in it, only then would he stand before a problem of the same nature [...]. A super-human genius was necessary for this, capable of conceiving as it were from nothing, scientific aims and scientific methods in a world which did not yet know the meaning of science and of applying them.

Yet Sarton said they did know these things and in fact claims considerable scientific ability for them. Moreover, a scientific attitude may be shown in at least two ways, in the realm of experiment (physics, chemistry, etc.), and in the realm of observation (astronomy, etc.). They did remarkably well in the realm of observation, where no experiment was required or possible i.e., in astronomy.

But Pannekoek concluded (p.945):

If therefore we do not want to regard the origin of science as a miraculous creation, such a discovery as that of finding the saros may be conceived only as a gradual process, as the outcome of many

steps each of which followed naturally and spontaneously from the former and in which several succeeding generations took part.

This is simply to insist once more that everything must have a long evolutionary history. But what about scientific insights – sudden, illuminating, entirely free of such evolutionary history? Such insights are not uncommon.

One cuneiform tablet gives such a list of eclipses, but although it is late, there is no reason to assume that it is the only, or the first such list. This tablet is referred to by Pannekoek (p.946) as "[...] a remarkable cuneiform text in the British Museum (Sp. 11 71) of which Strassmaer gave a transcript in 1894." It is a list of lunar eclipses arranged according to *saros* periods.

On page 953 he stressed again that only after such lists of eclipses had accumulated "in the course of centuries" could their periodical recurrence be noticed at last. This he regarded therefore as a demonstration of the fact that the word did not have the shorter value till very much later.

Thus he concluded (p.955):

This shows at the same time that the familiar story according to which the Greek Philosopher Thales predicted a total sun-eclipse in 585 B C, by means of a knowledge of the saros borrowed from the Babylonians can only be regarded as a fiction. At that time the saros was still unknown [...].

The argument is in effect based on prejudice and silence, namely:

1. that the Babylonians could not possibly have been brilliant enough to spot the periodicity;
2. that all such insights must be accounted for by an appeal to a long evolutionary history marked by very small steps in the development of scientific data;
3. that tradition (i.e., re Thales in this instance) is quite worthless as a guide to the past;
4. that we do not have any cuneiform tablets giving lists of such eclipses, therefore there were no such earlier lists.



## **Part II**

### **THE NATURE OF THE FORBIDDEN FRUIT**

At the last it biteth like a serpent,  
and stingeth like an adder.

— Proverbs 23:32

## Preface

Some time ago in discussing the subject matter of this paper with a friend, he said to me—and to some others subsequently—"This terrifies me." I think I understand what he meant. How far can we enter into the study of mysteries like the Incarnation and the Virgin Birth without trespassing into that which is far too sacred? It is well to tread very carefully here, and with reverence and humility. Yet Scripture has much to say on these subjects that escapes the casual reader entirely. And God gave us minds as well as hearts, so surely we should exercise them both. We should worship, and "wonder" is part of it.

Though literalism came into disrepute through over-indulgence by some of its strongest supporters, it is still very wonderful how much may be discovered by taking the Word of God literally and bringing to bear upon it the findings of modern science. When the language of science is quite specific we assume it means what it says. Why not do the same with Scripture?

So this Paper and the others which are naturally related to it are committed to the Lord with a deep sense of unworthiness to speak of such things, but also with real thankfulness of heart that such things may be studied so very fruitfully in this way.

May the Lord help the reader to remember only what is glorifying to Him, and to forget all else.



## Introduction

The Christian faith is a *system* of thought, logically coherent and composed of a number of contributing elements each of which is essential to the whole. It is an organic unity, sensitive to the corruption or distortion of even the least part of it. Although it is convenient to speak of the "Articles of Faith" as so many Fundamentals, it is really the system as a whole that is fundamental. It is a mistake to attach greater importance to some elements, for this fragments the system and may lead to neglect or denial of others equally important, thus rendering the structure illogical.

Theology is a system of *reasoning*, demanding the most exact obedience to the laws of logic, including the law of contradiction. But since the Faith has been broken down into a series of sometimes rather loosely connected fragments with their relationships either unstated or misunderstood, the whole system has been looked upon by many thoughtful people as rather confusing, unreasonable, and arbitrary. It is true that for teaching purposes it helps to be able to consider the Incarnation, the Virgin Birth, Vicarious Sacrifice, and so forth, under separate headings. But when the connecting links are not made logically clear, the apparently arbitrary character of the Christian faith is a prime reason why thoughtful people do not stop to consider it seriously. It is important to note that it is the absence of the links rather than the presence of the elements which is the stumbling block. It therefore is most important to be able to fill in the connecting links which knit these elements into a single meaningful whole. It is sad to say that while many people believe the Fundamentals with great conviction, they are not at all sure how they fit together nor why each is essential to all the rest.

The Fundamentals are given by Revelation, but the Links are theologically created by reason. However, historical events have led many earnest Christians to suspect the use of reason. As a result the links have fallen away by default, and for many people only the Fundamentals remain. Such people strictly have no reason for the faith that is in them. But as J. Gresham Machen put it:

The true way in which to examine a spiritual movement is in its logical relations; logic is the great dynamic and the logical

implications of any way of thinking are sooner or later certain to be worked out.<sup>1</sup>

If we abandon any one of the basic elements of the evangelical Christian faith we might as well cease to try to defend the system as a whole, because it has ceased to be logically coherent. It is quite hopeless to defend the fact of the Virgin Birth and the Incarnation if we abandon the record of the Fall of man as given in Genesis and the Trinity as revealed throughout the Bible. But if we relinquish the fact of the Virgin Birth, the possibility of Vicarious Sacrifice must be surrendered. And if we deny the bodily resurrection of the Lord, we have no proof whatever that His sacrifice was acceptably vicarious at all.

Whatever else in his theology we may challenge, Karl Barth was unquestionably right in insisting that the creation of man in such a form that the Fall of man took place as it did, was an essential step in the revelation of God's redeeming love; and that the story of Eden must be viewed as preparatory to Calvary – and in this sense conceived after the Plan of Redemption was formulated.<sup>2</sup> That is to say, in the mind of God the exhibition of His love at Calvary was the prime element in His decision to create man at all, and the creation of man in the form in which it is revealed to have taken place was a necessary, but dependent, consideration. Calvary preceded Eden, the Plan of Redemption preceded the Fall of man from God's point of view.

This means that the Crucifixion was not an emergency measure taken by God to offset an unfortunate incident in Eden. What happened to the First Adam has everything to do with what was achieved by the Last Adam. Tampering with the former makes the latter meaningless. It is here that the theological implications of evolution must be seriously faced by the Christian believer, regardless of the scientific evidence. This is not only a theological necessity, but also a logical one. H. G. Wells saw it clearly:

It was only slowly that the general intelligence of the Western World was awakened to two disconcerting facts: firstly, that the succession of life in the geological record did not correspond to the acts of six days of creation, and secondly, that the record in harmony with the mass of biological facts, pointed away from the Bible assertions of a separate creation of each species straight towards a genetic relation between all forms of life, *in which even man was included!* The importance of this last issue to the existing doctrinal system was manifest. If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, and no Fall. And if there had been no Fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which the current teaching based

1. Machen, J. Gresham: quoted by J. I. Packer, *Fundamentalism and the Word of God*, Inter-Varsity Press, London, 1958, pp.26, 27

2. Barth, Karl: this view is elucidated by N. H. Ridderbos in *Is There a Conflict Between Genesis and Natural Science?* (Eerdmans, Grand Rapids, 1957, p.14), where he says, referring to Barth's view, "To proceed from creation to original sin, from original sin to actual sin, and from actual sin to grace is a wrong method in dogmatics. The true method of a believing theology is the reverse."

Christian emotion and morality, collapses like a house of cards [emphasis mine].<sup>3</sup>

In many respects the children of this world are wiser in their own generation than the children of Light—at least they are frequently far more logical. But Christian scholars have, of course, made the same observations on many occasions. James Orr expressed it this way:

I do not think it can be sufficiently emphasized that Christian truth forms an organism—has a unity and coherence which cannot be arbitrarily disturbed in any of its parts without the whole undergoing injury. Conversely, the proof that any doctrine fits in essentially to that organism—is an integral part of it—is one of the strongest evidences we can have of its correctness.<sup>4</sup>

Notice that he says "the strongest evidences"—not *proof*.

In discussing what is sometimes referred to as the Medieval Synthesis, John Randall points out that once the edifice had been built the test of truth was thenceforth not verification by experiment but facility of inclusion within the system.<sup>5</sup> Consequently, when certain scientific knowledge which could not be reconciled with it was finally established beyond a doubt, the whole system was challenged and brought into disrepute. But there is also a converse of all this, as Carl Lindegren observed recently: "Data that confirm a well established theory are generally accepted without critical evaluation."<sup>6</sup> It is to be feared that the greatest contemporary challenge to Christian theology, evolution—or the Modern Synthesis as Huxley has termed it—has tended to display the same inflexibility. Anything which supports it is apt to get a ready hearing, and anything which contradicts it tends to be minimized or ignored. This characteristic of all such comprehensive views is not the fault of the views themselves, whether Christian or non-Christian, but evidence of a quality of human thought. For man seeks finality and when he is assured of it, he develops a peculiar blindness to anything which challenges it. Such comprehensive views, though they are mental creations, end up by becoming prisons of the minds which create them. The Fundamentalist and Evolutionist alike become trapped in their own systems and equally unable to reconsider their faith unless aware of this fact.

This is very relevant to what has been said above about the organic nature of Christian faith, for there is a tendency here also, having once achieved the synthesis by establishing the links between the Fundamentals, to insist upon it as a touchstone of truth, accepting uncritically that which is concordant with it and rejecting uncritically all that seems to challenge it, no matter how much evidence there is to support the challenge. As long as one recognizes this inherent weakness in every unified scheme of thought, the possibility will remain, should it become

3. Wells, H. G., *Outline of History*, vol.2, Macmillan, New York, 1920, p.419.

4. Orr, James, *God's Image in Man*, Eerdmans, Grand Rapids, 1948, p.260.

5. Randall, John, *The Making of the Modern Mind*, Houghton Mifflin, Boston, 1940, revised edition, p.48.

6. Lindegren, Carl C., "The Stability of the Gene," *Science*, July 6, 1956, p.27.

necessary, of modifying the scheme without destroying the fundamentals of it. Notice that we do not suggest any modification of the Fundamentals, but only of the logical system by which they are rendered an organic whole. These remarks are made because the writer is convinced that no matter how satisfying a particular system is to oneself, it is not likely to be the final one by any means, though the truth of the Fundamentals which it weaves together is most certainly final.



## Chapter 1

### Some Considerations of Theology and Genetics

I don't suppose there are many folks left who believe that the forbidden fruit in the Garden of Eden was an apple. As a matter of fact, I suspect that not too many people seriously believe any more that a real fruit was involved at all. It was some kind of symbol, allegory, or something. But it is rather surprising what can be learned from Scripture if the account is allowed to speak for itself and its actual words are taken quite seriously to mean what they say. It is, of course, particularly necessary to bring light from other parts of Scripture to bear upon any passage to which a rather literal interpretation is being applied. In this context the results of adopting this principle are quite remarkable.

The record in Genesis reads as follows:

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.

(Genesis 2:15-17)

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one

wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou? (Genesis. 3:1-9)

Now let us assume for the sake of discussion that this is a simple, historic record of what was actually said and done. Adam and Eve were real people, the Garden of Eden a real garden, the trees real trees, and the environmental conditions exactly as stated.

Most people would concede that the statement in Genesis 3:21 about the provision of clothing by God was real. So clothed, they began a new kind of life outside the Garden and in the course of time Eve bore her first child. The events which followed immediately have the ring of truth about them, and thenceforward the record reads as though the Author had every intention that His readers should take it all as plain, simple truth. Bernard Ramm rightly points out that those who seek to set the first appearance of man thousands upon thousands of years ago will have difficulty establishing any hiatus in this record in which to insert the millennia they require.<sup>7</sup> From Adam to Noah Scripture gives a continuous history without obvious breaks of any kind. This being so, it becomes difficult indeed, if one once begins to postulate that this or that part of the story is allegory, to determine where the allegorizing begins and where it ends. It may create problems in the light of modern science to assume the text means exactly what it says, but it certainly becomes remarkably illuminating when it is taken seriously.

The state of Adam and Eve as created is the subject of another Paper in this volume (see Part III). The evidence for their original immortality is there considered in some detail. It is far more extensive than many people are aware. This condition of immortality is an assumption which, I think, we are forced to make, if the Plan of Redemption is to be logically defensible. This point will be elaborated subsequently. Here, then, is a basic premise, namely, that Adam and Eve in the Garden had bodies which probably looked very much like ours do at their very best, but need not have undergone those biological changes which lead to senescence and decay. Augustine put the matter this way: "*Non imposse mori, sed posse non mori*," which means, "It is not impossible to die, but possible not to die." This, I believe, is an exact statement of the case. Adam and Eve need not have died. But in an act of disobedience they ate a fruit which had the effect of robbing them of their immortality. This effect was immediate, the process of disintegration began that very day, although they still survived for a remarkable length of time. I think this is the implication of the Hebrew, "in the day that thou eatest thereof thou shalt surely die," where the phrase "shalt surely die" is a reduplicate one in the original,

7. Ramm, Bernard, *The Christian View of Science and Scripture*, Eerdmans, Grand Rapids, 1954, pp.327ff.

rendered literally, "dying thou shalt die," but I think is more accurately read as an idiom "thou shalt begin to die."

This was a new condition of living: created immortal, they were now mortal. Unlike themselves, their children never shared this condition of immortality at all. Cain and Abel, and all who succeeded them by natural generation, were born mortals. We have here, then, a situation in which parents by their disobedience acquired a characteristic, namely mortality, and their children inherited this acquired characteristic.

To the casual reader, this may not seem a very remarkable circumstance. From the biological point of view, however, it was. In considering this fact, we should point out that throughout this Paper we are confining ourselves to the physical aspects of life, not the spiritual, so that the words mortal, immortal, etc., are to be taken in their biological sense.

One of the most clearly demonstrated facts of modern genetics is that acquired characteristics are *not* inherited. But here is the record of an occasion upon which two biologically immortal people ate a fruit which may have contained a poison that upset the perfect balance between anabolism and catabolism, and this ultimately led to their physical death. And this new characteristic was inherited by all their descendants subsequently. According to the biblical statements, even after they had eaten this forbidden fruit, it appears that what may have been an antidote was available in the Garden to be derived from another tree referred to as the Tree of Life in Genesis 2:9 (Tree of Healing in Revelation 22:2). Had they been able in their *fallen* state to gain access to this tree, it seems their bodies would have been healed, the perfect balance re-established, and immortality recovered: but it would have been immortality to sustain a fallen spirit . . . Eric Sauer made this comment:

To abide further in Paradise with a continuous renewing of his outward life-power would have meant nothing less for man than the eternal perpetuation of his sin, his condemnation to an unredeemable condition, and so to a never ending destruction. The sinner's bodily deathlessness would be eternal death to his soul and Paradise would have become Hell.<sup>8</sup>

As we shall see, God who foresees the future perfectly would not permit such a circumstance to be, and with great haste "thrust out" the man and the woman from the Garden, taking special precautions to guarantee that they could not return to partake of the tree of Life in their sinful state. An angel was appointed specifically to guard the way to this Tree of Life (Genesis :24), in whose hand was a sword—a symbol of death—which turned every way and was therefore inescapable. The wording of the text in this connection is very clear, and the existence of one of the few unfinished sentences of Scripture (Genesis 3:22) is undoubtedly intended to show how serious the situation really was.

Let us consider some of the reasons why it has been found that acquired characteristics are not normally inherited, When Darwin formulated his theory of natural selection it seemed obvious to him (and he easily persuaded many of his

8. Sauer, Erich, *The Dawn of World Redemption*, Eerdmans, Grand Rapids, 1953, p.61.

contemporaries) that any living thing which gained some physical advantage over its competitors during its life, would automatically pass that benefit on to its young by inheritance. Thus, by a process akin to compound interest, the gains of each generation were added to those of the next and progress in the development of higher and higher forms of life was guaranteed. For example, a giraffe which happened to have an extra long neck might survive a protracted famine longer than his fellows when once the leaves had all been eaten off the trees at the lower levels. Such taller survivors would sire the next generation and so in the course of time, after many successive famines, giraffes were born with longer and longer necks. It is a pity for this little story that the female giraffe is about twenty-four inches shorter than the male, so that either the males were remarkably gentlemanly or the theory must be classed long with Kipling's "Just So" stories.

Any such imagined advantage gained by an individual during its lifetime is generally referred to as an acquired characteristic. One of the strongest advocates for the inheritance of such characteristics was a man named Lamarck. This man's views were at first somewhat misunderstood and then, because of their misunderstanding, scornfully repudiated. Except for a certain type of possible exception which is not our intention to enter into here, biological opinion is pretty well unanimous that acquired characteristics are not inherited, at least not in the way that early Darwinism supposed. We shall have occasion to refer to this exceptional circumstance later in the paper.

There are some remarkably conclusive demonstrations proving how difficult it is to modify a parent body in such a way that the offspring inherit the modification. For centuries, Chinese girls had their feet tightly bound because it was felt that small feet added to a woman's beauty, yet Chinese babies are still born with normal feet. For an even longer period of time, probably, the children of Israel practised circumcision, yet all their male children are still born exactly as the children of uncircumcised parents are. One of the most famous experiments of this nature was carried out by a man named Weismann who cut off the tails of rats, generation after generation, but never succeeded in getting any baby rats born without tails. Someone with witty insight observed, quoting Shakespeare, "There's a divinity that shapes our ends, rough-hew them how we may." J. N. Sullivan summed up the situation simply by saying:

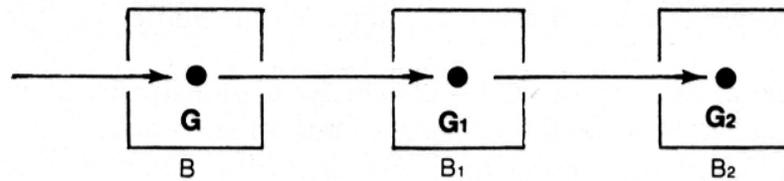
Nothing that happens to any particular body in this chain of life is transmitted to any subsequent body, unless the happening is of such a nature as to influence the germ plasm.<sup>9</sup>

For those not familiar with the terminology of genetics, it will be sufficient for the moment to say that the germ plasm in any individual is that part of its reproductive system which gives rise to the next generation. For the hen, it is the egg. Nothing that happens to the hen affects the egg. The egg is totally indifferent, using the hen's body merely as a vehicle for its own production. Biologists are in the habit of saying that the hen is merely the egg's way of laying another egg. And this is as true of the woman and the "seed" within her or the man and the sperm

9. Sullivan, J. N., *The Limitations of Science*, Mentor Books, New York, 1952, p.87.

which is his contribution to the conception of the child as it is true of the hen and the egg. It is because the body and the seed-producing mechanism are so distinct and separate that acquired characteristics are not inherited. No matter what happens to the body, which is merely a vehicle to carry the seed, the seed itself is untouched. As we have indicated previously there are certain exceptions to this rule, but if a little oversimplification is permitted, the statements made above are essentially true.

Weismann's experiments were among the first to show what seemed to be taking place here. He spoke of the *continuity* of this germ plasm, and explained what he meant by using the following diagram.



**Fig. 4**

Part of this germ plasm contained in the parent egg cell is not used in the construction of the body but is preserved unchanged in the formation of the germ cells of the following generation. The germ plasm G is enclosed in a body B (see diagram above) and from G is derived the germ plasm G1 and its enclosing body B1 and so on. It appears that the germ plasm is in no case derived from the body cells but directly from the germ cells of the previous generation. From this it will be seen that body cells and germ cells are differentiated, and it seems extremely unlikely that acquired characteristics of the individual, i.e., body changes acquired during life, could be inherited.

J. N. Sullivan put the matter this way:

The reproductive cell of an organism is derived solely from the reproductive cell of its parent. None of its characteristics depend upon the rest of the parent's body. The germ plasm, as Weismann called the substance of the reproductive cells, passes without breach of continuity from generation to generation. The various bodies which contain it in its passage down the ages, are merely sheaths or vehicles for it.<sup>10</sup>

The significance of these things in the present context will be apparent if it is remembered that Adam and Eve were created immortal creatures and surrendered this condition after eating a fruit which seems to have introduced a poison into their bodies. But according to what has been stated above this should not have affected the germ cells; for as we have seen, they are normally uninfluenced by accidents

<sup>10</sup>. *Ibid.*

which happen to the body. Thus genetic theory demands that the seed of the man and the seed of the woman should have suffered no violence from this poison.

It ought therefore to follow that when Adam and Eve came together for the procreation of a second generation, even though they were now themselves mortal creatures, they should still logically have passed on to that generation the condition of immortality they had once enjoyed. And this second generation should therefore have been as immortal as the first had once been.

But we know that this was not the case, and the circumstance deserves careful consideration because we must conclude that such a poison had in some way reached the germ cells after all. However, from subsequent history, it appears that this conclusion must be qualified. The poison reached only the *male* seed or germ plasm, but not the female seed or germ plasm. It has thereafter in some way been transmitted to the seed of the woman so that every embryo which results by natural generation from this union becomes a mortal, and not an immortal, creature. In other words, the seed of the woman is poisoned by the seed of the man: life and death are introduced at the same time.

The evidence that this is not altogether fanciful will be presented in due course. But it may be sufficient at this juncture to say that God had apparently taken steps to derive Eve out of Adam and entrusted to her body part of the immortal seed which up to that time Adam had encompassed in its entirety. And this had to be done before Adam sinned. Moreover, her body was different from his in this respect, namely, that whereas subsequently the poison reached Adam's seed, the same poison entering Eve's body did not reach her seed. Thus did God leave the way open that the seed of the woman (once the seed of the man) might one day be brought into the world, in the strictest sense, a Second Adam whose immortal Body was derived by a long unbroken chain of immortal cells from the First Adam.

But we must carry our theory one step further. Evidently in natural generation, when the seed of the man and the seed of the woman are united to produce a living embryo, the poison in the man's seed in some way is prevented from taking effect upon the seed of the woman until the stage of embryonic development is reached in which *body cells* begin to appear. As we have seen, body cells are apparently derived from germ cells, and not germ cells from body cells. There is some evidence that when body cells do appear for the first time they are actually germ cells which have lost some part of their structure. Could it be that this part which is lost either contains, or is, an inhibitor of the poison introduced by the male seed? Thus it could come about that at the very beginning of the development of the embryo the germ cells retain their immortality because they are able to inhibit the action of the poison: but when the body cells appear, these cells are no longer immortal since the inhibiting element is now lacking. In view of this, it will be seen that the germ plasm maintains its immortality and gives rise to the germ cells of the next generation thereby guaranteeing the continuance of immortality, though in the meantime it erects around itself a mortal body as a temporary vehicle. An attempt is made in Fig. 5 to present this diagrammatically, but it should be realized that this series of figures is nothing more than a mental creation.

These *germ cells* are as perfect as in the day when God created them in Adam, as when He separated Eve from him in his yet unfallen state and when He

appointed her to be the guardian of all that was left of man's original immortality after the Fall. It should be mentioned in passing, that the word "perfect" in this context is intended to signify that there has been no loss of the condition of immortality, though mutations have indeed taken place which manifest themselves as modifications of the *body*.

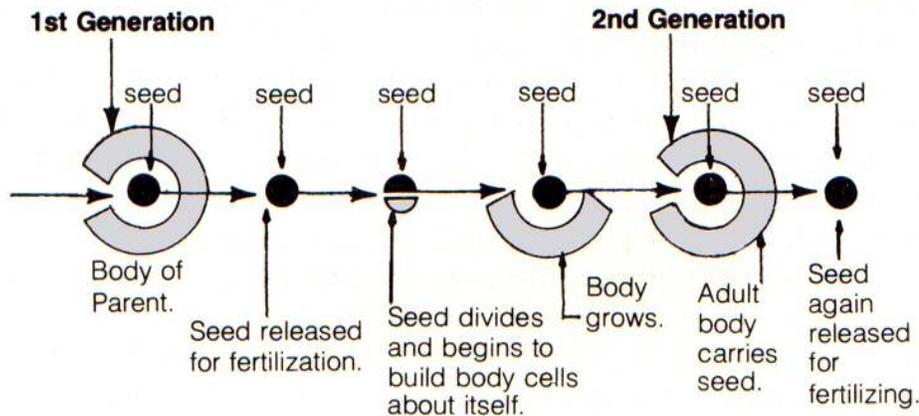


Fig. 5

As a result of these events, Eve quite literally became the mother of all living, whereas Adam became unhappily the father of all dying—for by *man* sin entered and by sin death (Romans 5:12)—even though it was Eve who first partook of the forbidden fruit (Genesis 3:6). It seems essential that the separation of Eve out of perfect Adam should have been performed in this way, in order to guarantee that the seed of the man would henceforth *always* have the effect of poisoning the seed of the woman, because once the race had become sinful, it was necessary to prevent in each generation the birth of immortal creatures, lest in such a state their sinful nature would thus find unlimited opportunity for evil. Human beings were thereafter born mortal creatures, that a limit might be placed upon their wickedness. Yet the way was still open for the birth of One Immortal who could be both the Offspring or Seed of the Woman and truly a Second Adam.

It may be difficult to believe that any mortal creature could convey from generation to generation a continuing stream of immortal cells without corrupting them. But evidently this is what really does take place. V. H. Mottram has told us:

Today it is believed that the sex cells are early formed in the course of the divisions which ultimately give rise to the full formed animal. Though active and ripe sex cells may not be formed until much later—at the age of fourteen in man—the tissue which makes them is laid down very early in fetal life: which of course is not so

very astonishing, for the sex cells are the only *physically immortal things* [emphasis mine].<sup>11</sup>

This statement can now be elaborated a little further in the light of increased understanding since it was written. In order not to break into the discussion disruptively, further details will be found in the appendix. But it may be stated here that the phrase "immortal things" now seems to apply more exactly to the ova than to the sperm, to the woman's seed rather than the man's. Part of the evidence for this conclusion lies in the possibility of parthenogenesis or "virgin birth," in which the female seed may be induced to divide and grow apart from the introduction of the male seed. The ovum, in this respect, is therefore not unlike certain unicellular creatures which are also immortal in that they will continue to divide and multiply indefinitely never experiencing death unless mutilated in some way.

A. S. Pearse remarked:

Through a series of divisions, a germ cell gives rise to a body or soma, and to new germ cells. The latter, and not the body, give rise to the next generation.<sup>12</sup>

This is Weismann's "continuity of the germ plasm" stated in slightly different terms. Thus, in so far as the germ cells generate germ cells, immortality perpetuates immortality; and having first assured this process, the same cells then proceed to build a mortal body about themselves. Kenneth Walker put it this way:

In "the theory of the continuity of the germ plasm," published in 1885, Weismann showed that at a very early period the fertilized ovum (which later becomes the embryo) separates into two parts, a somatic part and what Weismann called a propagative part. The somatic half grows into the body of the new individual, while the propagative half forms only the germinal epithelium or reproductive glands. A clear and very early division is therefore made between the cells which are to form the body and those highly specialized cells which become the sex glands and eventually give rise to the next generation. A man's body is doomed to die, but in a way his reproductive cells are immortal, for they will live on as his children, his grandchildren, and their descendants. Even though more than 99.9% of the man will perish, the remaining fraction of him will continue to live so long as his descendants multiply.

All that the somatic cells, which form the main bulk of his body, are really called upon to do is to provide a refuge in which the immortal cells within him can find temporary lodging and sustenance. It is a little bit discouraging to our self-esteem to be

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11. Mottram, V. H., *The Physical Basis of Personality*, Penguin Books, Harmondsworth, 1949, p.25.

12. Pearse, A. S., *General Zoology*, Henry Holt, New York, 1930, p.379.

looked upon as only useful wallets for conveying the valuable germ plasm down the ages [...].<sup>13</sup>

Walker's observations are valuable, and yet would have become a more exact statement of the situation if he had substituted the word "woman" for "man." The fact is that the ovum evidently has the quality of immortality because, like the unicellular animals, it has under certain conditions the power of self-perpetuation. This cannot be said at the present time to be true of the sperm. The point will become clearer if the reader will take a moment to make this substitution and re-read Walker's statement.

In writing about bodily changes which could be artificially induced during the lifetime of the individual and which are sufficiently persistent and marked that one might surely suppose the germ cells to have been influenced, Sir Julian Huxley was forced to the following conclusion:

Can the hereditary constitution be permanently changed by environment? It is clear that theoretically it should be possible to induce such changes. The hereditary constitution is seen to be something material which only our lack of knowledge prevents us from defining chemically; and as such it must be possible for us to alter it. The remarkable fact, however, is its stubbornness in resistance to alteration.

Sixty-nine generations of flies bred in the dark—and yet no alteration in their eyes or their instincts with regard to light. Ninety generations in an attempt to raise their resistance to heat by acclimatization and selection—without result. Indefinite time spent by dandelions in the lowlands not preventing their reacting to mountain conditions immediately by changing size, form and proportions—and vice versa on replanting from mountain to plain [...].

In spite of all the work that has been done, we have only established the very definite certainty that to a great many apparently outward influences the germ plasm is quite unresponsive.<sup>14</sup>

Raymond Pearl of Johns Hopkins University, after outlining experiments which involved the controlled breeding of over 300 successive generations of one species of fly, concluded:

[This is] perhaps the longest bit of controlled breeding ever carried out with the result in each successive generation carefully observed and precisely recorded. Allowing thirty years as a round figure for the average duration of a human generation, the time

13. Walker, Kenneth, *Meaning and Purpose*, Penguin Books, Harmondsworth, 1950, p.63.

14. Huxley, Sir Julian "Inheritance of Acquired Characteristics," in *Essays in Popular Science*, Penguin Books, Harmondsworth, 1938, pp.36, 37.

equivalent in human reproduction of the experiment would be of the order of 9000 years [...] considerably longer than the total span of man's even dimly recorded history.<sup>15</sup>

The objective of this experiment was to see whether it would be possible in any way to influence the germ plasm by various manipulations of the environment. Raymond Pearl summed up the situation by saying, "The demonstration of the inherent stability of the genic mechanism of heredity that this experiment has given is extremely impressive."

It seems desirable also to mention one further aspect of this subject, namely, mammalian parthenogenesis. It is sometimes said that a virgin birth is after all nothing particularly unusual, and that it has been artificially induced in a number of species. However, this really throws no light upon the virgin birth of the Lord Jesus Christ, for the simple reason that all "natural" mammalian virgin births result in the birth of a female. It is not possible by this means to produce a *male* child.

In very simple terms it is like this: In every cell, whether a germ cell or a body cell, there are a certain number of small particles which are called chromosomes. These chromosomes are of several kinds and in the germ cells there are two special ones which appear to determine the sex of the resulting organism. In the human species, as well as in mammals generally, the chromosome for a female child is termed an X chromosome and for a male child a Y chromosome. Only the male germ cells carry the Y chromosome. Thus if a germ cell from a female is induced to divide and multiply and to develop by itself into an embryo, the embryo cannot possibly contain a Y chromosome and cannot grow into a male child. Hence virgin births, except in the case of birds, result in the appearance of females only.

Let us recapitulate very briefly something of what has been said thus far. The seed or germ plasm of the woman was originally taken from the man, for Eve was created out of Adam's body. Her seed or germ plasm was once Adam's. No matter what has happened to the various vehicles which have conveyed it from generation to generation, it is still the original seed or germ plasm unchanged since it came from the hand of God in Adam. This is why it is immortal. Because the fruit which they ate contained a poison which destroyed their bodies, Adam and Eve returned to the dust. But before they died, Eve had raised daughters as well as sons (Genesis 5:4) and thus through her daughters was able to pass on this immortal chain which in any succeeding generation could have been brought to life and would have grown into a perfect body such as Adam had before he fell, if only it could have been fructified by some agent other than man.

This may seem highly speculative. In a sense it is. Yet it is not unreasonable, and some evidence in support of it is already available. Moreover, there is possibly a type of poison which seems to fulfill certain of these essential requirements—a poison, in fact, which is easily derived from a particular type of fruit about which Scripture has many significant things to say, and which is—as a fruit—beautiful to look at and tasty to eat.

This is a profound mystery, and one must surely speak with great humility of such things. What evidence there is to justify these statements thus far is here

15. Pearl, Raymond, *Biology and Human Trends*, Smithsonian Report for 1935, pp.331f.

presented very tentatively and with a clear recognition of how limited our understandings must always be. The *fact* of the Fall will remain even if our reasonings about its nature should require drastic modification or be disproved altogether. To reaffirm what has been said in the rather lengthy introduction, the events in Eden are given by Revelation and accepted by faith. Rationalization is quite proper so long as it is never made the sole ground of faith.



## Chapter 2

### The Testimony of Tradition

A few centuries ago, tradition concerning early human events was believed without question. But about seventy-five years ago a complete swing of the pendulum had occurred. And just when traditions were being gathered and collected most usefully from many previously unknown sources, it became the fashion to consider them as interesting, but quite untrue. However, as archaeology came into its own, one confirmation after another of often the most unlikely details came to light, and today secular traditions are treated with a great deal more respect.

Yet after all is said and done, one cannot really prove anything by an appeal to such a source. But where it is found that traditions which refer back to some common event present a concordant testimony in terms which are slightly discordant, their testimony is of some significance. It is generally agreed in a court of law that where several independent witnesses agree too closely in their testimony, one should suspect collusion and question the value of their statements. In those ancient traditions which refer back to the Fall of man there is just that measure of agreement and disagreement that has the ring of truth.

For example, sometimes the forbidden fruit comes from a good tree and sometimes from a bad tree; at times the consequences were just great enlightenment and at others great darkness. In some instances the being who tempts man is good and in others evil. Most of these contradictions can be resolved simply enough when we have the true account which is presented in Scripture as a guide. The tree was both good and evil, the consequences were both gain and loss. But it is not unnatural for people to suppose that a being who introduced man to an advanced kind of knowledge must be good. And the judgment itself, in so far as death was introduced, was in a way a blessing in disguise.

To illustrate this last point: in a book entitled *The Origin of Death According to African Mythology*, the author, Hans Abrahamson, has given a pretty exhaustive account of the subject.<sup>16</sup> He began with the most widespread and prevalent African myths of death, originating through a perverted message, some act of negligence

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16. Abrahamson, Hans, "The Origin of Death: Studies in African Mythology," reviewed in *Man*, September, 1952, p.137.

or unwise choice on the part of men, or through opening a fatal bundle in which death resided. A divine ordeal is then illustrated and discussed. This leads to a consideration of "discord" in the first family, under four subheadings, and then to myths of death caused by human beings engaging in sexual intercourse, regarded as a practice forbidden by the Creator. According to the author the notion of death sometimes shows traces of the influence of the Eden story, but the traditions are couched in such terms that he felt they have not originated from Christian or Jewish sources.

Rather unusual, in Abrahamson's opinion, is the contention that death is good and is desired by man as an expression of life weariness resulting from his wickedness. In most of the traditions the initiative is taken by the High God or by some other Divine Being who permits death to enter the world.

In India, one primitive group have a tradition of the Fall which contains certain details that bring us a little closer to the clue we are seeking. S. H. Kellogg, who believed that these people did not borrow their story from Christian sources, gave the following account:

The Santals have a tradition [...] that in the beginning they were not worshippers of demons as they are now. They say that, very long ago, their first parents were created by the living God; and that they worshipped and served Him at first: and that they were seduced from their allegiance by an evil spirit, Masang Buru, who persuaded them to drink an intoxicating liquor made from the fruit of a certain tree.<sup>17</sup>

S. L. Caiger, in a most useful little handbook of archaeology and the Bible, gave a translation of a small fragment of a cuneiform tablet which professes to identify the tree:

My King the cassia plant approached;  
He plucked, he ate.  
Then Ninharsag in the name of Enki  
Uttered a curse:  
"The Face of Life, until he dies,  
Shall he not see."<sup>18</sup>

For the reader unfamiliar with early Mesopotamian mythology, Ninharsag and Enki were deities. This little fragment for all its polytheistic colouring nevertheless has preserved one element of the story. Man could not come face to face with God again except by passing through death. The term "the face of life" probably means "the face of Him who is the source of life" (cf. Exodus 33:20; John 14:6).

The same author gives another version of the Eden story from a tablet which indicates a condition of perfect harmony in nature prior to the Fall. The biblical Adam is represented by one whose name is given as Enki, whom we have seen in

17. Kellogg, S. H., *Genesis and the Growth of Religion*, Macmillan, New York, 1892, pp.60, 61.

18. Caiger, S. L., *Bible and Spade*, Oxford University Press, 1936, p.19.

the previous tablet as a deity. It was quite customary to deify important figures, and as a matter of interest the name is probably composed of two words En and Ki meaning Heaven and Earth—appropriate enough in view of the fact that Adam stood as a link between heaven and earth. The tablet runs as follows:

In Dilmun, the Garden of the gods,  
Where Enki and his consort lay,  
That place was pure, that place was clean,  
The lion slew not, the wolf plundered not the lambs,  
The dog harried not the kids in repose,  
The birds forsook not their young,  
The doves were not put to flight.  
There was no disease or pain [...].<sup>19</sup>

This picture remarkably parallels that vision which Isaiah had of the future when the Lord should return to reign in righteousness (Isaiah 11:69; 65:25).

W. St. Chad Boscawen gives another version which has been found on a cuneiform fragment as follows:

The great gods, all of them determiners of Fate,  
Entered, and death-like, the god Sar filled.  
In sin, one with the other in compact joins.  
The command was established in the Garden of the god.  
The asnan fruit they ate, they broke in two:  
Its stalk they destroyed  
The sweet juice which injures the body.  
Great is their sin [...].<sup>20</sup>

Like many other such cuneiform texts the meaning is not altogether clear. Not only are some of these fragments in rather mutilated condition but the translation of cuneiform itself still presents some problems. It is interesting to find, however, in what is evidently a very early tradition, that it was the juice of a fruit which injured the bodies of "Adam" and his consort. This, of course, makes the assumption, which may or may not be justified, that this tablet is a recollection of the events in Eden.

One of the most complete of these early stories is known as the Adapa Myth. It is not necessary to detail it here, for much of it does not have to do with that particular aspect of the Fall with which we are concerned. However, George Barton has given a translation of some of the sections that are not mutilated, which seem clearly to reflect the Eden story. In the third tablet, referring evidently to the action of one of the gods, on line 16 we find the words, "The sickness which he placed in the bodies of the people."<sup>21</sup> This is followed in line 19 by the words, "Destruction

19. *Ibid.*

20. Boscawen, W. St. Chad, *The Bible and the Monuments*, Eyre & Spottiswoode, London, 1896, p.89.

21. Barton, George A., *Archaeology and the Bible*, American Sunday School Union, Philadelphia, 1933, p.322.

shall fall upon him." This again is not as clear in meaning as one would wish, but we might be justified perhaps in viewing this as a reference to the Tempter upon whom judgment was pronounced after he had robbed man of his original perfect health. One thing which may be noted about all these fragments is that they all seem to have in view a real fruit containing a real poison which had very real material consequences. It is not, I think, because the writers did not have a sense of spiritual values that they laid so much emphasis upon the physical effects of the Fall. The sense of sin in cuneiform literature is well marked and some of the penitential psalms are remarkable for the real sense of unworthiness that they reveal. It seems that the emphasis in these traditions must rather be the result of a conviction that the Fall of man in the form in which we find it most completely stated in Genesis was sober history. In these traditions at least, there is not merely allegory. This is history – though distorted.

By now the reader will probably have begun to surmise something of the nature of the forbidden fruit. The Santal tradition says it contained an intoxicating liquor. Another fragment speaks of it as having a certain sweetness but being injurious to the body. In a paper first published in the *Transactions of the Victoria Institute* some time ago, T. G. Pinches told his audience of the finding of a cuneiform tablet which opens thus:

In Eridu grew a dark vine,  
In a glorious place it was brought forth.<sup>22</sup>

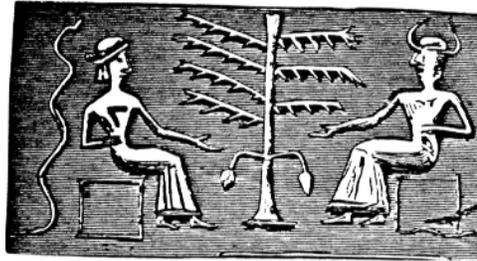
The phrase "a dark vine" might be rendered a "vine of darkness." Although there is a sense in which it brought light, there is a more terrible sense in which it brought Adam and Eve into darkness. The "glorious place" is presumably Eden. Some years ago the Rev T. Powell read a paper before the same Institute in England which was entitled, "A Samoan Tradition of Creation and the Deluge."<sup>23</sup> In this story the vine again figures prominently. It is said that the gods planted it expecting it to turn out to bear a beautiful fruit – but it bore worms. Out of these worms, so the tradition says, four human beings were finally created, who settled local areas within the vicinity of Samoa.

From a cylinder seal we have an impression by some Babylonian artist of what the scene in Eden was like. These seals were used like a miniature rolling pin to make an impression on a blob of clay which then identified the sealed package as belonging to a certain individual known by his particular seal. We have given an illustration of it here which, however, does not show too clearly the detail of the original. Actually it is a man and a woman seated on either side of a tree whose leafy branches run straight out on either side in a very formal pattern. Two clusters of fruit hang down near the base of the trunk. Behind the man is a representation of a serpent. Both figures reach forward to pluck the fruit.

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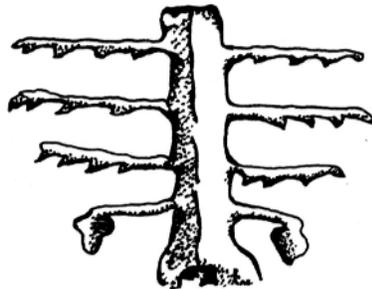
22. Pinches, T. G., "On Certain Inscriptions and Records Referring to Babylonia and Elam," *Transactions of the Victoria Institute*, vol. 29, 1895, p.44.

23. Powell, T., "On the Samoan Tradition of Creation and the Deluge," *Transactions of the Victoria Institute*, vol.20, 1886, p.154, 155.



**Fig. 6** — The Seal of Adam and Eve and the Serpent as shown in a woodcut appearing in Smith's "Chaldean Account of Genesis."

From another photograph of the same seal impression we have redrawn the tree itself so as to show more clearly the actual shape of the fruit. Although our interpretation of what may be intended may not, of course, be correct, it would certainly require no great stretch of the imagination to suppose that the artist was trying to show two clusters of something like grapes hanging down.



**Fig. 7**

The formal arrangement of the branches may be merely an artistic device, but it could also be the result of observing the branches of a vine which had been trained along some artificial support.

The Book of Enoch has always had a special interest for Christians in view of the fact that it is the only non-canonical book quoted in the New Testament and is not bound with the Bible even when the Apocrypha are included. The allusions to it are not infrequent, and it is generally held that the title "the Son of man" was taken from it. In chapter 32 the writer of the book told how he went in search of the Garden of Eden:

Finally I came into the Garden of Righteousness, and saw a many coloured crowd of trees of every kind, for many and great flourished there, very noble and lovely; and the tree of wisdom

which gives life to anyone who eats it. It is like the Johannis bread tree: its fruit is like a cluster of grapes, very good.

The writer of the book then went on to tell how he questioned his angelic guide about this particular tree:

I said, Fair is this tree and how beautiful and ravishing its look, and the holy angel Raphael who was with me answered and said to me, This is the tree of wisdom of which thy forefathers, thy hoary first parent and thy aged first mother, ate and found knowledge of wisdom: and their eyes were opened and they knew that they were naked: and they were driven out of the Garden.

Some years ago, Francois Lenormant mentioned the finding of a curiously painted vase of Phoenician manufacture, probably of the 6th or 7th century B.C.<sup>24</sup> This had been discovered in an ancient sepulcher in Cyprus. It exhibits a leafy tree "from the branches of which hang two large clusters of fruit," while a great serpent advances with an undulating motion towards it.

The *American Journal of Archaeology* some years ago carried an article by Nelson Glueck reporting on the general findings in Palestine and elsewhere during the years of excavation immediately prior to 1933. He mentioned: (25)

In one of the two tombs discovered southwest of the Jewish colony of Hedra, a lead coffin was found. On one side it is decorated with an arch which rests upon two twisted columns. Under the arch stands a naked boy who holds a serpent in his right hand and a bunch of grapes in his left.<sup>25</sup>

A coffin is a particularly significant background for a picture of man in his youth, naked, and holding in either hand the elements out of which physical death may have found its way into human experience. As a matter of fact, although commentaries rarely mention it, it appears that some of the great Jewish rabbis understood that "the Tree of Probation" was the vine.

Paul Isaac Hershon, in his book, *A Rabbinical Commentary on Genesis*, stated that in Genesis 3:6, against the words "that the tree was good for food," there is this rabbinical comment:

Some of the sages say that it was a fig tree and that that was why they plucked the leaves from the fig tree to cover their shame: for as soon as they had eaten of the Tree of Knowledge their eyes were open, and they were ashamed to go about naked.

24. Lenormant, Francois, *Contemporary Review*, September, 1879, p.155.

25. Glueck, Nelson, *American Journal of Archaeology*, January-March, 1933, p.164.

But some sages say that the tree was a vine. Eve pressed the grapes and gave Adam red wine to drink, as red as blood.<sup>26</sup>

A. Edersheim, himself a Hebrew Christian, well versed in the lore of his own ancient people, said that there were some rabbis who believed that when Noah left the Ark to become a husbandman, he planted a vineyard from a slip of a vine that had strayed out of Paradise.<sup>27</sup>

At the beginning of this chapter, we pointed out how traditions may become confused and details transposed so that sometimes what was bad became good and what was a source of death became a source of life. Thus the Tree of Knowledge came in some cases to be confused with the Tree of Life, as was evident in the Book of Enoch where we are told that the Tree of Wisdom (i.e., Knowledge) gave Life to all who ate of it, although the rest of the story clearly indicates that the writer is not actually referring to the Tree of Life. Now that we have explored the view that the forbidden fruit was some kind of fruit containing a juice which was potentially a poison, there will surely be some who will say, "You don't really think that the forbidden fruit was a grape?" To this we must reply, first, that that view has the support of traditions; secondly, that a fruit capable of producing alcohol in some form supplies us with a poison that seems to fulfill all the conditions set forth in chapter 1; thirdly, that with this as a clue, many passages of Scripture take on a new significance and greatly tend to confirm the interpretation; and fourthly, that it is not absolutely necessary to argue for a grapevine so long as it was a fruit from which could be derived a form of poison of very similar nature that would act upon the body in a very similar way. This last requisite may have been stated in a rather redundant fashion, but it is in the nature of a specification. Some further details of this specification will be given in due course.

With these interjected remarks we may therefore proceed to consider certain traditions of a slightly different kind. Lenormant told us in another place: (28)

The most ancient name of Babylon in the idiom of the first settlers in that region was "the Place of the Tree of Life," and even on the coffins of enamelled clay of a date later than Alexander the Great, found at Warka (the ancient Erech of the Bible, and the Uruk of the inscriptions) this tree appears as the emblem of immortality. Strange to say, one picture of it on an ancient Assyrian relic has been found drawn with sufficient accuracy to enable us to recognize it as the plant known as the Soma Tree by the Aryans of India, and the Homa of the ancient Persians, the crushed branches of which yield a draught offered as a libation to the gods as the water of immortality.<sup>28</sup>

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26. Hershon, Paul Isaac, *A Rabbinical Commentary on Genesis*, Hodder and Stoughton, London, 1885, p.27.

27. Edersheim. A., *The World Before the Flood*, Religious Tract Society, London, no date, p.55.

28. Lenormant, Francois, *The Beginnings of History*, Scribners, New York, 1891, p.85, 86.

It might be argued that we have here much better evidence to support a theory that it was the Tree of Life which was a vine rather than the Tree of Knowledge -- for after all this is what the discovery implies. When the tradition speaks of the Tree of Life, we probably have really a reference to the Tree of Knowledge, the same confusion having occurred as we have seen in the Book of Enoch. The Soma or Homa Tree is generally considered to be the *Asclepias acida*, a tree associated in the Vedic hymns with the god Soma. It was important in Vedic ceremony, in the words of one encyclopaedia, "because of its alcoholic qualities [...]." In one hymn, those who have drunk the juice of the plant are said to exclaim together, "We have drunk the Soma; we have become immortal; we have entered the light; we have known the gods!" All these assertions can be related to the assurances given by Satan when he tempted Eve to take the forbidden fruit. Moreover, there is a beautiful association of ideas in certain biblical passages which seem to mark this vine for what it was -- a false vine. The Lord Jesus said, "I am the true vine" (John 15:1): the Psalmist said "Taste and see that the Lord is good" (Psalm 34:8).

And this brings us to a consideration of the many references in Scripture to the grapevine, which reveal its influence in human history and have rendered it the special object of both praise and blame. After this we shall examine in what way it fulfills the exact requirements of our theory from the points of view of genetics and biology.



## Chapter 3

### The Testimony of Scripture

There is some evidence for a kind of unwritten law that the first mention of a word or a circumstance in the Bible provides a special insight into its meaning elsewhere. The first mention of the grapevine by name, is in Genesis 9:20 where it is recorded that Noah planted one and later on became drunk. The immediate consequence was that he indecently exposed himself. It seems to me a remarkable circumstance that both Adam and Noah, who stood with respect to mankind in a somewhat analogous position, should have become naked in a way that brought a sense of shame. This could be a pure coincidence, of course, but there might also be some justification for arguing that the same fruit may have been involved in both cases.

Throughout Scripture nakedness and the drinking of wine are linked together (cf. Lamentations 4:21; Habbakuk 2:15). This is very natural because the action of alcohol upon the body is such that vasodilatation is stimulated so that more blood flows near the surface of the skin. The redness of a man's face and neck after over-indulgence results from this physiological reaction. The effect of this vasodilatation is to bring the deep body temperature to the skin surface where the nerves which register the sensation of heat are located. The consequence is that a certain excess of alcohol has the ultimate effect of making a man feel too warm, and if this feeling persists and social restraints are weakened the subject is likely to remove his clothes to obtain relief. The end result is that the total body temperature is lowered, the heat having been lost from the surface. Chill results when it is cool.

In the story in Genesis 3 we are told that after eating this fruit Adam and Eve both "discovered" that they were naked in such a way that they became ashamed. There are several ways of interpreting this. One is to say that they always had been naked but that the poison in the fruit made them aware of their own bodies because of the sensation of chill which they now experienced for the first time. Possibly this was the beginning of self-consciousness. It should be noted that the temperature of the environment was specifically mentioned in the verse which follows (verse 8). Perhaps up until now metabolism had been so perfectly adjusted that there was no awareness of the diurnal temperature changes, because if the skin surface was cooled, the body automatically generated more heat to neutralize the effect, and vice versa. I do not think that in the heat of the day there was any sweating, though

there probably was insensible perspiration. The phenomenon of sweat, as an excretion of waste products, does not seem to have appeared until afterwards. It thus seems that the details of what took place when Adam and Eve introduced this poison into their bodies certainly do not tell against our theory, and indeed are illuminated by it.

Another interpretation is that their bodies were originally clothed with light so that their nakedness was not apparent though they did not actually wear clothes. Psalm 104:2 may reflect this circumstance, since man was made in the image of God. This would satisfy the requirements of Genesis 2:25. There is some evidence even yet for this garment of light. It was destroyed almost but not quite completely by the poison, for in moments of great spiritual enlightenment it may be recovered as it was in the case of Moses.

As the nakedness of Adam and Eve was covered by God (Genesis 3:21), so the nakedness of Noah was covered by his sons (Genesis 9:23). In a real way neither Adam nor Noah was able to properly cover themselves

Scripture attaches great importance to the spiritual implications of a "covering." This is illustrated, for example, in the covering which a woman's hair provides for her (1 Corinthians 11:15) and which in a special way a man's hair provided when he had taken the Nazirite vow. Anyone who took this vow was given the following instructions (Numbers 6:3-6):

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

All the days that he separateth himself unto the Lord he shall come at no dead body.

Here we have a list of requirements which must be fulfilled together, and they are most explicit. We know from the New Testament that hair has the significance of a "natural" covering so that there is a linking together in Numbers 6:3-6 of the poison from the vine, a natural covering, and death. The Nazirite was to abstain from the vine, to preserve the only natural covering the body now has, and to have no contact with death. In the Garden of Eden, Adam and Eve took of the vine, lost their natural covering (which may have been a garment of light), and became as good as dead.

In Judges 13, we are given a story which is full of light on this theme. It is the story of Samson. Samson had taken this vow (Judges 16:17). It was not possible for him to prove that he had sworn to serve the Lord in a special way merely by saying that he had never touched alcohol, and had never come near a dead body. What was needed was a continuing and manifest testimony, and this existed in his long

hair. The other two details of his vow could in a way be performed in secret and became a kind of private testimony. Samson knew well enough that his strength in the Lord depended not upon his secret testimony but upon the outward evidence, which he showed plainly and without shame to all men.

Everyone knows that Samson was brought low by his subservience to a Philistine woman. But what really broke his relationship with the Lord was the loss of his hair. This was symbolical. He had no sooner lost his natural covering than he lost also his great physical strength. Deeds which he might have done before effortlessly, he now laboured to perform. He was taken into bondage by the enemy, his vision was gone, he *literally* ate his bread by the sweat of his brow. He was fettered with chains of brass, a metal which elsewhere in Scripture speaks of the judgment of God. This is all a remarkable allegory, as well as being sober history. These things happened to Adam also.

But this is not all. When we turn back to Samson's parents, we find that they too have a story to tell. The promise of this "heroic" son was given to his father (Manoah) and his mother in Judges 13. What is significant in this context is the list of instructions regarding her behaviour prior to his birth. She was explicitly told to drink no wine nor any strong drink.

Today we have evidence of the reasonableness of this precaution. Dr. Sicard de Plauzoles of Paris wrote in this connection:

To menace the child, an accidental but slightly alcohol-influenced procreation is enough. This can result in deterioration of the germ and the birth of a weak, feeble, deficient child, tainted with nervous and mental trouble.

During gestation, alcohol taken by the mother acts on the unborn child. During nursing, alcohol taken by the mother passes into her blood and intoxicates (i.e., poisons) the child.<sup>29</sup>

That is to say, alcohol reaches the germ seed, the embryo, and the suckling child, poisoning it at every stage.

But even supposing that the forbidden fruit in the Garden of Eden was a grape of some kind, in what circumstances could the juice of the grape generate a poison? And, would this poison be of such a nature as to influence the germ plasm and therefore reach through to the next generation, thus becoming inheritable? Furthermore, would such a poison affect only the male seed as we have hypothesized that it did? These assumptions are implicit in Judges 13 to some extent.

That alcoholism is in some degree hereditary is argued strongly by many authorities. It appears that parents may become alcoholics, and by some means their children inherit a tendency in the same direction. It is widely held that in human beings the effects of alcoholism have indeed been transmitted according to Mendelian Law. Here, then, we have a special instance of an acquired characteristic that is inheritable. Bruce Bliven in the Smithsonian Institution Report for 1941 remarked, "When the son of a drunkard takes to drink, it is possible that his genes

<sup>29</sup> De Plauzoles, Sicard: quoted by Ernest Gordon in *The Sunday School Times*, July 25, 1953, p.644.

are involved."<sup>30</sup> This is a case where the sins of the fathers may be visited upon the children.

We can, however, go one step further. There are some remarkable instances in which the influence of the father, but not of the mother, is clearly indicated. In his book *Alcohol and the Human Body* Sir Victor Horsley made this statement:

A case which is typical of hundreds of others is reported by Dr. Norman Kerr in which first was born a son and then a daughter, who both mentally and physically were excellent specimens of vigorous humanity. After the birth of the daughter, the father fell into habits of dissipation and rapidly became a habitual drunkard. He later had four more children of whom one was defective in mind, while the remainder were complete idiots.<sup>31</sup>

Victor Horsley subsequently quoted at some length from a German work by G. von Bunge:

I have made it my task to find out the causes of inability to suckle on the part of mothers, by means of statistical procedure. I first of all found it to be hereditary. When a woman is unable to suckle, it is almost without any exception that the daughter cannot do so either, and the power seems to be lost for all the next generation. If we inquire of a woman who has suckled her infant successfully for nine months or more, whether her mother had equally been able to suckle, the reply is almost without exception in the affirmative. If we ask a woman who has not been able to suckle her infant for the full time, we find that previously, in the majority of cases (but not in all) her mother has not been able to do so.

There are some cases, and these are not rare, where the mother having been able to suckle, the daughter has not been able to do so. Here we are close to the causes of the incapacity and shall find it in the *father*, and *we at once encounter alcoholism* [his emphasis]. In 78% of these cases it appears that the father is an immoderate drinker. On the other hand in those families where the mothers and daughters can suckle their infants, drunkenness is rare: in other words, that the daughter of a drunkard is in a position to be able to suckle her infant properly is a rare case.

The rule is that if the father is a drunkard, the daughter loses her power of suckling.<sup>32</sup>

The significance of this is clear. Somehow the father is able to infect his children with the poison which he admits in excess to his own body when he over-drinks. The effect is so clearly marked that those children which he may raise before

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30. Bliven, Bruce, *Genes and the Hope of Mankind*, Smithsonian Report for 1941, p.301.

31. Horsley, Sir Victor, *Alcohol and the Human Body*, Macmillan, New York, 1908, p.294.

32. Von Bunge, G.: quoted by Victor Horsley, *ibid*, p.308.

indulging in alcohol will be normal, and those which he sires afterwards will be defective.

Of course it may be argued that eating grapes does not introduce alcohol into a man's body. Grapes are good for us! This is true; but it must also be remembered that we are already poisoned sufficiently that we suffer from all kinds of ailments and sicknesses . . . whereas Adam and Eve had bodies so perfectly balanced that they could have lived on indefinitely. The tiniest amount of this poison would have for them an effect equal to a strong dose for us today. Horsley remarked:

In the case of grapes the micro-organisms which produce the right ferment to turn the grape sugar into alcohol, gather from the air and collect upon the outside of the grape. While there, they cannot attack the juice – but as soon as the [...] skins are broken, the micro-organisms begin to grow and increase very rapidly, at the same time producing their ferment, which splits up the sugar in the grapes into alcohol and carbon dioxide gas, bubbles of which escape freely.<sup>33</sup>

We need only assume that Eve pulled the grapes off their stems and kept them for a while before she finally decided to eat them, in order to fulfill the necessary conditions for the introduction of some tiny percentage of alcohol into her perfect body, and probably even more by the time Adam had been persuaded.

Horsley commented on some experiments made by a Professor Rauber to examine the effects of alcohol upon plant life:

Using principally a 10% solution, he found that alcohol acts as a definite protoplasmic poison upon all the forms of cell life with which he experimented. All these investigations proved clearly that animal and vegetable protoplasm is harmfully affected by even very small quantities of alcohol. It is thus proved, in fact, to be very poisonous to living tissue, and to cell-life. The bearing of this upon the question of the effects of relatively small doses of alcohol upon the living cells of the human body is obviously important.<sup>34</sup>

The great doctor then elaborated this a little:

These investigations are too long and complex to describe in detail, but we may state that experiment has shown how blood containing only one quarter of one per cent of alcohol diminished, within a single minute, the work being done by the heart. And blood containing one half per cent so seriously affected its working power, that it was scarcely able to drive a sufficient amount of blood to supply its own nutrient arteries [...]. The characteristic of alcohol is

33. Horsley, Sir Victor, *Alcohol and the Human Body*, Macmillan, New York, 1908 , p.25.

34. Rauber, Prof.: quoted by Victor Horsley, 33. Horsley, Sir Victor, *Alcohol and the Human Body*, Macmillan, New York, 1908 , p.25., p.54.

that it causes a gradual waning of the metabolic activities of the body.

When we find that the tiniest percentage of alcohol is able to have a marked effect on these much-abused bodies of ours, already poisoned enough that we can barely survive our three score years and ten, it is surely not surprising that the perfect bodies of Adam and Eve were so seriously poisoned with the first introduction of this dangerous substance.

Sir Alfred Gould has told us:

There is no question but that alcohol is a protoplasmic poison, which directly interferes with, and mars cell metabolism.<sup>35</sup>

This fact led Eugene Lyman Fisk to observe:

Can it be questioned that alcohol is one of the forms of poison which among other factors, is responsible for the gradual bodily impairment and decay *which we unthinkingly ascribe to time*.<sup>36</sup>

In other words, we are not actually growing old: we are being poisoned to death. And this is not the result of any mild intoxication arising from a moment of weakness when we yielded to a temptation to drink something which is not good for us, but to the fact that the poison was introduced into the stream of human life right at the very beginning; and in each generation has been passed on through the man, and not through the woman, so that quite literally death passes upon all men *because one man sinned*. The form of this initial disobedience has often been the target of much sarcasm by unbelievers, but it now appears that the simple record may be telling us a profound truth.

A moment ago we asked three questions. It now appears that we have some answers. If grapes were plucked so that the skin was broken and the fruit kept for a while in this condition before being eaten, a small quantity of alcohol could be formed. There is evidence that alcoholism is inheritable, and it therefore seems that the germ plasm must be influenced by it. From the research carried out in France and elsewhere it appears that the taint is conveyed by the male and not by the female. If these things are true, they go a long way toward establishing the validity of our hypothesis regarding the nature of the forbidden fruit.

There are some other considerations. Wine has from the most ancient times been a symbol for blood. It is so used by our Lord, and there can be no doubt that the cup which He drank when He came under our judgment was a cup of wine in this symbolic sense. There was a time when man offered a sacrifice to the gods of the sea before launching a new vessel. In these days we are accustomed to break a bottle of wine instead. There are passages in the Word of God in which the juice of the

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35. Gould, Sir Alfred, quoted from *The Tribune*, South Africa, February, 1943, in *The Sunday School Times*, October 16, 1943.

36. Fisk, Eugene Lyman, *Alcohol: Its Relation to Human Efficiency and Longevity*, Funk and Wagnalls, New York, 1912, p.20.

grape is spoken of as blood (cf. Genesis 49:11; Deuteronomy 32:14). It is not surprising. There is no doubt that the blood accelerates body corruption after death, because if it is removed the body corrupts much less rapidly. In this unique substance which visits every part of the body and thus infects the whole with itself there is evidently a corrupting agent.

But there was One whose blood was uncorrupted (and consequently His body saw no corruption either); and the importance of the blood as a symbol of life and death throughout the whole of the Bible may be due in part to its peculiar function of conveying both life and death. Without it we cannot live; yet within it may lie the cause of our ultimate death.

And this brings us to one final point. Throughout Scripture leaven evidently stands for the same basic cause of corruption and death. All types of Christ in the Old Testament as the Bread of Life employ loaves without leaven. Indeed, at the time of the Passover there was not even to be found leaven in the house.

Jewish literature touches upon the use and symbolism of leaven at many points. In the Talmud it is written:

Rabbi Alexander, when he had finished his prayers, said, "Lord of the Universe, it is clearly manifest before Thee that it is our will to do Thy will. What hinders that we do not do Thy will? The leaven which is in the mass."<sup>37</sup>

A glossary at this passage adds the explanation of the last sentence, "the evil which is in the heart." Plutarch said, "Leaven itself is born from corruption and corrupts the mass in which it is mixed."<sup>38</sup> The Word of God says, "A little leaven leaveneth the whole lump."

The Latin word *fermentum* was synonymous with our word "corruption," and from it we derive the more familiar term "fermentation," for it is the very same principle. As a matter of fact, it is the yeast which is introduced into bread that largely gives it its taste, and the temptation of some bakers to add more in order to increase sales by making their bread more tasty, led in time to the passing of a law specifying that the content of alcohol must not be in excess of 0.5 percent. Fresh bread may actually have as much as 3 percent alcohol. And while we are speaking of words and their meaning, poisonous agents are termed "toxic agents" and an intoxicated man is simply a man who has been poisoned.

Chemically speaking, ferment and yeast are the same substance; but yeast or leaven is more correctly applied to solids, while ferment is applied to both liquids and solids. Fermentation is in effect a substance in the state of putrefaction. In the Orient the lees of wine are sometimes used as yeast, thus showing that basically they are the same in their action upon any body into which they have been introduced. It is not surprising that God should make it so very explicit that no leaven should accompany any blood sacrifice (Exodus 23:18; 34:25). It may also be worth mentioning that the Hebrew root of the word for "leaven" means "to be agitated." This is the very antithesis of the Hebrew concept of health which is, for

37. Babylonian Beraclath, 17.1.

38. Plutarch, *Quaestiones Romanae*, 109.6.

them, synonymous with the word for "peace." Priests were strictly forbidden in Leviticus 10:9, 10 to drink wine or strong drink, when they went into the tabernacle, "lest ye die." In a sense, entering the tabernacle was like entering into the Garden of Eden, for there was the presence of God.

Thus we seem to be led to the conclusion that whatever may have been the exact nature of the forbidden fruit, it was something similar to a vine, bearing a fruit which contained the requisites for the production of alcohol. In the present circumstances our bodies are already poisoned from generations of breeding and partaking of this fruit since the days of Adam and Eve, so that the addition of alcohol, in bread for example, is not likely to cause any further damage. In a few instances it may even be proper to treat a poison with a poison, as Paul seems to have advised Timothy (1 Timothy 5:23). This, then, becomes temperance by divine appointment, rather than total abstinence.

It may help to summarize very briefly the main points which have been made in this Paper. It is my contention that Adam and Eve were real people. They were placed in a Garden which contained a variety of trees providing them with shade and with food. Presumably their diet consisted not merely of fruits, but also of herbs, berries, and probably nuts. Two trees were singled out, the one a kind of medicine tree to keep them in perfect health, the other a forbidden tree by which their obedience and faith was to be tested. For those whose diet was vegetarian, a herbal "conditioner" seems most appropriate. Now that we eat meat, other forms of conditioning may be necessary. The forbidden fruit was either a grape or something similar, from which could be derived a poisonous juice whose action on the body was similar to that of alcohol. It is possible that Adam and Eve might have been unharmed by the forbidden fruit if they had eaten it without hesitation. The delay, occasioned by their doubts, allowed time for fermentation to begin, illustrating unexpectedly the truth that whatsoever is not of faith is sin. The poison entered their bodies and made them self-conscious physiologically for the first time. This poison reached the male seed whence it is passed on to all mankind at the time of conception, so that we all die. But the seed of the woman is not affected by it except through the seed of the man, thereby leaving the way open for the re-appearance by a supernatural generation of One who truly represented in His Body a second Adam. To make this completely possible, the woman was taken out of the man while Adam was yet unfallen, and her body distinguished from his by this one feature, namely, that she became a vessel capable of carrying the seed from generation to generation without corrupting it.

It will be seen therefore that the record of the details of the creation of Adam and Eve and the manner in which death was introduced into human experience, is an essential part of the Faith, for it made possible the virgin birth and the appearance of One who was not subject to death as we are, and yet was truly representative. The exploration of these further relationships is the subject of the other Doorway Papers mentioned in the preface to this volume.

We cannot conclude this chapter without acknowledging that some serious questions remain unanswered. It would not strengthen our case either to deny the reality of these questions nor to propose superficial answers. But it is not necessary

to solve every problem raised by a theory before presenting the theory for serious consideration.

Finally, we should like to reiterate the important fact that our theory has to do with the links between the Fundamentals, and not the Fundamentals of the Faith themselves. Whatever may be the fate of the links we have proposed, it is quite certain that the Fundamentals will remain.



## Appendixes

This appendix will probably not be of interest to most readers. It has to do with one aspect of this paper that is fundamental and yet so involved that most people would not want to be bothered with. However, since it is fundamental, it seemed desirable to deal with it very briefly and to provide thereby references where the subject can be pursued further.

### 1. The Origin of the Germ Cells

In the body of the Paper the statement was made that cell differentiation may possibly result from the progressive loss of some element in the nucleus. Hamilton, Boyd, and Mossman stated that many investigators of invertebrates and infra-mammalian invertebrates have demonstrated conclusively an early segregation during development of those cells which give rise to all the subsequent sex cells of the organism:

An early segregation of the primordial germ cells has been described in mammals, but there is still no generally accepted opinion on the time or site of segregation of such cells or on their relationship to the definitive germ cells. Several investigators have described primordial germ cells in early human embryos and have suggested that they take origin in the presomite stage (i.e., before body cells have formed).<sup>39</sup>

Bradley M. Patten in discussing the origin of the sex cells, said:

For all vertebrates, including man, there have been described in very young embryos certain large cells in the yolk-sac that stand out in contrast with their neighbors. This happens long before it is possible to tell whether an embryo is to become male or female—indeed, before any gonad is laid down. These large cells have been identified by some investigators as primordial sex cells and they believe that they migrate from the yolk-sac entoderm to their final location in the gonad [...]. The definitive germ cells, male or female, are believed by some investigators to arise by successive mitotic divisions from their primordial germ cells.<sup>40</sup>

Olin Nelsen believed that this view needs modification and that it may be a progressive change in the character of the cytoplasm of the germ cells that is the main factor which distinguishes them from other body cells.

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39. Hamilton, W. J., Boyd, J. D.; and Mossman, H. W., *Human Embryology*, Williams and Wilkins, Baltimore, 1945, p 204.

40. Patten, Bradley M., *Human Embryology*, Blakiston, Toronto, 1948, p.13,14

Nelsen gave some data bearing on the point in time at which this cell differentiation begins to take place:

An early segregation of germinal plasm (from which the subsequent germ cells or seed are derived) is beyond argument. An actual demonstration to the continuity of the germ plasm from generation to generation is found in *Ascarsis megalcephala* described by Boveri in 1887. In this form the chromatin of the somatic cells of the bodies undergoes a diminution and fragmentation, whereas the stem cells from which the germ cells are ultimately segregated at the 16-cell to 32-cell stage, retain the full complement of chromatin material. Thus one cell of the 16-cell stage retains the intact chromosomes and becomes the progenitor of the germ cells. The other 15 cells will develop the somatic tissues of the body. The subsequent diminution of the chromatin material in this particular species has been shown to be dependent upon a certain cytoplasmic substance.<sup>41</sup>

Nelsen further remarked that:

The modern view of the germ cell (germ plasm) embodies the concept that the germ cell is composed of a nucleus as a carrier of the hereditary substance of genes, and a peculiar specialized germinal cytoplasm. The character of the cytoplasm of the germ cell is the main factor distinguishing a germ cell from other some cells [...].

## 2. The Importance of the Cytoplasm

Boris Ephrussi has published a book giving details of research with *Paramecia*, unicellular forms of life, in which it appears an acquired characteristic is passed on to the offspring.<sup>42</sup> The characteristic is apparently some kind of particle which “kills” animals which are otherwise immortal. The importance of this research, in this context, is that it demonstrates the fact that a deadly element can be transmitted – not through the nucleus – but via the cytoplasm.

This may possibly throw some light on the manner in which the poison in Adam’s seed is able to convey the element of mortality to the seed of the woman: that is to say, through the cytoplasm.



41. Nelsen, Olin E., *Comparative Embryology of the Vertebrates*, Blakiston, Toronto, 1953, pp.114ff.

42. Ephrussi, Boris, *Nucleo-Cytoplasmic Relations in Micro-Organisms*, Oxford University Press, 1953, viii and 127 pp., index.

## **PART III**

### **IF ADAM HAD NOT DIED**

He who handles the Gospel of Christ deals with the supernatural. Nothing can disguise this fact. The message may be printed attractively; it may be presented winsomely; it may be proclaimed dramatically. But unless there is something else, altogether beyond the power and reach of the evangelist or writer, the result of the effort can only be disappointment. That "something" is the power of God, sometimes perceived as a still, small voice, sometimes as the sound of a trumpet, sometimes as the roar of many waters. But always it is from God.

*From the Scripture Gift Mission, Annual Report for 1965.*

## Introduction

There is, of course, no point in asking what would have happened if Adam had not died, unless there really was a possibility of his not doing so. One cannot explore usefully the consequences of something which is quite impossible. To begin with, therefore, we have to establish whether Adam could, under certain circumstances, have been, in the old classical sense of the phrase, "one of the Immortals."

To put the question a little more precisely: Is there any evidence that Adam was physiologically different from ourselves with respect to the aging processes, i.e., Was he originally immortal in the sense that he could have lived on and on without experiencing either senescence or death? Or was physical death simply the expected end for him as it now seems to be for us and for all other higher forms of animal life?

And if death for Adam was not the original intention, then why did God create a potentially immortal creature knowing all the time that this potential would be so soon surrendered? It seems like such a futile thing to do, such a waste of creative energy. Worse than that, it looks indeed like inadequate foresight.

It is my object in this Paper to present some of the evidence that the physical immortality of man is not such a strange conception after all and to give some thought to what would have happened to Adam and his descendants if this condition had never been surrendered and if they had gone on multiplying indefinitely. But it is also my aim to show that it was absolutely necessary for Adam to have been so created in the first place, even if he had only retained his immortality for a few hours: otherwise the redemption of fallen man would never have been possible at all.

In this study, it is very important to underscore the fact that the possession of immortality does not mean that death is not possible but only that death is not *inevitable*. The difference is crucial to a proper understanding of Adam's role in the subsequent redemptive history of man, both because of his position as the First Adam and because of his relationship to the Last Adam. The Plan of Redemption as set forth throughout Scripture involves the vicarious death of a true representative of Adam, and there is therefore a critical relationship between the two Adams.

The theology underlying this plan involves two important requirements. In the first place, the redeemer must himself be one who, by reason of his possession of

immortality, need never die; yet he must also be able to surrender that immortality if he chooses to do so. The important point here is the complete absence of the *necessity* of death, coupled with complete freedom to embrace it. He must be able to die, but he must also be able *not* to die. For example, an angelic nature would provide for immortality but would not permit the tasting of death—hence the precise wording of Hebrews 2:9: "made a little *lower* than the angels that he might suffer death [...]." On the other hand, strict identity with human nature, as now physically constituted, would not serve the purpose either, since the redeemer must then share our inherently mortal condition, and death would then have been sooner or later unavoidable. But the essence of substitutionary sacrifice is that it must be a sacrifice that actually need never be made. It must, in other words, be entirely voluntary. Thus, when the Word became flesh (John 1:14), He was made only in the *likeness* of sinful flesh (Romans 8:3), not precisely as we are now, unable to avoid senescence and death, however long we succeed in delaying it.

The second basic fact is that because man has a body which is as much a part of his whole identity as his spirit is, such a redeemer must, in terms of life processes, have also shared the nature of the First Adam's life processes in order to truly represent man as he originally was. Otherwise, no matter how substitutionary his sacrifice might be, it would not be substitutional for *man*. It might be substitutional for some spiritual creature whose body is not an essential part of his total being, but Scripture makes it abundantly clear (and Roman Catholic theology has been more aware of this as a whole than Protestant theology has) that man's body is an essential part of his identity as man, and that a disembodied human spirit can exist only in a "state of violation" of its true nature. Thus, when we examine the circumstances surrounding the death of the Lord Jesus Christ, we learn a very important thing about the kind of body He assumed in His incarnation. And what is thus made plain about the living body which He indwelt tells us some most important facts about the nature of the physical body with which Adam was endowed.

These, then, are the two basic assumptions: that the body which the Last Adam indwelt was immortal and not by nature subject to death; and secondly, that it was truly representative of the body of the First Adam which must accordingly also have been immortal. On these two assumptions is predicated the subject matter of this Paper. The consequences of these two assumptions, when explored thoroughly, shed much light on God's purposes in creating Adam in the way that He did, in creating Eve out of him, and, finally, in subjecting them both to a particular kind of temptation.

Finally, lest the emphasis in this Paper should be misleading, may I reaffirm my faith in the fact that the Word that became man and dwelt among us, never for one moment surrendered His deity. A study of another Doorway Paper, "The Unique Relationship Between the First and the Last Adam" (Part IX in this volume), may be helpful in this connection.



## Chapter 1

### Is Immortality Possible For Man?

#### The Data of Research

To anyone not familiar with current research in the biosciences, it may come as a surprise to learn that in spite of the certainty of death as a termination of life, there is no satisfactory explanation as to its cause, nor even whether it is in any way an inevitable consequence of the process of being alive. Not only is there no completely satisfying way of defining it precisely, but it cannot be certified with complete assurance when it seems to have occurred for "natural reasons." Part of the problem, of course, is that we do not precisely know what is meant by being "alive," and thus the surrendering of life is an equally ill-defined phenomenon.

An organism is by common agreement said to be alive when it displays a certain group of reactions or a certain pattern of behaviour. It is said to be dead when this group of reactions is irreversibly lost. But it is these last two words which are critical, because it is becoming increasingly difficult to know when the power of recovery has actually been irretrievably lost. Increasingly one reads of both animals and people being brought back to life who were, to all intents and purposes, dead.

*The British Medical Journal* carried a story of a child apparently stillborn, who was "revived" due to the persistence of the midwife and the doctor though it had already turned bluish grey in colour, musculature had become completely flaccid, the chest-cage had collapsed, and there were no heartbeats or respiratory sounds.<sup>1</sup> The doctor had been called by the midwife after she had tried for ten minutes by several means to revive the infant. When the doctor arrived, the two worked together for another twenty minutes and were just about to give up when they noticed a very slight change in facial colour. They immediately applied themselves for another fifteen minutes – when the heart began to beat, followed by respirations, and a little later by crying. Dr. Zeitlin observed that if he had accepted what was "obvious death," he would have had his first stillbirth in thirty years. Thus he concludes, "So I ask, When is a human being dead?"

I had occasion a year or two ago to read in a classified document of an instance where an individual who was "dead" was revived after 48 hours of continual

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1. From a letter by D. J. Zeitlin in *British Medical Journal*, February 5, 1966, p.357, entitled "Resuscitation of the Apparently Dead."

artificial respiration. And I have had the pleasure of knowing a very experienced military man who had the distinction of being both a brigadier and a physician who told me that towards the beginning of World War II, he had occasion, in his rounds, to visit a civilian lady who was very badly injured and had been pronounced clinically dead for several hours. He had a feeling that one more effort might be made to revive her, and this was done. Several hours later he was notified that the woman had actually "revived." He told me that when he went to see her, she was exceedingly angry with him for having, in her words, "brought her back." I shall not elaborate further on what this lady said (the doctor made a full report) but only underscore the fact that she was without doubt dead for several hours. I should add that a few hours later she died a second time from her injuries and could not again be revived. Was she really dead in the first instance?

The classic example in recent years of this kind of thing is, of course, the case of Leo Davidovich Landau, a Soviet theoretical physicist with an international reputation.<sup>2</sup> This renowned teacher, on the morning of January 7, 1962, was involved in a car accident in which he was so badly injured that the medical report refers to these injuries as "simply appalling." The story of how Dr. Landau died, literally time after time, and how he was again and again revived by the taking of extraordinary measures in which a team composed of the very best brains that Europe and America could provide finally brought him through, has been told by Alex Dorozynski in his book, *The Man They Wouldn't Let Die*. Again and again his breathing and pulse had stopped: yet eleven months later Dr. Landau was well enough to walk to a brief ceremony in a hospital conference room to receive the Nobel Prize for physics. The story is a moving one, and undoubtedly the tremendous effort to revive him and keep him alive was justified by his importance to the community. Yet, it may also be a sobering thought to know that many people who do not have this much importance in the eyes of the community are never revived, though they might very well be.

In *The New Scientist* in 1964, Professor F. Camps, reviewing a book by W. D. Evans, *The Chemistry of Death*, observed:

Death has been a subject of discussion for many hundreds of years and even now, its true scientific definition must still be controversial, the more so with the increasing frequent application of resuscitation [...].

It is also a fact that, during the last winter, cases were seen during the cold period when the only evidence of life was demonstrated by an electrocardiogram. If the definition of death is the cessation of the heart beat then the "vegetable" human who has suffered degeneration of the central nervous system but whose heart and respirations continue to function, is still alive physiologically, but of course from a philosophical point of view it may be asked, "To what purpose?"

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2. Dr. Landau: Alexander Dorozynski, "Miracle in Moscow," *Reader's Digest*, March, 1966, p.152f.

Death must now be defined as the point at which life cannot be restored [...] (and) it would now appear to be possible to die several times on the basis of medical evidence.<sup>3</sup>

Since it is no longer possible to use even an electrocardiogram as a decisive determination of whether an individual is alive or dead, and since this determination is crucial where organs are being sought for transplant, some other absolute determinate is required. The problem is complicated by the fact that such organs cannot be allowed to degenerate in a body too-long dead but they can hardly be removed either, if there is any doubt about the actual viability of their present owner. The Council for the International Organization of Medical Science, established under the auspices of the World Health Organization, met in Geneva in June, 1968, and laid down that a patient should be considered dead and suitable as a donor for transplant purposes only where there has been complete and irreversible cessation of cerebral function. This means that there must be an absolutely flat electroencephalographic (EEG) tracing.

Summing up the situation, Doctors Mordecai Shalit, Moshe Peinsod, Shamai Kotev, and Professor Aharon Beller are working on this problem at the Hadassah-Hebrew University Medical Center in Jerusalem.<sup>4</sup> They conclude that "we have to find the exact point at which the brain has completely and irrevocably ceased to function, yet the other organs are still suitable for transplantation."

The Hadassah team thinks that the criteria as defined in Geneva are adequate in 99.9 percent of cases but they are worried about some extraordinary cases they have treated which appear to challenge the currently accepted definition. They give as examples one case of a 15-year-old boy who fell into a deep cave and was admitted to the hospital in a profound coma. Shortly afterward he stopped breathing, and subsequently the EEG reading of the electrical activity of the brain was completely flat. The report states that the doctors nevertheless refused to accept that he was dead and for two weeks he was kept on an artificial respirator to maintain heartbeat and on drugs to maintain blood pressure. Although throughout this period the EEG reading was completely flat, his condition began to improve, spontaneous respiration was regained, and the EEG changed. After a further week he was conscious: and two months after the accident the boy was physically and mentally in an excellent condition with a normal EEG. Up to the time of the report, all evidence confirmed that the boy had suffered no measurable detrimental effects from the accident.

A second case is reported of a 14-year-old girl wounded in the head by a shell fragment during the Six Day War. In her case also, the EEG recording on her second day of admission was completely flat, yet within a week her EEG reading was normal, and she now appears to have recovered completely. A number of other cases, involving adults, from other parts of the world have also been reported. The situation is clearly far from simple.

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3. Evans, W. D., *The Chemistry of Death*, Thomas, Springfield, Illinois, 1963: reviewed by F. Camps in *New Scientist*, February 27, 1964, p.558f.

4. Hadassah-Hebrew Medical Center: "Death Needs Better Definition," appearing under "Comment" in *Science Journal*, Feb. 1969, p.11f.

The opinion has been expressed on several occasions in England that not a few old people who live alone and are found dead in a chair before a fire that has gone out, may in reality have reached a hypothermic condition such that they were quickly pronounced clinically dead when in fact they could have been revived. There are, of course, a few cases of such a thing occurring even in a morgue. Presumably in the vast majority of such cases a person's apparent death is turned into a reality simply because no attempt is made to revive them. But it would be a mistake to suppose that such people are ever aware of being buried alive, for presumably they never recover any kind of consciousness. Yet it does underscore the fact that death is in some circumstances very difficult to define with precision.

It must surely be the result of one or two such occurrences, in which the apparently dead have come to life again, that some older cultures, or more conservative people like the Irish, have preserved the traditional Wake. I may be quite wrong here, but it certainly looks to me as though this custom arose from the attempt on the part of relatives and friends of the deceased to make absolutely sure that they really were dead, the object being literally to "wake the dead." And some Irish songs bear witness to the fact that it was a successful endeavour at times.

I think also that there is some significance in the fact that so many societies make this attempt to arouse the dead for three days only, after which, apparently, the general feeling is that the spirit really has left the body.<sup>5</sup> It seems likely that in hot countries the body would, even with the best of care, begin the process of decay within this period; and perhaps the living feel that a spirit will not come back into a body that has begun to decay. It seems to me highly significant that the Lord Himself was left in the grave for a period of time which satisfied this "three days interval" as the Jews understood it, as though God in accommodation to their ideas wished them to know with absolute certainty that Jesus Christ really was dead.

Moreover, the Lord performed four miracles which are surely designed, by the order in which they occurred, to prove to the Jewish people that He was indeed (and is) the Lord of Life. The first miracle involved a child who was sick unto death (John 4:46-53); the second, a child who died while He was on the way (Mark 5:35); the third, a young man who was being carried out to be buried (Luke 7:11-15); and the fourth, a man who was dead already three days (John 11). The first three miracles had amazed people increasingly, yet there must have been in their minds the suspicion of a doubt that perhaps after all they were not really dead – He had merely revived them. But when it came to Lazarus, it is clear that the Lord very deliberately waited just long enough to ensure that there could be no mistake about it. He said, plainly, "Lazarus is dead." The raising of Lazarus was so stupendous an event that the Scribes and Pharisees finally admitted defeat. "See how ye avail nothing; the whole world has gone after Him."

Now, there is considerable difference of opinion as to whether there is any clear-cut distinction between life and death at all. For it is now quite clear that many of the cells which make up the body of an animal which has recently died are

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5. Three days in the grave: Many primitive people have this custom of assigning a special importance to the period of three days. See, for example, Elie Reclus in his *Primitive Folk: Comparative Studies in Ethnology*, Scott, London, no date, vol. 2. p.308. Alfred Edersheim, *Life of Christ*, vol.2. p.631 refers to similar Jewish beliefs.

actually still alive and can be induced to proliferate indefinitely if provided with a suitable medium in which to grow. At the university we learned by experiment that a frog's heart preparation will keep beating away steadily for a very long time if appropriate nourishment is provided. Naturally, in order to get this heart, one has to sacrifice the owner of it so that we have the anomaly of being able to keep alive that which kept the owner alive, long after the owner has died. Alexis Carrel at the Rockefeller Institute kept alive some chicken tissue for over thirty years, from 1912 to 1946, the experiment being terminated only because of a breakdown of the equipment.<sup>6</sup> Surgeons of the University of Amsterdam have succeeded in keeping a human heart alive and beating on the laboratory bench for six hours, and during that time they made hundreds of measurements of the electrical activity which accompanies each cardiac contraction.<sup>7</sup>

Whether it is proper to speak of such hearts as being alive is a moot point. There *are* forms of life which pulsate and which react to certain stimuli much as the heart does, and which seem to have no faculties which the heart preparation does not possess, and we say they are alive. It is true that they can feed themselves, but only if they are in the right medium – which is roughly the situation of the experimental heart also. Thus it becomes exceedingly difficult to define precisely at what moment that which has been alive has passed into a condition in which it is now dead. When we come down to fundamentals, life under certain circumstances might conceivably *never* be terminated. In many organisms it is only terminated by accident.

Unicellular animals are immortal in the sense that they do not naturally die and disintegrate, but merely grow to a certain size and then divide into two smaller pieces which in turn grow until they, too, divide each into two smaller pieces. The mean size of the animal is thus maintained and the population grows by division without, under ideal conditions, leaving any dead members. Fortunately, the process is limited by various agents which bring about the death of these single-celled animals. They may be eaten or crushed, or dehydrated by exposure, or poisoned from contaminated water, etc. Thus we are provided with an instance of something potentially immortal which nevertheless suffers the fate of mortality, a circumstance which brings us to one very important aspect of the definition of the term "immortality."

When a creature is said to be immortal, *the meaning is not that it cannot die but rather that it need not die*. This is clear from the case of such unicellular creatures as the amoeba which, individually, may go on dividing indefinitely, some always surviving through successive divisions from the time of the appearance on earth of the very first amoeba until the present day. In such an unbroken line, there are no deaths. This is what distinguishes such forms of life from higher forms of life. In the former, the parents are continued in their children, but in the latter the parents are *buried* by their children. The latter leave corpses, the former may not.

And so, to repeat for the sake of clarity – because the point is fundamental to everything that follows in this volume – immortality does not mean the

6. Moog, F., "The Biology of Old Age," *Scientific American*, June, 1948, p.41.

7. "Human Heart Beats After Extraction," from Notes and Comments in *New Scientist*, October 28, 1965, p.248-249.

impossibility of dying, but the possibility of *not* dying; and of course, by "immortality" we mean physiological or biological immortality, not spiritual immortality. Although this is anticipating somewhat, it seems an appropriate place to note that Augustine said of Adam and Eve in their unfallen state that it was not impossible for them to die, but possible for them not to die: "*non imposse mori, sed posse non mori* ."

For reasons which are not clear it appears that, up to a point, living forms are potentially immortal until they begin to develop a central nervous system, the complexity of which exceeds a certain level. H. J. Muller of the Department of Zoology of Indiana University pointed out recently, "Natural death is not the expression of an inherent principle in protoplasm."<sup>8</sup> Paul Zahl, Associate Director of the Haskins Laboratory, wrote in 1949:

Only a few years ago the biologist would have defined death as an irreversible cessation of metabolic activity. But today [...] he has had to revise his conception of mortality. Can not the viruses, dried to a state of zero metabolism, be preserved indefinitely, thereby virtually negating death? Do not experiments in which microbes are frozen into suspended animation, to be revitalized at will, change our ideas of biological time and the meaning of death [...]?

The first inhabitants of our planet were not subject to death. As single cells they grew until reaching a fixed size limit, then divided in two, leaving no parent – and no corpse.<sup>9</sup>

However, as animals appeared of greater complexity and composed of millions of single cells which were united in different parts of the body to form specific organs with specialized functions, then a change took place. Something which leads to the disorganization of the individual brings about the failure of the organism as a whole, leading to its death as an individual, even while some of its cells may continue to live. Zahl put the matter thus:

Senescence and death are by no means universal phenomena; they are the price paid for high specialization [...]. Perennial organisms, for example, are in fact not subject to senescence, and never wear down to natural expiration.

This condition prevails, presumably, because the body tissues of such organisms have not been specialized to the point where they have wholly lost their reproductive capacity. A single mangrove sprout may spread in a continuous net over many square miles of brackish swampland, its indefinite increase being limited only by competing vegetation or other environmental restriction.

Perennialism applies, in addition, not only to such notable examples of non-aging as the giant sequoias, but to the teeming

8. Muller, H. J., "Life," *Science*, vol.121, January 7, 1955, p.5.

9. Zahl, Paul A., *Need There Be Death?* New York State Joint Legislative Committee on Problems of Aging, report published in 1949.

bacteria, fungi, and algae; and also to many of the lower multi-cellular animals which grow and bud very much like plants.

Among organisms of this class, life can be stopped (as it is most often) only by accident, attack by preying organisms, or severe environmental adversity.<sup>10</sup>

He concluded, "We may infer from the absence of inevitable death among the lower organisms that there is nothing in the fundamental nature of protoplasm that demands a wearing out."<sup>11</sup>

In 1938 Julian Huxley published a series of short essays, one of which was entitled, "The Meaning of Death." In this essay he explored the question of aging and death, asking whether death is in any sense "natural" for living things:

We have records of trees of vast age and size, whose death seems only to have been due to accident, that is to say, to something in the external world, and not in the tree itself, and therefore something which could be avoided [...]. There is nothing inherent in the tree itself which causes its death, merely the long-continued shocks and buffets of the world, preventable things one and all, by which I mean that if one could shelter the tree from storms, keep off its active enemies, and provide it with a reasonable amount of food, water and air, we must suppose that it would go on living for ever.<sup>12</sup>

Julian Huxley was, of course, assuming that man is simply to be classed among animals and that what is true of animals must be inevitably true also of man. But I think Scripture makes a fundamental division at this point and sets man apart from the rest of the animal kingdom. Of course, it is a common belief among Christians and non-Christians alike that man enjoys a certain immortality of the soul or the spirit—depending on how one defines these things. But by and large there is not at all the same confidence that man either originally enjoyed or will ultimately enjoy physical immortality. No one, probably, is going to argue very strongly in favour of the *physical* immortality of other primates. And since it is currently popular to derive man from some lower animal form, it is not commonly believed that his fate in this respect can be very different. Making all due allowance for the continuance of his spirit, the general assumption remains that as the more highly developed animal body dies, so dies the human body. However, from the point of view of Christian philosophy, there could be important differences which are to be explained only in the light of God's dealings with the animal world as opposed to His dealings with, and plans for, man.

If one examines the succession of animal forms, it appears to me that there is something to be learned about God's method of preparing the world for man. And when I speak of a succession of forms, I am not proposing that each step in the

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10. *Ibid.*, p.134.

11. *Ibid.*, p.135.

12. Huxley, Sir Julian, "The Meaning of Death," in *Essays in Popular Science*, Penguin Books, Harmondsworth, 1938, p.105.

succession arose by some form of evolution, nor even by *creative* evolution. As already set forth in one of the Doorway Papers<sup>13</sup> my view is that there really was a succession of forms which began with exceedingly simple ones and terminated with creatures which sometimes look deceptively like human beings. But I believe that these successive forms arose by a process of direct creation, a process upon which laboratory experiments or scientific theory can never hope to shed much light. It does appear to me, however, that at no stage in this process were any new forms introduced by creation until the total environment at that time (atmosphere, temperature, plant and animal life) was prepared to receive them. Each new form thus introduced modified this total environment by its own presence and thereby prepared the way for still higher forms to be introduced by direct creation. The natural variability of forms is not, of course, in question.

It is unnecessary, in this view, to assume that creation was involved with the appearance of each divergent form, for species have a built-in system of variability and God could very easily have used this variability and selected for survival variant forms which best suited His purposes at each stage. This process can, for convenience, be called Supernatural Selection, since it represents a measure of Natural Selection divinely overruled. But the limits of this built-in variability are such as to necessitate creative action all along the line in order to bring changes in the economy of Nature which are quite beyond the power of Natural Selection. We thus have two factors, as I see it, involved in the setting of the stage for the appearance of man: Natural Selection, divinely superintended, which thus becomes Supernatural Selection; and direct creative activity. And both of these occurred concurrently and throughout geological ages.

To this extent, both Natural and Supernatural Selection have something in common, namely, that the in-built variability of living forms, whereby the offspring differ slightly from the parents, forms a basis upon which, perhaps, God was able throughout geological history to bring about the gradual change of the total economy of nature until the world was made an appropriate setting into which to introduce man.

It is at this point that the phenomenon of death in animal experience appears to me to have an important significance, because in order for the economy of nature to be continually in a process of purposeful change toward the end which God had in mind from the beginning, it is essential that there be some method whereby the older forms, after giving rise to newer forms, should themselves be removed. Were this not the case, the creatures existing at any particular period would overwhelm their habitat by sheer numbers so that a new order could not arise because the old order would not be passing away. H. J. Muller, although certainly not sharing my view as outlined above, nevertheless expressed himself on the importance of death in the animal world in rather similar terms:

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13. "The Preparation of the Earth for Man." (Part I in *Evolution or Creation?*, vol.4 of The Doorway Papers Series) It is interesting to see that the idea of supernatural guidance in paleobiological processes has been admitted as the only alternative to random evolution (quite unacceptable, of course) by A. T. Patterson and W. S. Stone in their book, *Evolution in the Genus Drosophila* (Macmillan, New York, 1952, p.234). Even Charles Lyell at one time believed that "a Supreme Intelligence might possibly direct variation" (letter to Charles Darwin, May 5, 1869, in *Life, Letters and Journal of Sir Charles Lyell*, Murray, London, 1881).

Death is an advantage to life. Its advantage lies chiefly in its giving ampler opportunity for the genes of the newer generation to have their merits tested out. That is, by clearing the way for fresh starts (and new combinations) it prevents the clogging of genetic progress by the older individuals.<sup>14</sup>

The same observation was made by Comte du Nouy in rather more elaborate terms:

If several methods of asexual reproduction are known in plants and in animals, it is evident that these processes reproduce indefinitely the same characters. The cell or organism separates into two individuals who live, grow, and in their turn each separate into two others.

They never die, except accidentally. They go on untiringly doubling their number according to their specific rhythm, so that if it were not checked by a more general or dominant phenomenon, they would soon smother the earth under their mass [...].

Asexual cells do not know death as individuals. They are immortal. All of a sudden, with sexual generation, we see the appearance of an entirely new and unforeseen cyclical phenomenon: the birth and death of the individual. It is clear that sexual reproduction with fecundation which suppresses the immortality of the individual was indispensable to make a strain progress towards complexity.<sup>15</sup>

In short, in order to provide a mechanism whereby changes could be brought about in living forms, it was necessary to introduce a mode of reproduction which at the same time leads to the inevitable death of the individual. Animal death is therefore necessary for progress to higher forms of life. But an important corollary of this is the fact that once no further progress for a particular form is envisioned by the Divine Architect, then death may be abolished as a necessary element in its life. Thus, if man is the climax and fulfills the role for which he was created, it would not be necessary for him to experience death. Death is necessary for the achievement of something higher, but it is no longer necessary when that goal has been achieved. It therefore follows that if, when he first appeared, it was intended that man should have an unblemished physical existence in perfect obedience to the laws of God and fulfilling completely the role for which he had been created, he need not have been a creature subject to physical death like all the other creatures. He could have been immortal.

It may be argued that if, with the appearance of Adam, the animal kingdom had reached its climax and therefore it also required no further change, this kingdom, too, needed no longer to experience death. But without death some means must be provided to prevent unlimited multiplication of individuals until there would not be room for anything to live. If we theorize that because no further development

14. Muller, H. J., "Life," *Science*, vol.121, January 7, 1955, p.5.

15. Du Nouy, Le Comte, *Human Destiny*, Longmans Green, Toronto, 1947, p.61.

was needed, therefore death could be eliminated; we must somehow provide a means whereby the unlimited growth of population can be circumvented.

As we shall see, this contingency was met for man in a way which God did not evidently consider appropriate for animals, and therefore the death of animals had to be allowed to remain as part of life even though it was no longer serving the purpose of opening the way for further progress in their formal development. From the evolutionist's point of view, we are often assured that evolution has stopped with the appearance of man; but from the creationist's point of view we are saying that, although evolution never took place, there was throughout geological time a progressive change from simpler to higher forms, which was made possible at a certain stage by the introduction of death; and that when the point was reached in which no further change was necessary, death remained for animal forms to prevent over-population; but it was originally eliminated for man, for whom over-population was avoided by an entirely different means

We have, therefore, established for the present a kind of basic philosophy regarding death. First, death is not inherent in living tissue. Second, once living tissue has developed a certain complexity in order for diversity to be possible, then death has somehow been imposed upon it in order to allow for diversity to be realized by the removal of the competitive forms. Third, when the highest form of life (man) had appeared and further change was not in view, death was no longer necessary to provide a means for the prevention of over-population. And fourth, where that means was not applicable, death was left as the simplest expedient for regulating population growth. Thus, the *reasons* for death, as the open sesame to higher life, have been considered – but not the *cause* of death. And while the cause of death might be considered a subject of academic interest only, this is not really the case. For if it was God's original intention, as we shall show, that man should not be subject to death, then it becomes important for our own understanding of God's ways with mankind, that we have some knowledge of *how* "death entered," as Romans 5:12 puts it. And the study of why animals die may throw some light on why man now dies, and perhaps also on the fact that, as first created, he was not subject to death, thereby distinguishing entirely from the rest of the animal world even though, physiologically considered, he seems to share so many of its processes.

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In considering the "why" of death, we are not concerned at the moment with the implications or the consequences of the phenomenon of death but rather the physiological causes. In other words, what happens to a living organism that brings about its decease.

We have already noted the statements of Zahl and Huxley to the effect that there is no inherent principle of mortality in functioning protoplasm. George W. Casarett, in speaking of the effect of radiation on living tissue, observed that although there does seem to be a kind of average age to which a member of any particular species will normally live, there is nevertheless no evidence to indicate

the existence of a built-in time clock in either humans or animals. Indeed, he says that from a philosophical point of view, "man could be a potentially immortal animal."<sup>16</sup>

Much research is being undertaken into the causes of aging, and the subject has a direct bearing here because, normally, death is the terminal phase of the aging process. If we once understand what aging is, we ought then to have a better understanding why death occurs. Howard J. Curtis in a paper entitled, "Biological Mechanisms Underlying the Aging Process,"<sup>17</sup> discussed briefly various theories which have been proposed, and observes that the so-called wear-and-tear theory of aging has been shown by experiment with animals *not* to be a factor. Using mice and subjecting them to various kinds of stress, to which they were exposed as often as possible without actually killing them, and continuing the experiments over a period comparable to the life span of the animal, it was found that "even after this severe treatment the life expectancy of the mice was unchanged." He concluded that the mammalian organism seems to be constructed in such a way that it can deal with most stress situations and emerge unharmed. The experiments which he described were certainly pretty rugged and, relatively speaking, far worse than the organism would experience in real life. The next factor which he explored was the effect of radiation in causing somatic mutation so that the body cells undergoing division in the adult accumulated damage in the cell nucleus. Recently, it has been established that radiation is indeed one of the most potent mutagenic agents and seems to accelerate the aging process. He added, however:

Radiation is not the only mutagenic agent, so one would reason that other mutagenic agents should also cause aging. Consequently, the mutagen nitrogen mustard was administered to animals in just sub-lethal doses to test the effect on life-span. No effect on life-span was found.

Even when the agent was administered as often as three times a week for over two-thirds of the normal life-span of the animal, no change in life-span was observed.<sup>18</sup>

Curtis then explained this finding as due to the fact that though both radiation and mustard are mutagenic agents, their action differs in such a way that radiation causes injury in a more permanent way to the organism as a whole. But in any case, there was observed "a qualitative relation between the development of aberrations and the life-span, and in some cases there is a reasonably good quantitative correlation." He concluded, therefore, that we should look for a causal relationship between cell mutation and aging. In summary, he stated that stress itself "does not contribute to aging," and no experimental evidence could be found to support the idea. Secondly, a great deal of evidence now available does indicate that mutations in the body cells, occurring either spontaneously or due to mutagenic agents of one

16. Casarett, George W., "Radiation Slows Down Aging in Dogs," *Science Newsletter*, August 30, 1957, p.136, under "Medicine."

17. Curtis, Howard J., "Biological Mechanisms Underlying the Aging Process," *Science*, vol.141, 1963, p.689.

18. *Ibid.*

kind or another "play a dominant role in aging." This is by no means all that he concluded, but it is sufficient for the present purpose.

Perhaps no one has written quite as extensively on the matter of aging as a biologist from Trinity College, Cambridge, Alex Comfort. In 1961 he summed up the then present position by saying:

There is still no generally accepted theory to explain aging, nor is it safe to assume that aging is an inevitable consequence of living. Among warm-blooded animals aging is almost certainly universal; it may be universal in other vertebrates, but in some, such as large fishes and tortoises, the process is so slow as to be almost undetectable. In other forms, particularly invertebrates, aging may not occur at all.<sup>19</sup>

He then adds, significantly, that an animal that does not age is not to be regarded as immortal. The fact is that a number of circumstances intervene, as it were, to bring about its death which are in no way related to any aging process. Size, for example, is one of these. In a fascinating little paper entitled, "On Being the Right Size," J. B. S. Haldane pointed out why a land animal cannot grow beyond a certain size because there is a limited amount of weight which can be supported by the skeletal frame.<sup>20</sup> I have a copy of a diary which was kept by a parson for forty years in the latter half of the 18th century.<sup>21</sup> He tells how he went to see, in Norwich (England), a giant pig which was nine feet long and four feet high! He observes as a by-the-by that it had to be supported on its legs and when it fell over was unable to raise itself. Haldane, in a fascinating way, explored the implications of such a situation so that one is led to conclude, on strictly physiological grounds, that any animal whose body cells multiplied indefinitely would grow to such a size as to come to an end by other means than the mere process of aging. There is one exceptional circumstance, namely, where the animal is supported with respect to its body weight in a fluid medium—a circumstance which is borne out by the extraordinary size of some of the prehistoric monsters who lived mostly in the water, by whales at the present time (whales weigh up to 140 tons, compared with an elephant's mere 5 tons),<sup>22</sup> by the very long life of some fishes, sturgeon for example living up to 100 years and halibut up to 70 years, and quite recently a turtle taken from the sea with a possible age of 1000 years.

Thus, there is nothing inherently impossible in the great longevity of the patriarchs, particularly if environmental conditions in pre-Flood times were slightly different from what they are now – different, that is, by somehow protecting man from the harmful effects of certain types of solar or cosmic radiation. At any rate, a fundamental change in thinking about this whole question of mortality has been taking place over the past twenty years or so. Even within the aging bodies of both

19. Comfort, Alex, "The Life Span of Animals," *Scientific American*, August, 1961, p.108.

20. Haldane, J. B. S., "On Being the Right Size," in *The World of Mathematics*, vol.I, edited by J R. Newman, Simon and Schuster, New York, 1956, p.952.

21. Woodford, James, *Diary of a Country Parson*, vol.1, edited by John Beresford, Oxford University Press, 1926, p.245.

22. Moog, F., "The Biology of Old Age," *Scientific American*, June. 1948, p.41.

animals and man there may be cells alive which are detrimental to the organism as a whole simply because they are not sharing the aging processes of the rest of the cells.

This may be true, for example, of cancer cells, as R. E. D. Clark put it:

Concerning death we of course know very little. But it is by no means impossible that man was designed to be immortal. The cells of which the body is composed are able to function for long periods and to react continuously to changes in the environment.

Many cells are known, such as those of cancer, which never lose this power and are in the strictest sense immortal. But for reasons as yet quite unknown, the cells of which the body is composed lose their powers with advancing age.<sup>23</sup>

It could very well be that it is their very immortality in the presence of mortal or aging cells that makes cancer cells so dangerous, since they live at the expense of others. In 1946 V. Korenchevsky, writing in the *British Medical Journal* on the possibility of stopping this aging process of body cells, said:

As aging starts very early, actually with the normal process almost the whole of the span of human life will be changed, and therefore in some distant future, man will probably become in some respects a different creature.<sup>24</sup>

Probably Dr. Korenchevsky is quite unaware of the fact that when the Lord returns to establish His rule upon earth, certain conditions of life *will* be so changed that a man will still be a child when he is a thousand years old (Isaiah 65:20). As a matter of interest and physiologically speaking, we are dying from the moment we are born.<sup>25</sup> Indeed, more than this, it appears that the child ages more rapidly than the aged man.<sup>26</sup> Toward the end of life the process of aging is slower than it is in the first few years, paradoxical though this appears to be. In short, science has not yet found the cause of death. Hans Selye of Montreal has had no hesitation in saying that for man "Death is not inevitable."<sup>27</sup> He said, "There is no good reason why a limit should be placed on the human life span." That is a statement which really means that scientific research has not yet found why death seems always to terminate life in a way that has hitherto led men to assume it is natural. On another occasion, Selye asserted that in all his autopsies he had never yet seen a man who died simply of old age, nor did he think anyone ever had.<sup>28</sup> "To die of old age would

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23. Clark, R. E. D., "The Mystery of Evil in Relation to the Divine Economy," *Transactions of the Victoria Institute*, vol.71, 1939, p.120.

24. Korenchevsky, V., "Conditions Desirable for the Rapid Progress of Gerontological Research," *British Medical Journal*, September 28, 1946, p.468.

25. Medawar, Sir Peter B., *The Uniqueness of the Individual*, Basic Books, New York, 1957, p.22.

26. *Ibid.*, p.21.

27. Selye, Hans, "Death Is Not Inevitable," *MacLean's Magazine*, August 15, 1959, p.13.

28. Selye, Hans, quoted by Stephen E. Slocum, "Length of Life," *Journal of the American Scientific Affiliation*, vol.13, no.1, 1961, p.19.

mean that all the organs of the body would be worn out proportionately merely by having been used too long." But man, he believed, dies because one organ has worn out too soon. Since this is the case, Selye is sure that the *natural* human life is far in excess of the *actual* life lived today.

Nor does it appear that the organs which wear out prematurely are of such a complex nature that their very complexity makes the wearing out inevitable. Raymond Pearl observed, "Natural death is not the inevitable penalty of life, and even highly specialized cells are practically immortal."<sup>29</sup> He attributes death, not to the complexity of certain cells whose continuance is critical, but to the appearance for some reason of rebellion in otherwise normal cells in a way that, as he puts it, causes "an outbreak of cellular bolshevism which destroys the commonwealth." In 1947 Korenchevsky wrote:

As to the possible prolongation of human life in the future, beyond the extreme age already reached by some centenarians, the scientists who have studied this problem give different answers [...]. Metchnikoff says that "we may predict that when science occupies the preponderating place in human society that it ought to have, and when knowledge of hygiene is more advanced, human life will become much longer."

Prof. Fisher concludes that "it would be surprising if the future did not witness a further lengthening of human life, and at an increasing rate. Of course, there is a limit to the further increase of human life, but there is good reason to believe that the limit is still far off." Prof. Simms of Columbia University states that "there is at the time no proof for or against the possibility that we can some day extend our active life an extra one hundred or two hundred years with retention of youthful health, intelligence, and appearance."<sup>30</sup>

In 1946 Korenchevsky had said man would be basically a different creature if his potential for longevity were ever realized, and Haldane saw the same factor changing society as a whole quite radically. It *did*, prior to the Flood! Indeed, it necessitated the Flood to bring to an end a world order, a society, that had fundamentally gone entirely to the dogs . . . As Haldane has seen it, then: "The man of the future must not be considered as one who would fit into any one of the contemporary societies [...]. He would develop slowly, continuing to learn up to maturity [...] and then living several centuries [...] and most individuals would have some special aptitude to the degree which we call genius."<sup>31</sup>

His picture is remarkably reminiscent of that pre-Flood society, the real existence of which he would nevertheless almost certainly categorically deny. It could happen in the future, but it could never have happened in the past.

P. B. Medawar, Director of the Medical Research Council (England) said:

29. Pearl, Raymond, *The Biology of Death: Monographs on Experimental Biology*, Lippincott, Philadelphia, 1923: reviewed in *British Medical Journal*, March 3, 1923, p.382.

30. Korenchevsky, V., "The Longest Span of Life Based on the Records of Centenarians in England and Wales," *British Medical Journal*, July 5, 1947, p.59.

31. Haldane, J. B. S., *Genetics, Paleontology and Evolution*, Bicentennial Conference, Series 2, 1946, p.26.

No one dies merely of the weight of years. The greatest clinical pathologist of the last generation looked back upon his life for evidence of such a case. He once thought he had found it in a colleague 94 years old, whose life seemed merely to fade away; but autopsy showed a lobar pneumonia of four days' standing!<sup>32</sup>

Or to put the matter very simply, a medical man with a wide experience could not readily recall a single instance of what has hitherto, and rather obviously in error, been termed "natural death." This bears out the remark made by Edward Deevey in 1948 in a paper having the rather intriguing title, "The Probability of Death," in which he observed, "Death from old age is a legal fiction, not a medical fact."<sup>33</sup>

The truth is that, contrary to popular opinion, death from old age is indeed a rare event, even in the case of such complex forms of life as fishes. Possibly they would die in due time simply from "age," but this is not certain. According to Bidder, fish grow without limit and never undergo senescence nor suffer natural death.<sup>34</sup> Indeed, he states that he cannot ever "remember any evidence of a marine animal dying a natural death." Bidder agrees with Haldane that size becomes a limiting factor where birds and terrestrial animals are concerned, but this is not a problem for waterborne creatures, hence the enormous size of some whales, for example.<sup>35</sup> Ray Lancaster observed that among fish many "are not known to grow feebler with age, and some are known not to grow feebler."<sup>36</sup>

It is true that a number of species of salmon die shortly after spawning, as Emmerson observes: "Five species of the Pacific salmon of the genus *Oncorhynchus* regularly die within a week or two following their first spawning."<sup>37</sup> Nor are they the only fishes to die thus. There is reason to believe that if the females are prevented from spawning they do not suffer death. Emmerson said:

Further researches into the causes of this sudden death are in progress. This genus of salmon migrates from the sea into fresh water rivers prior to spawning and does not feed after entering fresh water. Degenerative changes occur in the adrenal cortical tissue and in the pituitaries of the fishes as they spawn and approach death.

At full sexual maturity other internal organs and tissues show extensive degeneration which seems incompatible with continued life. Although the physiology of death is not fully known, there seems to be a strong indication that death mechanisms are innate and characteristic of related species of Pacific salmon.

32. Medawar, Sir Peter B., quoting from *Lancet*, vol. 235, 1938, p.87.

33. Deevey, Edward, "The Probability of Death," *Scientific American*, April, 1950, p.59.

34. Bidder, G. P., *Proceedings of the Linnean Society*, 1937, p.17; and *British Medical Journal*, vol.2, 1932, p.583.

35. Bidder, G. P. quoted by Alex Comfort, "The Biology of Old Age," in *New Biology*, no.18, Penguin Books, Harmondsworth, 1955, p.19.

36. Lancaster, Ray: quoted by Alex Comfort "The Biology of Old Age," in *New Biology*, no.18, Penguin Books, Harmondsworth, 1955, p.19.

37. Emmerson, A. E., "Evolution of Adaptation in Population Systems," in *Evolution After Darwin*, vol.1, edited by Sol Tax, University of Chicago Press, 1960, p.326.

It appears that the limitation of the life of the individual has a genetic basis in these fishes (and in insects) that die soon after their first reproduction, and that the death mechanisms are adaptive not to the individual survival but to group survival. Adaptive death has been called *beneficial death*.<sup>38</sup>

Thus, in order to set limits to animal multiplication, a very urgent requirement and one which is strikingly absent in the human species in which the female survives long after her reproductive period is past, there is a built-in system of death "beneficial" to the whole species. But I think perhaps it is not so much genetically determined but "circumstantially" determined. Handrich pointed out:

When the Pacific salmon swims upstream to spawn, its jaws undergo a change. They grow into a curved shape which enables the salmon to scoop out little hollows in the sandy bottom of some streamlet in which to lay its eggs.<sup>39</sup>

Suppose that this change in jaw shape (and function) is the result of the absence of salt in the water and that this is accompanied by a total loss of appetite—even in human beings salt influences appetite. Then the lack of food results, in turn, in degenerative changes internally which are involved in the triggering of the spawning mechanism. These changes lead to the animal's death which is not so much inevitable as "caused." Contributing to this starvation process is the change in jaw structure which hinders or totally inhibits feeding. It is a divinely appointed and highly complex arrangement to guarantee a continuously freshened stock of the species. The male is similarly affected because the same loss of appetite occurs as a consequence of the migration into fresh water, and it ends up as emaciated and worn out as the female. As far as is known, both male and female die as a consequence of this rugged experience, and it is believed that no single salmon ever spawns twice, nor do the males twice make the exhausting journey to fertilize her seed.<sup>40</sup> Mortality of the individual is a secondary effect of the process of perpetuation of the species, not something inherent in the fish's life *per se*.

Death is a post-reproductive phenomenon and preventing reproduction would probably postpone the individual's death. Even here, then, death cannot be said to be altogether "natural" or inevitable. Thus death is "required" for two reasons: to make allowance for change in animal form and to prevent over-crowding. But if, in the original scheme of things, God did not plan to change man into some other kind of organism through the course of time, and if over-crowding was not going to occur because, as each one became spiritually mature, he would be lifted out of and transferred to a higher sphere of life, death would be quite unnecessary. It only serves purposes which for unfallen man would not need to be served. And we now know that such a complex creature as man *could* have enjoyed true physical

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38. *Ibid.*, p.327.

39. Handrich, T L., *The Creation: Facts, Theories, and Faith*, Moody Press, Chicago, 1953, p.60.

40. *Encyclopedia Britannica*, 1953 edition, under "Salmon."

immortality. For cells of even very complex tissues, such as mammalian liver, have the power of almost unlimited regeneration.

Moreover, even after a human being has "died," a great part of him is still living, and were it not for the breakdown of some critical factor in some particular component of the organism as a whole, there is no reason why he might not have gone on living far longer. What this critical factor is, we still do not know. But its failure, the failure of a small percentage of the cells in some segment of the whole, brings about the ruin of the whole, just as the failure of an ignition system brings a car to a dead stop though the rest of the car is in perfect shape. Man's death is not due to a wearing out of the whole, but a failure in some critical component. Alan Harrington put it this way:

Men do not die all at once but rather succumb to clinical, biological, and then cellular death, in that order. Clinical death arrives first, confirmed by the cessation of heart beat and breathing. Within five to eight minutes deterioration normally sets in, culminating in *biological* death [...] a state from which resuscitation of the body as a whole is impossible by currently known means [...]. Finally, in cellular death, all the cells degenerate, suffering irreversible damage.<sup>41</sup>

The situation is complicated. Plant protoplasm seems quite clearly capable of endless continuance. So do unicellular forms of life. They can be killed, but they are not subject to natural death. Many higher invertebrate forms seem equally immune to senescence. Death appears to be a necessary "ingredient" of the web of life in order to allow for change so long as such change is part of God's plan for the total economy of Nature below man. And it is also necessary that death intervene so long as forms multiply. This again is in order to prevent over-multiplication, unless there is some *other* way of limiting population growth for any particular species. But we know by implication from a number of passages of Scripture that God does have an alternative for man, and we shall explore this alternative in the third chapter of this present study. For man is now in a very special condition relative to all other forms of life. He is a fallen creature indwelling a poisoned body, a "corrupted" flesh, which is not the body he began with at the time of his creation. So his situation is unique. He may well have been a true immortal, possessing a protoplasm that was as deathless as the tree or the amoeba, but now his body has lost that capacity for endless continuance. Yet he has not entirely lost it, for one part of his constitution has retained the potential of immortality. Generation after generation he dies and sleeps with his fathers and his body returns to the dust, but there is one tiny fragment of the original Adam which he carries in himself and can pass on to his descendants through each succeeding generation.

We have already observed that while the offspring of the higher multi-cellular forms bury their parents, unicellular forms leave no dead unless they are actually killed. Thus any single-cell form of life is inherently immortal: and because the human ovum is also a single-cell form of life, it, too, shares this inherent

41. Harrington, Alan, *The Immortalist*, Random House, New York, 1969, p.246.

immortality. That is to say, within the female human body resides a fragment of immortality still.

When fertilized by the male sperm this unicellular organism, the seed, provides for its own immortal continuance by a specialized process of growth in the female body. As soon as a certain number of cells, like itself, have been reproduced by cell division, probably 16 according to our present understanding, a change suddenly takes place in all but one of these cells. One cell continues to multiply unchanged and the 15 other cells begin to differentiate and develop into the various tissues and organs of the body.<sup>42</sup>

The multi-cellular body which thus results thereafter becomes a vehicle for the housing of the cells which did not change. These continue for a while to reproduce themselves until, in the newborn infant female, each ovary is believed to contain about 70,000 of them.<sup>43</sup> When the time of puberty has come, one of these seeds is presented at the appropriate time for fertilization, so that a second generation may arise. The process is repeated in each new generation, thus continuing not only the line of vehicles or bodies but also the line of the seed. As we pass back through history from each generation of mothers and grandmothers, to great-grandmothers, and so right back till we come to Eve, we are not quite at the beginning of things, for Eve was taken out of Adam. So what we now look upon and refer to as the seed of the woman was, for one brief moment in history, the seed of the man. This unbroken chain of immortal substance from Adam through Eve to Mary was one day to be brought to life uniquely by the Holy Spirit to become, quite literally, a Second Adam.

A. S. Pearse, in his *General Zoology*, summed up this process when viewed purely from the biological point of view:

Through a series of divisions, a germ cell gives rise to a body or soma – and to new germ cells. The latter, and not the body, give rise to the next generation.<sup>44</sup>

August Weismann referred to this phenomenon as the continuity of the germ plasm, and it is inherently a continuity of immortality. The body, which is the vehicle for this process, is, for reasons which are not yet understood, subject to mortality. But it houses a stream of immortality. Kenneth Walker put it this way:

In "The Theory of the Continuity of the Germ-Plasm," published in 1885, Weismann showed that at a very early period the fertilized ovum (which later becomes the embryo) separates into two parts, a somatic part and what Weismann called a propogative part. The somatic half grows into the body of the new individual, while the propogative half forms only the germinal epithelium or reproductive glands. A clear and very early division is therefore

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42. Nelsen, Olin E., *Comparative Embryology of the Vertebrates*, Blakiston, Toronto, 1953, p.114f.

43. Edwards, R. G., "Babies Created in the Laboratory?" quoted in *New Scientist*, November 11, 1965, p.392.

44. Pearse, A. S., *General Zoology*, Henry Holt, New York, 1930, p.379.

made between the cells which are to form the body and those highly specialized cells which become the sex glands and eventually give rise to the next generation. A man's body is doomed to die, but in a way his reproductive cells are immortal, for they will live on as his children, his grandchildren and their descendants. Even though more than 99.9% of the man will perish, the remaining fraction of him will continue to live so long as his descendants multiply.

All that the somatic cells, which form the main bulk of his body, are really called upon to do is to provide a refuge in which the immortal cells within him can find temporary lodging and sustenance. It is a little bit discouraging to our self-esteem to be looked upon only as useful wallets for conveying the valuable germ-plasm down the ages [...].<sup>45</sup>

It is clear therefore that not all of man's physical immortality was lost. A little still remains, one small fragment of himself, immortal as was his whole body before he sinned. But as we shall see, it is not in the man that this fragment remains, but in the woman, who, though taken out of the man at the beginning, was in some way constituted differently.



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45. Walker, Kenneth, *Meaning and Purpose*, Penguin Books, Harmondsworth, 1950, p.63.

## Chapter 2

### Were Adam and Eve Immortal?

#### The Data of Revelation

Recapitulating in summary what was said in the first chapter, in the present view dying is an unnatural process for many organisms, even some of those of great complexity. It is in no sense a necessary consequence of the process of living and may have no necessary connection with it.<sup>46</sup> Fifty years ago it would probably have been considered scientifically absurd to propose that a complex organism like man could succeed in extending his life span by any more than a few years. And most assuredly only a comparatively small proportion of Christian people would have held that a life span of nearly a thousand years would yet be possible in the future (Isaiah 65:20), as it once was in the past.

Today the real question has become a different one. It is no longer a matter of surprise that some people live so much longer than others, but rather that men do not all live to a very much greater age than they do. Indeed, it is not "Why does man die so soon?" but "Why does man die at all?" Senescence and death, which were formerly assumed as inseparably related processes, death being merely the terminal point in senescence, are now considered as probably independent phenomena. Bradley T. Scheer has said that the relationship "has not been proved, and there are all about us instances of senile individuals who do not die, and dead individuals who never became senile."<sup>47</sup> Indeed, some cases are on record of a certain degree of rejuvenation — at least, in the appearance of second and third complete sets of teeth, for example — in those of extreme "old" age.

Now, no biologist with a concern for his professional reputation would admit at the present time that the ages of the patriarchs were precisely what the record says they were, because this would be a concession to the Bible, and, as Napoleon said, "Man will believe almost anything as long as it is not in the Bible." Yet, in point of fact, expressed opinions on the subject begin to imply exactly this. Scripture, taken at its face value has shown itself once again to be wonderfully ahead of the

46. The statement was made by Dr. F. Schreider of Tübingen and appeared in "Towards a Cure for Old Age," *New Scientist*, November 4, 1965, p.320.

47. Scheer, Bradley T., *General Physiology*, Wiley, New York, 1953, p.428.

most advanced opinions of modern biologists and gerontologists. It is now quite within the bounds of possibility in the light of our present understanding of life processes that the first man could indeed have enjoyed a condition of immortality, and that death "entered" (Romans 5:12) into human experience only after he had somehow poisoned his body.

And what more simple an explanation of this loss is there than that he ate a fruit containing a toxic agent that initiated the dying process? Moreover could it not also happen that, once introduced, the diseased condition was transmitted to his descendants so that each succeeding generation was weakened more by it than the preceding one, by the accumulation of mutant genes? Thus, a once immortal line fell so low that shortly after the Flood man barely survived 500 years, a century or two later barely 120 years, and in another few hundred years barely three score and ten.

Already in this volume we have given some thought to the nature of a toxic agent that could have just such an effect and which would accordingly provide us with an example of an acquired characteristic (mortality) becoming inherited. And subsequently, in another chapter we shall show a possible reason why this agent caused an increasingly shortened life span with the passing of the years and why this effect was enormously accelerated immediately after the Flood when the population had been drastically reduced and inbreeding occurred as an immediate consequence. And we have noted, too, why the fruit which contained it may have been so pointedly forbidden to Adam as long as he remained in the Garden of Eden but was not so forbidden once he had been expelled from it, and how the fruit might even have been harmless if it had been eaten *at once* after it was picked, a striking example perhaps of the consequence of "doubt."

But in the present paragraphs we are primarily concerned with the scriptural evidence of his original immortality. We turn, therefore, to a study of what the Bible itself has to say on this subject:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created He him; male and female created He them [...].

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof.

And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

(Genesis 1:26, 27; 2:7-9,15-25)

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden,

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou should not eat?

And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel.

Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(Genesis 3:1-24)

Wherefore, as by one man sin entered into the world, and so death passed upon all men, for that all have sinned:

For until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

(Romans 5:12-14)

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

(1 Corinthians 15:21, 22)

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

(1 Timothy 2:13, 14)

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

And all the days that Adam lived were nine hundred and thirty years and he died.

(Genesis 5:3-5)

These verses are the basic biblical data upon which the case for Adam's original immortality must rest: and it should be borne in mind that it is a physical immortality, not a spiritual immortality which we are thinking of in the present context, a kind of immortality which does not signify that death is impossible but rather that it is not inevitable. It is immortality in the sense that unicellular animals, like Paramecia, are immortal. They may be destroyed by starvation, poisoning, or dehydration, and so forth, but if they are protected from accidents of this kind, death never becomes part of their experience. In short, immortality is probably a far more common phenomenon relative to living organisms than mortality is, since from the purely numerical point of view unicellular creatures far outnumber all other forms. And even in respect to these other forms, many Naturalists believe that few, if any, such animals do actually die a natural death. They are far more likely to be killed. So that in terms of experience, natural death may be a rare event indeed, when balanced against the number of new lives generated hour by hour by the mere act of cell division.

It is only because death overwhelms us so tragically and looms so large in our own experience that we suppose it to be such a prominent fact in the stream of life. But it seems clearly intended by the record in Genesis that death was in no sense inevitable for Adam.

But Adam surrendered his potential immortality, it would appear, by eating a fruit which introduced into his body a protoplasmic poison. This substance began in him that very day a process of dying. From that moment he was doomed to mortality, as Erich Sauer put it. "At the moment of the sin, spiritual death entered and with it also, under the Divine Judgment, freedom from bodily death was forfeited [...]. Forthwith 'life' is merely a gradual dying, and birth is the beginning of death."<sup>48</sup>

If we take the passages of Scripture quoted above and assume they are to be understood literally, we have in substance the following details.

Unlike the other creatures which were created by the Word of God, the creation of Adam was the result of a kind of divine conference. And Adam bore the image of his Creator as a mark of the special relationship he held towards Him, above that of any of the other creatures. He was commanded to be fruitful and multiply, and fill the earth, in order that he might everywhere exercise dominion over it.

At first, though placed in a veritable paradise which many other animals shared with him, he was truly alone. This aloneness was of a special kind, and the reality of it was driven home to Adam when the Lord brought to him creatures which might have appealed to him as fit companions because of their tameness, gentleness, intelligence, or beauty. As he responded to the character of each one, he "identified" it and named it appropriately as a creature apart from himself. And so he learned that although he could enjoy their presence, they could not supply his own lack of companionship. When we are told that whatever Adam called them, "that was the name thereof," I do not think this means that he gave each one a name which it ever afterwards bore in his own particular vocabulary. I think rather that it means he succeeded in precisely identifying their true *nature*. The emphasis in the text would thus be not "that" was the name thereof, but that *was* its true identity. That is to say, he was perfectly correct in his assessment of each one. This is not merely a matter of open interpretation, with no other clue than the general sense of the whole passage. It can be supported syntactically, for there is, in the original, no verb "to be." If the object of the Author had been to state that after Adam attached a label to each creature, that *became* its name, the Hebrew would have strictly required the presence of the appropriate form of the verb "to be" ( *היה* ). Since this has not been inserted where the English seems to require it in order to complete the sentence, one is led to the conclusion that the verb "to be" is copulative, or equative. The sense then simply becomes a statement of "instant," "immediate," or "direct" identity. Adam did not "name" the animals as we name a pet dog or cat: he rather identified them according as he saw their true nature. And his identifications were correct.

Thus he re-discovered his own separateness—and consequently his own lack of companionship. Perhaps wearied by disappointment or by the energy required to exercise his judgment rightly in a matter of such importance to himself, he fell asleep. His sleep was deepened by the direct action of the Lord who, while Adam was in this state of general anaesthesia, performed an operation by which He withdrew from Adam a certain part of him. And this He built into a true and perfect companion for him.

48. Sauer, Erich, *The Dawn of World Redemption*, Eerdmans, Grand Rapids, 1953, p.56.

When he awoke, God brought to him what must, at first, have seemed to Adam just one more creature to be named, but this time a creature more lovely than all the others. Almost instantly his loneliness was dispelled. Rising to his feet, he named her "woman" – a word in the English which is, in the original Hebrew, a feminized form of Adam's name for himself – *ish* (אִישׁ) for man, *ishah* (אִשָּׁה) for woman.

I do not doubt that he loved her at once as he loved his own soul. Without sin, and beautiful as only God could make her in the full perfection and maturity of virgin womanhood, she returned his longings for companionship with her own first love, and each completed for the other the cup of happiness in their idyllic garden home. Without doubt, her presence with him became seemingly essential to his own peace and fulfillment. And thus, in their earthly paradise Adam and Eve passed the sunlit days in fellowship and open communion with God, with neither fear nor shame, and with complete freedom to do whatever they willed and to eat whatever they desired of the fruits of the Garden—except only the one tree that was forbidden.

And then, one day, Satan put Eve to the test. Whether Satan used a serpent as an agent by controlling its behaviour from without, or whether he indwelt a serpent, or whether he assumed a serpent form, we cannot tell precisely from the record. But one could well imagine the serpent ascending the forbidden tree in Eve's presence and there eating its fruit with complete confidence and manifest enjoyment—and, to her amazement, perhaps, with apparent safety. Perhaps the thought came to Eve that if this creature could eat with impunity, why could not she?

Have not men often been led to try out seeds, berries, and fruits which they have seen other animals eat without injury to themselves? And, indeed, have not even some medicines been discovered by primitive people in the same way, after watching a sick animal seek out by instinct the ideal antidote for its sickness? Perhaps the serpent *did* speak to Eve in audible language clear to her understanding – Balaam was spoken to by his ass. Who can be sure? It may be that when doubts arose in her mind, the Satan-inspired serpent at once reassured her by deliberately returning to the tree and taking the fruit a second time or a third time, while Satan suggested to her the "real" reason why God had forbidden her to take any of it. At any rate, she was evidently completely deceived (as the New Testament tells us), and having plucked the fruit from the tree, tasted it and found it to be all that Satan had declared it to be, not only beautiful to look at and good to the taste, but somehow enlightening the mind in a new way—as some modern drugs do.

In due time she went back to Adam and invited him—possibly with no real comprehension of what had really happened to herself, to share her experience. And here we come to the crux of the story. For although Eve was in one sense as innocent as a child who has disobeyed somehow but is not sure exactly how, Adam was not deceived at all. He realized in a moment that he was once more completely alone. He perceived the real significance of what had now taken place. He had lost his other self, his love, his sole human companion. She stood before him, but she stood completely removed from him. Adam knew it at once. And in that moment he faced a trial surely more heartbreaking than has ever been the lot of any man since who is called to surrender his love. For although many men since have made

this sacrifice for one reason or another (millions were forced to do so by the Nazis), Adam could never, for all he knew, expect to have a "helpmeet" again. There *was* no other woman in the world . . . Nor was there any other man who, placed in similar circumstances, might have shared his burden of loss with him. He had been alone before, but now he had to face the prospect of an aloneness far more acute, and seemingly forever. Adam was still immortal: but for Eve a subtle change had already begun and she was, as God had said she would be, from that very day a dying creature.

Thus had God, who over-rules all human history, allowed the first man to be brought into a position of trial, the severity of which is far beyond our comprehension. Adam was faced with a choice that was quite literally a matter of life and death, and it had all been brought about by the fruit of a forbidden tree. Profoundly simple it is – and simply profound.

In the Hebrew original, at verse 6, there is a small mark which indicates a pause after the words "and gave also unto her husband with her," and before the words "and he did eat." Within this pause went all the anguish of a man's soul. Adam was faced with a choice, that of staying in the Garden and living forever in complete and daily fellowship with God, in perfect health and free from sin, care, fret, and anxiety – but without Eve. Or he could surrender his immortality and innocence, and his sojourn in the Garden and his daily sense of the Lord's fellowship – and preserve the companionship of his love, the woman whom God Himself had "given to be with him." And who can tell but that his own awareness of the reality of the situation may have communicated itself to Eve. Would she not then begin to appeal to him not to desert her? How *could* he contemplate a separation on such terms as these which would leave *him* in the sunshine of Eden and God's presence, and send her forth to the dark unknown and hostile realm outside the Garden in which they had shared such happiness together.

I do not think we can really grasp the situation that Adam found himself in, because wherever we go we are likely to find people. Adam and Eve were entirely alone in the world. We are told that there was no man to till the ground (Genesis 2:5), that it was not good for him to be alone (Genesis 2:18), and yet that no help could be found suitable for him (Genesis 2:20) until God created one. And as for Eve, she too was quite alone, for we are told that she became the mother of *all* living. This, then, was the situation. Can one imagine what must have been Adam's thoughts as he contemplated the sending forth of his beautiful help-mate out of the Garden into an utterly unknown and uninhabited world, while he remained within the Garden where so much would constantly be a reminder of her? And can we imagine what Adam's thoughts would be as he looked into the future and saw his beloved lying somewhere "out there" dying alone and unattended in her aged condition?

There can surely be no doubt that he perceived at least something of what the future could mean. It does not, of course lessen his disobedience to realize at what a cost obedience would seem to have been demanded of him. But it surely underscores the fact that those who thoughtlessly scoff at the idea of a temptation story so childishly linked to a forbidden fruit have, by their refusal to take the record seriously, *entirely* failed to see how acutely was Adam being tried and by

how completely reasonable a series of circumstances his trial had been allowed to come about. Surely this is why we are told that Adam was not deceived, why we are allowed to observe that he did not at once eat the fruit but only after profound deliberation, and why when faced with his disobedience he (not altogether without an element of tragic truth) reminded God that He had, after all, "given" the woman to be with him as his companion (Genesis 3:12).

And thus it came about that, like Socrates, he deliberately poisoned himself. He made his choice and surrendered his immortality that he might share Eve's loss. Whatever this fruit may have been, it is not at all unreasonable to suppose that it contained a poison or perhaps developed within itself a toxic agent because it was picked but not immediately eaten, and the poison, once introduced into his perfect body, began a process of decay that ended in death. For nearly one thousand years he survived its effects, so full of vitality and health was he when God created him; nevertheless, in the very day that he ate, that day the process of dying began. Thenceforth it was merely a question of time, and it appears that both Adam and Eve detected almost at once that this process had begun, for they somehow became physiologically self-aware.

It is, I think, an almost infallible sign of health that no part of the body makes itself "felt." The completely healthy child has no bodily consciousness except as a feeling of sheer exuberance. It is the sick body that is felt; the body draws attention to itself, whether we want it to or not. Adam and Eve almost immediately seem to have become aware of their bodies in an unwelcome way. This awareness was perhaps a sense of chill that for the first time came to them "in the cool of the evening," when their originally perfect mechanism of thermoregulation began to fail them and the chill they experienced for the first time drew attention to their nakedness. This consciousness brought with it a fear of being discovered, as though the discomfort was so obvious that others would observe it, too. And thus they hid themselves from God as they had already sought to hide themselves from each other (Genesis 3:7). God was aware, of course, of the events which had taken place, and He could have confronted them both at once. Yet He did not do so. He passed to and fro in the Garden, calling, "Adam! Adam! Where are you?" It is as though Adam had not only lost God, but God had almost lost Adam, a circumstance undoubtedly set forth in this literary form for our learning and as an accommodation to our way of seeing things.

We do not, for the present purposes, need to examine the judgement passed upon them both as they stood before God in their new nakedness, waiting to be reclothed as only He could clothe them. We need only note the urgency with which they were expelled from the Garden. This is not an indication of God's harshness, for He loved them still. It is, rather, a testimony to His wisdom and His mercy. For in the Garden there remained a tree of great physiological importance, the Tree of Life whose leaves, according to Revelation 22:2, are for healing. And there is little doubt that it was the existence of this tree in the Garden which now constituted a source of gravest danger. For had they taken of its leaves (Genesis does not tell us any more about the tree than that they were free to eat of it), the effects of the poison in their bodies would have been counteracted and their immortality restored so that they would have lived on forever (Genesis 3:22). But immortality would now

be immortality with a fallen nature, for their disobedience had introduced not merely a physiological poison into their bodies, but a spiritual poison into their souls. So awful was the possibility of everlasting existence in a state of sinfulness that the very sentence itself is unfinished in the original, as the English versions show. Thus God drove them out in haste, before they had the opportunity to compound their unhappy lot by taking of the Tree of Life also. And in order to render any such contingency quite impossible thereafter, He set an angel at the entrance to the Garden, specifically to guard the way to the Tree of Life (Genesis 3:24). This angel was armed with a sword, the symbol of inescapable death, for it turned every way. Henceforth there is to be no immortality for man, except either through death and resurrection or through a process of transformation which will accomplish for some the same end when the Lord returns for His saints.

It is apparent, therefore, that this deceptively simple record of man's earliest history is profoundly meaningful if taken seriously. In a way, it is a case of "all or nothing." Either it is accepted at its face value and is then found to shed a wonderful light on the true nature of man as a living organism — for it shows him to have been an organism with a potential of life quite beyond that experienced by any other animal species — or one may attempt to salvage it by treating it all as allegory — only to end up with something that really sheds no light of importance on the nature of the human species that could not be discovered by purely natural (i.e., scientific) means.

When we do take it seriously, we find Adam and Eve to have been entirely and completely unlike all the other creatures in the Garden, even though they may have shared many life processes with them. And, to me, it seems quite impossible to make sense out of the record unless one assumes that for Adam and Eve death was no necessary concomitant of life. At the same time, if they were indeed immortals at first, and if they did indeed acquire mortality as a direct result of their disobedience, one may well ask how this acquired state of mortality became, by simple inheritance, the lot of their children also. Romans 5:12-14 tells us that death "entered" by one man and that it then "passed upon" (i.e., was thereafter inherited by) all men, even though they have not sinned in precisely the way Adam and Eve had done. That is to say, the condition of mortality became an acquired characteristic of human life, which was subsequently passed by inheritance even to men who did not repeat Adam's fatal mistake.

If this is the case, with our present knowledge of human genetics, we may profit much by considering this circumstance with care, in order to gain some insight into the fact that although all Adam's descendants have since that time been mortal creatures, there appeared in due course one Descendant who escaped this stream of corruption. This man indeed "became" subject to death (Philippians 2:8), but He was not so born; yet to all outward appearance His birth must have appeared quite normal to those who were present, and there is no doubt that Jesus Christ was true man, though He was also truly God incarnate. It is enough for many people to say with conviction, "Well, He was conceived by the Holy Ghost and was born of the Virgin Mary." This is "reason" enough to explain why He, the Second Adam, was like His first counterpart, an immortal being. But this does not *really* explain how or why it was possible for such a one to appear as He did and to dwell among us

until the time came for the surrender of His immortality for our sakes. To understand, in part, why the virgin birth was chosen as God's method of sending His Son into our world to manifest Himself thus and to secure our redemption by such a means, we are provided in Scripture with some remarkable insights in the light of modern genetics. But these arise only if we take Genesis chapters 1 through 3 as real history—only if we assume that Adam and Eve were not just "representative people," but real people, identifiable by their names, with needs and potentials such as we have, though differently constituted at first in certain important respects.

Christian theology is not a system of beliefs loosely thrown together with no essential coherence between the component elements. It is an organic whole, a single system, a closely connected framework of thought, which is logically defensible if preserved in its entirety, but rather irrational if merely presented as a catalogue of traditional beliefs. There were physiological reasons why the Virgin Birth was necessary, physiological reasons for creating Adam first and then deriving Eve out of him as a second step, and physiological reasons why Adam and Eve were expelled from the Garden of Eden. As I see it, there were physiological reasons why the Lord died so quickly on the cross and physiological reasons why, when He rose again the third day, His body had not seen corruption. This does not mean there were not *spiritual* reasons also, nor that the spiritual reasons were not more important. It only means that we are in a better position today to gain some deeper insights into these events which we most surely believe. Such understandings will never generate faith, no matter how clear the evidence may come to be. But such understandings should surely be used to enable us to explore the faith we already have. It will not do to deny evidence of this nature merely because it may change faith into knowledge. Perhaps the Lord is calling us to explore our faith so that, having found how reasonable it has been to believe what we have believed, we may have even greater assurance in those areas of our faith that lack any such confirmation and yet still form an essential part of the logical structure of our theology.

So we shall press forward in this inquiry, not ignoring entirely the fears of those who sincerely believe such inquiries are apt to be more dangerous than useful, but believing that we cannot refuse to test our faith against the demonstrable and established findings of experimental science. To my mind, the result is rewarding indeed and greatly confirms my faith in the absolute wisdom and reasonableness of all of God's dealings with men.

We have, then, the appearance of a true man, the Lord Jesus Christ, born of a woman in such a way that He escaped the stream of corruption which enters the body of every naturally conceived child and renders that child a mortal creature. When the time was fully come, by a supernatural agency, an ovum, a normal seed of a normal woman was vitalized and began the natural process of division and growth into an embryo, and then a fetus of a male human being who, when He was born, restored to man's view a perfect body precisely like Adam's perfect body and therefore in the most absolute sense a Son of Adam, or as He called Himself since the name Adam came to mean man, "Son of Man" — for so He was.

We have here, therefore, the sudden re-emergence of Adam after thousands of years that had seen the birth of untold millions, who were, in the strictest sense, not truly "human," since they were not as Adam at first had been. Adam's humanness lay in his perfection in both body and in spirit, not simply in spirit. He was not "just another (though higher) form of animal" with a specially created soul. He was a unique organism, deliberately planned, and as deliberately created, to satisfy a certain condition of life which in an entirely new way would make him a delight to God. He was created thus for God's pleasure, and in him God took special delight, just as God took special delight in the Second Adam. There have been only two true men: all the rest of us throughout the whole of history have been poor unworthy mockeries of what God really means by "manhood." We think we are men, and some of this vast multitude of people have stood out among us and shamed us by their nobility. But even the noblest were "noble" only in spirit. All (except Enoch and Elijah.) have returned to the dust, and many even in life were very miserable specimens physiologically considered. When we speak of a noble animal, we have in mind chiefly its body. When we speak of a noble man, we have in mind chiefly his soul. But Adam was a wholly noble creature when God first created him, noble in body and in soul—an altogether noble creation. Both the First and the Last Adam were "giants": beside them the rest of mankind have been pygmies in comparison.

Yet even at this distance we have retained enough of that first created "Adam-ness" to permit us to recognize, in a strictly physiological sense, at least something of the nature of our loss and the mechanism whereby that loss came about. But this something can obviously be recognized only by those who are willing to admit that such a loss has really occurred, by those who are, in short, ready to admit the possibility that man is now a creature fallen in body as well as in spirit. Few biologists are willing. Or to restate the matter slightly differently, if we once agree that man may indeed be a degenerate creature in the sense that a once immortal constitution has become a mortal one by a process of degeneration, then a number of lines of evidence take on a new meaning. The significance of this evidence is apt to be quite unperceived without the prior clue, a clue to be obtained only from Scripture. The relationship between the First and the Last Adam then begins to take on a new meaning, and the death of the Lord Jesus Christ sheds a new kind of light on what led to the death of Adam. Like all else in the plan of God as revealed in scripture, there is evidence of a beautiful balance, a kind of measured appropriateness, which must have a special appeal to human reason and to our sense of justice—at least it certainly does to my own. I feel like bursting out in adoration with Paul who wrote so eloquently, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

Let us, therefore, take a fresh look at the creation of the First Adam and (out of Adam) of Eve: and then move forward to the time of Mary, and (out of Mary) to the coming of the Second Adam.

There are several ways in which the formation of Eve out of Adam have been interpreted by those who take the record seriously. Some assume that Adam was, from the first, a true male and that Eve's femininity was not in any way connected

with her derivation out of Adam. She may have been taken from Adam in the most literal sense, but only because God wished to show in a very concrete way how essentially each was to be a part of the other. The attitude of Adam toward Eve might then be analogous to the attitude of a mother to the child she has borne. On the other hand, it is not inconceivable that Adam when he was first created may have contained within himself the two functions for procreation, which have now been divided between the two sexes. As we have shown elsewhere,<sup>49</sup> there is even yet some evidence that the distinction which we observe between the sexes both with respect to physiological function and personality type are not quite as absolutely separate as one might suppose. There are men, and even whole cultures, in which the male temperament much more nearly resembles what we consider in our culture an appropriately feminine one, and vice versa. And even in the matter of pure physiology there may be confusion in organ development. Indeed, Livingstone refers to a man who, when his wife died in childbirth, was able to suckle the newborn infant successfully. Tradition, of course, lends its support to the dual nature of Adam, for we find firm recollections in antiquity of the view that the first man was bisexual, and that the creation of Eve involved, among other things, a separation into two sexes of a being who formerly housed both elements.

It has been noted, moreover, by students of human nature, such as Carl Jung, that the most creative and highly gifted individuals, with the greatest potentials, are often found to be those in whom the masculine and feminine "personality" is blended. If Adam was made in the image of God and if God Himself is "neither male nor female," but both perfectly combined in one whole personality, then what is more likely than that Adam should have shared this characteristic? In this case, when the Second Adam appeared, we ought perhaps, not be surprised that He should have combined in Himself, in His one perfect Person, the whole potential of human nature, both male and female. Thus when He enters into the heart of any man or woman, He sets free in the world once more the appropriate elements of Christian character which are the expression of Himself indwelling the Christian soul. It is the same Lord who thus sets Himself forth anew with equal propriety in both men and women; and for the same reason the strongly masculine individual who becomes a Christian develops some new elements of gentleness, just as the strongly feminine woman who becomes a Christian develops some of the strengths of the male. This is not a digression; it merely underscores the probability that when he was first created, immortal Adam contained within himself the potential of perpetuating his own kind.

Now, this is not to say that there was any change in God's plans when He formed Eve. But what it may indicate is something else of profound importance when the formation of Eve out of Adam is viewed from a physiological point of view. For Eve was formed out of Adam before he fell, that is to say, while he was still in a wholly perfect and immortal state. Before this division, Adam must have contained within himself a mechanism for the production of both sperm and ova. These components of the generation-to-be were perfect and potentially deathless. When Eve was formed, Adam surrendered the mechanism for the production of

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49. See the author's "The Development of Personality: The Old and the New," Part IV in *Man in Adam and in Christ*, vol.3 in the Doorway Papers Series.

ova. Had Adam and Eve been joined in their unfallen state, Eve would have borne a child of immortality.

When Adam and Eve partook of the poisoning fruit, a change took place, for the children which were born to them were henceforth always subject to death. Yet *one* Child was born in due time who was not subject to death, and the process whereby this Holy Child was generated in Mary's womb, conceived by the Holy Ghost as we are told (Luke 1:35), indicates to us now that in some way the death that was passed upon all men born by natural generation was conveyed through the sperm, and not through the ovum. We must therefore assume, I think, that Adam's body differed from Eve's in this respect, that when he ate the forbidden fruit its poison reached his seed, i.e., the sperm, but when Eve ate of the forbidden fruit, the poison did not reach her seed, the ova. In this, Adam and Eve were constituted differently. Thus, although both Adam and Eve in due time fell victims personally to the poison they had introduced into their bodies, the seed which the woman carried was never affected by it, but retained its immortal character. This immortal seed – due to a process explored in another Doorway Paper ("The Nature of the Forbidden Fruit", Part II in this volume) – was passed from generation to generation untouched by the poison-stream which brought death to all other cells in the body. Only when it is fertilized by the seed of the male is death introduced to that part of it which develops into the body cells.

By creating Adam first as complete in himself and then taking from him that part which formed Eve while he was yet in a state of immortality, and by constituting Eve so that the seed she carried was in no way affected by the poison of the forbidden fruit, God opened the way for the appearance in due time of One who was truly the Seed of the Woman (in an unbroken chain from Eve) and therefore also the Seed or Son of Adam. And this One escaped the element of death, which has been transmitted by natural generation to every other human being descended from Adam. The Virgin Birth was not merely some kind of miraculous sign which singled out the Lord as being a special Person because uniquely born: it appears in the light of the above analysis to have been the one way in which God could, in the completely literal sense, re-produce a Second Adam. This Second Adam might, because He was immortal, sacrifice His life in a truly vicarious way, the vicarious nature of the sacrifice being doubly assured by the fact that He did in His own Person truly represent, not mortal man, but man as God originally made Him, the First Adam.

Thus as Adam became the father of all who die, Eve became the mother of all who live, for Mary was Eve's ultimate representative in the Plan of Redemption. It would appear indeed that Eve had some premonition of the mode whereby God was to provide for man's redemption, for with the birth of her very first child she may possibly have imagined him to be the Promised Seed, although her exclamation has created problems for the translator. She said, either, "I have gotten a man with the (help of) Jehovah," or, "I've gotten a man—even Jehovah (the Promised Seed) Himself." Satan may also have been deceived in this and have hoped through Cain to have destroyed this Seed. At any rate, from Eve until Mary, through each succeeding generation, that perfect seed originally derived from Adam while yet in a state of immortality was conveyed unbrokenly in its immortal

state from vehicle to vehicle, from mother to daughter, to granddaughter, and so throughout the passing centuries, until the time came that God chose Mary as the particular vehicle through whom He would act. Perhaps any female descendant of Eve might have taken Mary's place, and the situation remains unchanged even to the present day. Perhaps Antichrist will be supernaturally born of a virgin by satanic agency when the time of the end draws near: and we may have here some added light on that always controversial portion of early history, Genesis 6:1-2.

It thus appears that if we make the simple assumption that Adam was a unique "animal," in the sense that he was not subject to death when God first created him, we have a much fuller understanding, not only of the events which took place in the Garden of Eden, but of the Plan of Redemption. And the assumption we thus make is no longer to be considered as unreasonable, for the real question that is occupying the attention of biologists at the present time is why death comes at all. But if we do make this assumption for Adam and Eve, and if we also suppose, for the sake or argument, that they had not yielded to temptation and thus had not subjected the whole race to the penalty of dying, would not obedience to the command to be fruitful and multiply and fill the earth have filled it until it reached a condition of utterly impossible over-crowding? I think the answer is, No. And the reasons for this answer will be explored in the next chapter.



## Chapter 3

### The Consequences of Immortality

In answering the question, What would be the consequences of immortality? one is really concerned with a more profound question still, which must be answered first. The issue of what would have happened if Adam had not died resolves itself into a more fundamental one of what would have happened if Adam had not sinned. And this in turn involves an even more serious consideration: namely, what would Adam, as an unfallen creature, really have been like? Until we know this, we cannot predict with any measure of assurance what he would have done with his life. Does sinlessness mean that he would have simply lived on through each day in a state of childish innocence and purity? And if so, what was God's objective in creating him? To fill heaven with cherub-like human beings? Becoming like a little child in order to enter heaven (Matthew 18:3) surely does not involve *remaining* like a little child. Then, if Adam was not intended to remain a "child," what kind of a "man" would he have grown up to be – and after reaching maturity, what then?

Now we have in the New Testament a very clear picture of the potential there is in Adam had he never sinned. That we do have in Jesus Christ an unfallen Adam is abundantly clear from the testimony of His friends and His bitterest enemies alike. This testimony to the faultlessness of Jesus Christ is very striking. Living a life which was almost entirely exposed to public view and pursuing a course that ran counter to the whole current of His contemporaries, He could yet challenge His worst enemies to convict Him of one single fault (John 8:46). And apparently they were unable to think of anything whatever!

There is perhaps an even more remarkable testimony to the sinlessness of this Man, namely, His own testimony. For He showed an entire freedom from any sense of the need to ask for forgiveness of anyone at any time, even of God. It is a rule among men that true greatness is always accompanied by a sense of personal failure. It does not always mean a confession to God; it may be merely a confession to oneself. But part of the essence of greatness lies in the ability to evaluate oneself truthfully, and this kind of honesty always demands the ultimate admission of personal failure in some particular area of life. Jesus stands before us as entirely unique in this respect, however, for He never indicated in any way the slightest need of forgiveness. It has been said by critics that such confessions of sin, had they

ever been made, would quickly have been deleted from the record by those who sought to present the Lord as the perfect Lamb of God. But, as Renan has quite properly observed, there is such a perfect consistency in the record we have of His person as set forth cumulatively in the Gospels, that the invention of such a figure would be a far greater miracle than the mere recording of the truth about Him.

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Here, then, is Man unfallen, absolutely unselfish, completely wise, infinitely patient, gentle yet fearless, capable of appropriate moral indignation, impressing others with His manifest physical strength, rejoicing with those who rejoiced and weeping out of the purest sympathy with those who mourned, ruling Nature but never abusing His power over it, graciously accepting the ministration of others even when it was least needed, and constantly in communion with God. Here is Man, full of grace and truth, glorious in person. This is the human potential that was so "precious" in the sight of God. Here is true nobility.

In Medieval times, it was customary to ask whether the Incarnation would have been "necessary" if Adam had not fallen. The answer, according to Pico della Mirandola in his *Nine Hundred Theses*, (published in 1486) is that "God would have been incarnate, but not crucified."<sup>50</sup> Other Renaissance scholars before Pico held, quite properly I believe, that "the nobility of man was such as to make the Incarnation entirely congruous with the splendour of human nature: for God to become man was something altogether fitting for both God and man."

In short, man unfallen was a glorious creature, having a glory both of spirit and body. The body of the Lord Jesus Christ was as "glorious" (Philippians 3:21) as His Person was. In Gethsemane those who came to take Him fell back before His majestic presence. Taylor has summed up the situation by saying:

The power of God working through the perfect manhood of the Lord enabled Him to take up again that dominion over nature which man had lost. We see in Jesus the loving reverence towards nature, and also the absolute authority over her, which might have been the prerogative of Man had he not let go his hold on God and abused his stewardship.

"We must think of the powers exercised by Christ," says Professor Hodgson, "as being open to manhood where manhood is found in its perfection."<sup>51</sup>

It is easy to think of Jesus as a wonderful person moving about graciously and working among the poorer classes of people who gladly accepted His gentle ministering. But it is well also to remember that He could be so over-poweringly angry, so magnificent in "presence," that the most powerful group of leaders who

50. Mirandola, Pico della: quoted by Philip E. Hughes, *Christianity and the Problem of Origins*, International Library of Philosophy and Theology, Presbyterian & Reformed Publishing Co., Philadelphia, 1964, p.28.

51. Taylor, John, *Man in the Midst*, Highway Press, London 1955, p.51.

opposed Him were somehow unable to lift a finger against Him even in the Temple where they must have felt their authority most unchallengeable. It is well to remember that a man's physical "presence" is part of his identity. What nobility there is in a truly great soul indwelling a truly magnificent body! It is a mistake to suppose that our bodies do not count. They do. The "radiant personality" displays its radiance in the *face*. Our bodies in some way express *us* — or bring us to nought. It is clear from Scripture that the body is very important — indeed that redemption is impossible without the sacrifice of a body, for redemption is impossible without the shedding of blood, and this means nothing less than the destruction of a physical life.

Whereas it is true that the *application* of the redemptive process depends upon the nature of man's *spirit* which allows him to see his own need and to appropriate God's promises, it is still a fact that the *manner* of man's redemption hinges upon the nature of man's *body*, which requires that the Son of God be made flesh in order to achieve it. Man cannot be understood except as a body-spirit entity, so uniquely constituted as to be redeemable by the vicarious sacrifice which God permitted His Son to make of Himself on our behalf, assuming not only the spiritual counterpart of human nature but the physical counterpart as well.

There is a great temptation to look upon the Lord's death as more importantly a death of spirit, the surrender of that part of life which we tend to think of as somewhat apart from the body. I believe the New Testament does not support this emphasis. The Lord's death was a whole death, the death of the body as well as the spirit, the former being quite as essential for our redemption as the latter. Scripture is full of references to this fact: indeed, the main emphasis is here. Consider the following: "Who his own self bare our sins in his own body" (I Peter 2:24). Hebrews 10:10, "We are sanctified through the offering of the body of Christ [...]" Again, Hebrews 10:19,20, "Enter into the holiest by [...] his flesh." Colossians 1:21,22, "You [...] hath he reconciled in the body of his flesh through death." "Christ has suffered for us in the flesh [...]" (1 Peter 4:1), and "He is the saviour of the body" (Ephesians 5:23). These, and other passages, underscore that man is a body-spirit entity. He cannot be divided and remain whole. The hope of bodily resurrection is not a sop to our materialism, but an assurance of our very survival as whole persons. The Lord Jesus sacrificed His whole person for us — body and spirit. This is why the incarnation — the embodiment — of the Redeemer was absolutely essential.

Thus, in the incarnation the Lord Jesus Christ revealed three great truths: the nature of God, the nature of Adam (as unfallen man), and the nature of man in his present state. He showed what God was like because He was God. He showed what Adam was like because He was a second Adam. He showed what we are like now because we crucified Him. And finally He opened the way for man who is dead to live again, not just in some future world and without the "encumbrance" of a body, but here and now as a whole man quickened as to his mortal body (Romans 8:11), renewed as to his mind (Ephesians 4:23), and re-created as to his spirit (John 3:3).

Reverting again to the Medieval world view, I am convinced that its philosophy about the relationship between body and spirit was correct — despite the fact that it seems to have largely ignored the matter where welfare of the common man was concerned. But it is as Hugo St. Victor, chief of the twelfth-century mystics, said,

"The spirit was created for God's sake, the body for the spirit's sake, and the world for the body's sake: so that the spirit might be subject to God, the body to the spirit, and world to the body."<sup>52</sup> There was no denying the importance of the world, because it was the setting in which the body was called to function; and there was no denying the importance of the body because it was the setting in which the soul functioned as to its humanness.

Whereas the New Testament makes it clear that the body can be more of a curse than a blessing to us as we are now constituted, this was not true at all in the case of the Last Adam. It would have been entirely inappropriate for the Lord of Glory to be incarnate in a body like ours, subject to sickness and disease, senescence and death. But it was entirely appropriate that He should be incarnate in a body like Adam's, which initially was subject to none of these things. Indeed, only by properly understanding the real nature of the body that was prepared for Him (Hebrews 10:5) and which He indwelt throughout His earthly ministry can we grasp the significance of what happened at the very end when He purchased our redemption on the Cross. And what happened there sheds its own wonderful light on the constitution of a truly human body untainted by sin. The Cross was the inevitable termination of the life of the Second Adam in the light of the First Adam's fall. On the other hand, the Transfiguration of the Second Adam would have been the logical termination of the life of the First Adam if he had not fallen. Both events shed light on Adam's destiny, as a fallen creature, and as an unfallen one. At this point, however, it is the Transfiguration that concerns us.

The circumstances surrounding the Transfiguration as recorded in Matthew 17:1-9 are very important for the light they shed. Jesus Christ, the Second Adam, had lived a life of sinlessness, and now He had reached the perfection of maturity through the things which he had experienced – the things which He had "suffered," as Hebrews 2:10 puts it. Complete innocence had grown into unchallengeable virtue. He was now ready to enter into the joy of a higher order of life, not by being freed from His body as though embodiment was a disadvantage in itself, but by being transformed in it and with it into a more glorious quality of human existence. So will all the children of God be transformed in a resurrected body after death And some without even experiencing death, for we shall not all sleep but we shall all be changed (I Corinthians 15:51). And our bodies will then be fashioned like His glorious risen body (Philippians 3:21) with its strange and wonderful capabilities of being seen, touched, and identified and yet being able to pass freely through all physical barriers. We shall have bodies capable, too, of receiving and handling food (Matthew 6:29) and then a moment later of vanishing beyond the range of ordinary vision (Luke 24:30,31); for Jesus shared a meal with some of His disciples in order to demonstrate the reality of His presence, actually partaking of bread before their very eyes (Luke 24:42,43), and promising that they would do the same. Notice the words, "with you," in Matthew 26:29.

Returning now to the account of the Transfiguration: having so lived a perfect life and received on the Mount a signal evidence of His Father's complete approval, Jesus had reached that first potential terminal point of His human existence and

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52. Hugo St. Victor: quoted by H. O. Taylor, "Medieval Mind" in *The Early Middle Ages*, Book 2, Macmillan, London 1938, p.91.

might have passed on into glory by a simple transformation which seems already to have begun to take place, filling His body with light. This was the joy which had been set before Him, and this was the joy which would have been the lot of every man if sin had not entered and by sin death (Romans 5:12). As the Jewish commentators long ago had perceived: "Had it not been for the Fall, death would not have been so terrible and painful, but a joyful incident in man's career," for God had created man with the capability of immortality (Wisdom of Solomon 2:23). But we are told in Hebrews 12:2 that instead of the joy that was set before him [he] endured the cross. The Authorized Version reads here, "for the joy that was set before Him. [...]" But in fact the original Greek should be rendered more precisely, "over against," "in place of," or "instead of" the joy that was set before him. In short, rather than going on into glory, which might have been His normal expectation as man made perfect, He returned to His earthly career and told the disciples who were with Him what would be the outcome of this decision (Matthew 17:9). It is worthy of note that the Williams translation reads here: "who, instead of the joy that was set before Him [...]" and the version produced by Smith and Goodspeed reads: "who, in place of the happiness that belonged to Him, submitted to a cross."

In other words, the Second Adam achieved the perfection of maturity as a human being which Adam and all his other descendants utterly failed to do, and then having set aside this joy which was the natural terminus of a sinless life, He came back into the stream of history again with the deliberate intent of experiencing death voluntarily, without compulsion, and for our sakes.

The circumstance is clearly full of significance in the present context, for it signifies that man, as man in a sinless state, could have been conducted from this order into a higher one by a simple transformation in which death plays no part. The pattern shown us here "in the mount" was the pattern which the First Adam and his descendants might have followed if sin had not entered. I believe that if men had not sinned, they would have matured through the daily experiences of life here on earth in the company of both God and of others like themselves *until innocence was turned into virtue*. When that virtue was come to the full, then each one would have arrived at the position that the Lord Jesus was in when He was ready to be translated into heaven. That is to say, if there had been no Fall and no need for redemption, that experience would have been the common lot of man, not as the "end of life," but as the fulfillment of it, not as something to be dreaded and postponed at all costs, but something to be striven for and longed for throughout the whole of life. Taylor put it this way:

In the transfiguration of Jesus we see what could have happened, we see the ultimate perfection that God intends for man. No physical deterioration, no rending of the earthly body from the soul, but metamorphosis, as smooth as sunrise, into the full-grown man.<sup>53</sup>

In the experience of the First Adam and in the experience of all his children, the length of time spent bound by this physical world order would have depended only upon the progress made by each person toward the full stature of manhood. When

<sup>53</sup>Taylor. John, *Man in the Midst*, Highway Press, London, 1955, p.51.

that stature had been achieved, a metamorphosis would have carried the individual forward into a higher sphere of life, which would, however, by no means exclude the continued association and enjoyment of all that this life holds dear. For, as Jesus was still able, for forty days after His resurrection, to enter at will and without hindrance into the company of His disciples, so those now transformed would have been able at will to fellowship with those who had not yet reached maturity. Thus, unfallen man would have known nothing of the awful sense of separation which is the sting of death. And indeed, the whole of life would have been daily and wonderfully sweetened by communion not only with God, but with those thus made perfect. To climax the striving toward perfection by a transforming experience that has no element of death whatever would surely be a thing to hope and long for, not a thing to dread and delay. Taylor has written of the wonder of such experience in a beautiful quotation by an anonymous author in the following words:

For six weeks of springtime nineteen centuries ago, perfected Man was seen and loved on this same earth that the unfallen Adam, the germinal Man had walked [...] and that we live on now. At will, He showed Himself, at will He was unseen. He consorted with His friends, and went for walks, and shared a supper, and picnicked by the lake. Nothing could have been homelier, nothing more natural. For it was natural: that is the point.<sup>54</sup>

In such a world, then, men would not die. The two worlds, the earthly and the heavenly, would then no longer be separated by "a great gulf fixed." God would dwell with men as He did in the Garden of Eden and as He will yet do, according to Revelation 21:3.

And what could be the consequences for the world itself, the physical order of things, this "school for man," if man had thus retained his original immortality? What of population growth, for example? For in such a sinless world where men might live for centuries, people would still have multiplied and filled the earth, since the command to do so was given before man sinned (Genesis 1:28). Would men have gone on multiplying indefinitely until the earth groaned under the very burden of their numbers? With the world as it is, this situation would not be a happy one. Indeed, to quote a recent report,<sup>55</sup> "The spectre of senile people over-running the earth as a result of lives prolonged [by modern medical miracles] was presented as a 'terrifying prospect' by Sir George White Pickering, Oxford University Professor of Medicine, at a symposium at Columbia University College of Physicians and Surgeons in New York. The catastrophe of indefinite life has led Dr. Pickering to ask whether it is not time to halt the program of research and development that will make such a thing possible." This is a very revealing observation, though much of the "terror" stems from the fact that human wickedness would greatly compound the problems of population over-crowding. Yet even in a sinless world, such a prospect would hardly be a pleasant one. Is there

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<sup>54.</sup> *Ibid.*, p.54.

<sup>55.</sup> Reported in *Science News*, vol.89, 1966, p.447.

some other factor, then, which would tend to restrain population growth? And what of the progress of civilization? Both points lead to interesting conclusions, the consequences of which find some illumination from the history of antiquity and from recent research in gerontology.

First consider the matter of population growth. We can surmise from the records in Genesis of pre-Flood generations, that there is a law at work among human populations, as among animals, that the age of a parent at the birth of his first child is related to his expected life span. In his article "The Life Span of Animals," the well-known biologist and author of *The Biology of Senescence* (1956), Alex Comfort pointed out that "longevity in mammals is [...] closely correlated with net reproductive rate."<sup>56</sup> Short-lived mammals (like rabbits) mature quickly, and quickly begin to raise a family. Long-lived mammals, such as elephants, mature more slowly and take longer to reach parenthood. Some small animals breed exceedingly slowly in spite of their size, raising only one offspring per brood, and others are prolific, but on the average, the statement made by Comfort is generally true.

When we come to human beings, the situation is more complex because man is not "natural" in his behaviour in the sense that animals are. But we do have the records of Genesis for the period near to man's beginnings, and of course we have data on man today. And the contrast is telling.

In the early chapters of Genesis we are given a list of descendants of Adam with their ages at the birth of their first-born son and their ages at death. Statistical analysis of these figures is interesting. One cannot, of course, assume that the age given at the time of the first-born son is necessarily the age of that parent at the birth of the first child, for in some cases girls may have preceded boys, and we are not given any information about female infants. But as they stand, the figures are very remarkable. In another of the Doorway Papers we have treated this subject in greater detail.<sup>57</sup> We need here only to point out that if the standard Spearman Rank Order Correlation formula is applied for the seven persons listed as having sons at a given age (Adam, Seth, Enos, Cainan, Mahaleel, Jared, and Methuselah) and if we thereby correlate total life spans and ages at birth of first-born son, we find the correlation value to be 0.96, which is very nearly a perfect correlation. If, as a matter of interest, the same treatment is applied to the figures given in the Alexandrian Septuagint and the Vatican Septuagint, the correlations are found to be 0.07 in both cases, which is to say that the data do not bear the same relationship at all. This indicates that the figures in the Hebrew text are more probably correct.

Then if we calculate the average age at the birth of the first son for those individuals in the Hebrew text, we have a figure of nearly 116 years. Whereas today it is not uncommon to find young mothers only 11 or 12 years of age in some parts of the world, and it is not common to find women bearing children after reaching the age of 50, in the world's earliest period when men lived to be hundreds of years old, the first child was as a rule not likely to be born until the parents were nearing the century mark. This suggests that if men did not age at all, the growth of population might be even more dramatically slowed down. Or to put the matter negatively, a man who lived on for several hundred years would not, for reasons

56. Comfort, Alex, "The Life Span of Animals," *Scientific American*, August, 1961, p.114.

57. "Longevity in Antiquity and Its Bearing on Chronology," Part I in this volume.

that remain yet to be explored, start raising a family by the time he was twenty and go on raising children at the rate of one every year or so thereafter. Children would be born far later and perhaps spaced more widely in point of time – not because they were not wanted, but for some other reason which has to do with the process of maturing. This would no longer be a question of the "biology of senescence," for men would not grow old. It would be a question of the "biology of maturing." In any case, population explosions would not then be part of the process, and the sinless (and ageless) world we envision would be slowly peopled rather than crowded to the limits of its capacity.

Moreover, I am persuaded that in such an idealized world, man would not have spread outside the gates of the Garden of Eden, but would have expanded the limits of the Garden as his own society grew. This, as I see it, was what was intended – to turn the whole earth, progressively, and by mastery of all its climates and ecologies, into one vast garden paradise.

This, to my mind, in no way implies that civilizations would have remained in a state of simple agriculturalism. There is nothing in Scripture to forbid any form of human endeavour that is creative. Only, nothing created would ever have been abused. We would see a world culture glorying in the creativity of man, using but not abusing (as Paul puts it, I Corinthians 7:31) everything that is within man's creative power, in the arts and sciences alike.

And how rapidly civilization would have evolved when men individually could, over the centuries, accumulate so much and share with others, similarly accumulating, so much of skill and knowledge! Imagine visiting Italy and casually asking Michelangelo or Leonardo da Vinci what his latest work was. Imagine how knowledge would be compounded when each man gathered for himself and in himself the experience of centuries, and shared it with others of like vast understanding. Perhaps Archbishop Whately was right when he said that Aristotle was but the rubbish of an Adam. Thomas Aquinas held that Adam knew "all that was humanly knowable."<sup>58</sup> The first man, he said, "was established by God in such a manner as to have knowledge of all those things for which man has a natural aptitude." I doubt really whether this is a necessary assumption, only that he had a perfected intelligence which would enable him rightly to understand all that he sought to understand by the use of the intellect. But he may have had more than this, for he may have been endowed with a perfectly functioning group of instincts, those "guides" with which animals are so perfectly provided, and which Fabre<sup>59</sup> in a moment of inspiration termed "inspired activity."

Today it would seem that about the only instinct man has retained – or so some psychologists claim – is that of swallowing. But certainly the Fall affected man's mind and darkened his understanding so that he knows few things with absolute certainty. His mind needs renewal (Romans 12:2). But there is probably no need to assume that man's mind lost its tremendous power immediately. The decline may have at first been slow. The patriarchs may not merely have accumulated more knowledge; they may have had much finer brains to begin with. There is evidence

58. Aquinas, Thomas, *Summa Theologica*, I, Questiones 94, article 3.

59. Fabre: quoted by W. R. Thompson, "The Work of Jean Henri Fabre," in *Canadian Entomologist*, vol. 96, 1964, p.70.

that even today intelligence (not knowledge) may be declining still.<sup>60</sup> And if this is true, one must look back to our forebears with increasing envy the further they are removed in time. In more than one sense, there may have been giants in the earth in those days.

Thus we can dream of such a sinless world, where an individual a thousand years old is still only a child in age (Isaiah 65:20), where the spoiling effects of sin would not ruin every gift that man has learned to exercise so effectively, and where the last enemy, death, would no longer blight all man's bright hopes of achievement and lay his best efforts in the dust.

We cannot do more than dream of such a paradise now, for man has sinned, death has entered, every leisurely process of life has been shortened and shortened and shortened until it has become one hectic scramble to reach some goal for which time is too short and which itself proves in the end not really worth striving after. The end comes too soon to complete it perfectly, and death thus becomes our final enemy. Yet the Lord has great promises for those who are redeemed, and I cannot doubt that when time shall be no more (Revelation 22:5), then the new heavens and the new earth will be the setting for the fulfillment of all our brightest visions and highest hopes. Surely the Bible's last two chapters hold out this promise of a reality which we shall be heirs to, and of which even now we taste an earnest, when corruption shall have put on incorruption and mortality shall have put on immortality (I Corinthians 15:54), the end for which the first was made, as one poet has so beautifully put it.



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<sup>60</sup>. Declining intelligence: article in *Journal of the American Medical Association*, November 2, 1946, p.518.

**PART IV**

**THE VIRGIN BIRTH  
AND THE INCARNATION**

## Introduction

This paper deals with a matter of great theological importance. It involves a discussion of some rather complex details that are all too familiar to embryologists but may be difficult for the less informed. I have tried to be lucid and to avoid unnecessary use of jargon, but have probably over-simplified in some cases. The Paper also involves some aspects of human genetics that may present problems to the unfamiliar reader. Yet in both cases the questions involved are of the greatest importance.

Although evolution is not discussed, the perceptive reader will see that, though the Paper is short, it really deals a death blow to the concept of an evolutionary origin for Adam, and even more (if that is possible) for Eve. It has been customary for the opponents of evolution to base their case on the evidence against it which stems from studies in the life sciences, or from the simple statements in Scripture in which the actual creation of man is either stated categorically or is implied. While I believe these contrary evidences are most important, I believe they can be evaded by those who wish to evade them, either by saying that the evidence is still ambiguous in the present state of knowledge or that the word "creation" must be allowed to include the idea of creating by stages without specifying how small or how large these stages were. In the latter case, not a few undoubted Christian men with scientific training find no serious conflict by arguing that perhaps God created by an evolutionary process. Many people find this quite illogical – but some don't. To my mind, the really crucial challenge to an evolutionary origin of man is ultimately the theological one. I have not been able to persuade many of my friends on this point. Nevertheless, the logic of the Plan of Redemption makes certain demands which positively exclude any concept of an animal origin for Adam or Eve, no matter how many "creative interferences" are allowed. This Paper really shows that the creation of Adam was an absolutely unique event by showing in turn what the nature and constitution of Adam's body must have been in order to satisfy the requirement for the truly substitutionary death of Jesus Christ. This is the substance of chapter 1, and it is essentially a question of embryology.

In chapter 2 a very sensitive problem is dealt with, namely *the time of admission of the soul or spirit* (speaking without precision at the moment) into the body. I am keenly aware of the legal importance of this issue and of the divergence of current views. My conviction is that whatever conclusion is reached, it must square (1) with scriptural statements that are precise and clear, such as Genesis 2:7 or Hebrews 10:4-7 (and with many other New Testament passages) that do not favour

coincidence with mere conception, and (2) with experimental evidence which now indicates that fertilization can be "manipulated" at will, as in recent test-tube experiments for instance, or can occur naturally and yet lead to the birth of a decerebrate child who does not even possess the organ of mind which is surely essential to the possession of soul in the generally accepted sense. Neither of these facts favour coincidence of a divinely implanted soul with the time of conception. Whatever conclusion is reached, it must be based ultimately on the theological statements of Scripture, not on its poetic or "common parlance" statements. That is to say, it must be based on definitive rather than descriptive observations in Scripture. This chapter explores certain aspects of these matters which are of great theological importance.

In chapter 3 the profound implications of the taking of Eve out of Adam, rather than creating her separately, are examined in the light of modern genetics. The issue is crucial to the subsequent appearance of a Redeemer who was to stand in the place of all men and it is equally crucial to the method by which the new life of the believer is introduced and nurtured by the Holy Spirit. This too, is fatal to the concept of an evolutionary origin for man.

In Medieval times the test of truth was not experimental verification, but the ease with which a particular hypothesis fitted harmoniously into the basic structure of orthodox doctrine. This is fundamentally true today of the theory of evolution. If a finding "fits" it is true, willy-nilly; if it conflicts it is false. Christianity is a system of beliefs that is embedded in fact and is an integrated whole in which each part must contribute and be in harmony with the rest. There is no room for illogic. It must be a rigid structure, logically defensible once believed, though not believed merely because it is logically defensible. As with all systems of thought the premises are based on faith, but once having been established they must be built upon with the strictest adherence to the ordinary law of contradiction—no statement may contradict another. As soon as this happens the whole system becomes questionable. This Paper is an attempt to follow with strict logic certain clearly definable assumptions about the creation of Adam (and Eve out of him) which have been held from the very earliest times to the present day.

The Virgin Birth and the Incarnation are miracles and beyond scientific analysis, yet not wholly so. Such analysis as is now possible only increases our wonder without decreasing the miracle. If there is now within our reach some added light upon certain aspects of the subject we should not refuse it. This Paper deals with some of this new light. It does not reduce the need for the exercise of faith. Faith is still the basis of understanding, though this faith is largely to be exercised in the matter of those premises which involve *super*-natural agencies at work. But what we now know shows that no element of our belief is random or arbitrary. The Plan of Redemption is a perfect plan, perfectly in harmony with what is now known from genetics and embryology. It is to my mind an exciting story. The Christian need never apologize for his faith. It has merely placed him in the position of being far ahead of current scientific knowledge in this particular respect.

It is very important to emphasize that the element of miracle is in no way removed merely because some aspects of the subject have been tremendously illuminated by modern research. Nor do I believe that the supernatural aspects of

the Virgin Birth and the Incarnation ever will be removed by further advances in our scientific knowledge. No light is shed on the virgin birth of the Lord Jesus Christ by pointing to known cases of animal parthenogenesis induced by special techniques, because in mammals such offspring are always females and never males. The virgin birth of a male child is unaccountable, is in fact theoretically impossible. It must therefore have been a miracle. And the spirit given to that little body to convert it from an organism to a Person was, again, something entirely unique; for by this means God entered into His own created order in the person of the Lord of the Old Testament. Clearly this, too, is entirely outside the normal course of things. Thus, although we may usefully explore the light which modern research has shed on the whole phenomenon of conception and birth in man, we should not for one moment suppose that we are thereby lessening the element of miracle and making it easier for the skeptic to believe. Saving faith is not generated by intellectual persuasion of this kind. *We should rather explore the evidence with a view to enlarging our sense of wonder that God in His infinite wisdom should have so designed the processes of conception and birth that He could use them without doing violence to His own created order that He might enter into our world of space and time in the likeness of ourselves.*

To the Christian with implicit faith in the Word of God, Bible study can be rather like climbing the ladder of knowledge in some particular area, only to find, when reaching the top rung, that it has written upon it a statement which turns out, when understood in the light of present knowledge, to have anticipated that present knowledge and to have been there all along, if we had only taken the trouble to go right up to the top of the ladder and extrapolate logically.

Not a few may feel that such an inquiry is improper, irreverent, almost bordering upon presumption, or even blasphemy. Feelings differ and change with respect to what is a proper subject for study or open discussion. Centuries ago it was felt quite improper to investigate the inner workings of the body. The body was a "temple" of God and should not be defiled by the scalpel of the over-curious. Reading Irving Stone's masterfully restored picture of the spirit in which Michelangelo undertook his first studies in human anatomy by dissecting the dead, one may feel in a measure how strongly Christian sentiment was against what today we consider almost commonplace, even to the extent of televising for the general public what goes on in the operating room. No doubt sentiments change. We are still perhaps psychologically shocked, but we are not *morally* shocked any more by such things.

Perhaps the subject of this Paper must be viewed in the same light. Certainly, as will be abundantly apparent from the text which follows, the life sciences have uncovered many remarkable facts which bear directly upon the great truths of Scripture, so that if any man still challenges what the Scriptures have to say on these basic issues it must be because of what we have not yet clarified, i.e., because of our ignorance. Certainly it is not because anything has been discovered which makes the biblical record less precisely true. A Christian has nothing to fear on this account.



## Chapter 1

### The Virgin Birth

When correctly understood, the concept of physical immortality is quite familiar to research workers in the life sciences. It is, however, important to understand in what way the term "immortality" is used in such a context. It does not mean that an organism which is immortal cannot be put to death; it does mean that it need not die. Protected adequately against every circumstance which would endanger its life from without, living protoplasm is not intrinsically subject to natural death. There is a very general agreement today that physical death is in no sense an inevitable consequence of being alive, as H. J. Muller put it: "Natural death is not the expression of an inherent principle of protoplasm."<sup>1</sup>

The reason why anything that has once come alive should have natural limitations to prevent it from continuing alive endlessly is not precisely known. Certainly some forms of life do have such limitations. Yet, in terms of individuals, if by "individual" one means a self-contained living organism whether plant or animal and if the simplest as well as the more complex forms of life are included, i.e., unicellular as well as multi-cellular, then immortal creatures far exceed in numbers those creatures which in our present state of knowledge appear to be mortal by nature, and immortality proves to be a far more common phenomenon in Nature than mortality is. There are untold billions of living plants, trees, and other things which do not appear to have any limitations placed upon their continuance other than those which result from accident, and by accident I simply mean events fatal to the organism but not originating within itself. Precisely the same applies to even more billions of micro-organisms whose nature it is simply to divide, and divide, and go on dividing, endlessly. They, too, leave no corpses unless they are actually killed. Even some larger organisms in the sea appear to be capable of living on indefinitely until they meet with some accident which terminates their existence. But since, when counting the actual number of living things in the world, size does not enter in the calculation *per se*, it is unquestionable that potentially immortal creatures far outnumber the mortal ones. The phenomenon of "natural" death, in spite of all appearances to the contrary, applies to the few, not to the

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1. Muller, H. J., "Life," *Science*, vol.121, 1955, p.5. See also "If Adam Had Not Died", Part III in *The Virgin Birth and the Incarnation*, vol.5 of The Doorway Papers Series.

many. Immortality far outweighs mortality in terms of numbers of individuals which enjoy it. Plants and simpler forms of free-living things such as paramecia, etc., need never die. The cells of which they are composed reach a certain size, divide, and continue as two daughter cells. Barring accidents, the process of division and multiplication goes on indefinitely. They leave no dead and the continuity of life is unbroken.

It is true that such cells may be destroyed by dehydration, shock, starvation, crushing, predation, disease, poisoning, heat, cold, and so forth, but if they are protected from accidents of this sort, death never becomes part of their experience. In short, as far as can be determined in the present state of knowledge, death is by no means the inevitable conclusion of life. Even in many higher forms this is true. Some naturalists believe that few, if any, animals die a natural death.<sup>2</sup> They are always "killed" in some way. Senescence or aging has the appearance of being characteristic of more complex forms of life, but the process may seem to be such only because the longer an animal lives the more likely it is to be exposed to the effects of wear and tear or to some fatal injury and the less able it is to sustain the repeated shocks of life. It is simply worn down. Yet the aging process itself is, paradoxically, found to be most rapid when the organism is youngest.<sup>3</sup> The organism ages (though no one knows precisely what aging means at present) more rapidly when it is young and experiences a slowing up of the process as the years go by. A curve drawn to relate the rate of aging with the passage of time starts with a high rate, falls rapidly at first, and then gradually levels off, theoretically never quite touching the base line. In short, the curve is described as asymptotic. In "old age" the aging process ceases almost entirely. However, what does happen is that the power to recover from shock or attack in any form decreases, until the organism has much less "survival" capacity or resilience, and is then more easily killed. Under ideal conditions and with full protection from all such threats to its continuance, it is probable that it would go on living, if not indefinitely, at least for an enormous length of time.

Huxley speaks of trees in India that have been adequately protected as living on for centuries where, in Nature, they would only have survived a few score years.<sup>4</sup> Circumstances have occasionally favoured certain animals whose life span has similarly far exceeded that which is normal for the species. Cultures of animal tissue have been shown to be capable of resisting death for many, many times the normal life span found in Nature, as, for example, chicken tissue kept alive by Alexis Carrel for 27 years.<sup>5</sup>

In fact, it is now quite widely believed that there is no inherent reason why man might not at some time in the future live on for centuries, nor why he might not have lived on for centuries in the past before he had accumulated enough defective genes to reduce his chances of survival or actually to cause life to be shortened intrinsically. Indeed, and this is a point of fundamental importance, there is no

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2. Medawar, Sir Peter B., *The Uniqueness of the Individual*, Basic Books, New York, 1957, p.31.

3. *Ibid.*, p.21.

4. Huxley, Sir Julian, "The Meaning of Death," in *Essays in Popular Science*, Penguin Books, Harmondsworth, 1938, p.105.

5. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1963, p.118.

reason why man may not originally have been created as an immortal creature from the physiological point of view, as I believe Genesis clearly implies.

This is not merely the wishful thinking of Christians who are convinced of the trustworthiness of the biblical record of man's creation. Physical death may never have been part of man's original makeup.<sup>6</sup> We know that in the present economy of things, men are destined to die (including even those who were translated like Enoch and Elijah), for Scripture clearly states that it is appointed unto men to die once. There are intimations that Enoch and Elijah will be returned to this scene of woe in the end time to suffer martyrdom for their testimony.<sup>7</sup> But Adam was not so constituted at first. As Augustine has so succinctly said, "It was not impossible for him to die, but it was possible for him not to do so." The first part of this observation is manifestly true, for after 900 years Adam did indeed die (Genesis 5:5): but the second part of the statement is equally true, for Genesis makes it clear that if Adam had been able to go back to the Tree of Life to eat of it or take of its leaves which were for healing (Revelation 22:2), this "medicine" would have counteracted the poison which had now entered into his body and would have restored to him once more his original state of immortality. The possibility of such an event consigning man to the fate of an unending life as a sinful creature was too terrible to contemplate, and God at once drove him out of the Garden in order to prevent it. For this very reason, the angel stood at the entrance to the Garden, sword in hand, to forestall access specifically to the Tree of Life (Genesis 3:24), the sword being a symbol of death.<sup>8</sup>

The broad picture presented here of an immortal Adam and Eve losing their immortality by partaking of the forbidden fruit has been widely reflected in both Jewish and Christian commentaries from the earliest times. I think it is an indication of the power of Scripture that it provides clues in matters certainly not known at the time to the original writers which merely by contemplation of the text allowed early Jewish commentators to draw some conclusions that were, I believe, remarkably near the truth. Much of their comment is fanciful indeed, but now and then they achieved remarkable insights into matters which have remained obscure to natural

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6. The fact is that in spite of a great deal of research into the nature of death carried out over the past 25 years, the reasons why we die and even the definition of death itself are still very open questions. "Death from old age" is still a legal fiction as Edward Deevy put it ("The Probability of Death" in *Scientific American*, April, 1950, p.59). Sir Peter B. Medawar emphasizes the extreme difficulty of finding one single undeniable record of any individual dying a truly "natural" death (*The Uniqueness of the Individual*, Basic Books, New York 1957, p.18). Dr. Hans Selye asserted that in all his autopsies he has never yet seen a man who died of old age, nor did he think anyone ever has. See Stephen E. Slocum, "Length of Life," *Journal of the American Scientific Affiliation*, vol.13, no. 1, 1961, p.19. Years ago August Weismann wrote: "We do not know why a cell must divide 10,000 or 100,000 times and then suddenly stop. It must be admitted that we can see no reason why the power of cell multiplication should not be unlimited, and why the organism should not therefore be endowed with everlasting life." See his *Essays Upon Heredity and Kindred Biological Problems*, translated by E. B. Poulton, S. Schonland, and A. E. Shipley, Oxford University Press, 1889, p.22, in an essay entitled "The Duration of Life." His remark is as fundamentally true today as it was then.

7. Revelation 11:3-12.

8. No man has access now to the Tree of Life which holds the secret of immortality except by first surrendering the life he now has.

science for thousands of years. In his *Legends of the Jews*, Louis Ginsberg<sup>9</sup> quoted from one of the Midrashim to the effect that celestial beings are not propagated but immortal, whereas earthly beings are propagated but are not immortal: "Whereupon God said, I will create man to be the union of the two, so that when he sins, when he behaves like a beast, death shall overtake him; but if he refrains from sin, he shall live forever." Subsequently, in a later volume, Ginsberg refers to the fact that according to Jewish tradition "at the creation of man it was God's intention that he be free from sin, immortal, and capable of supporting himself by the products of the soil without effort."<sup>10</sup> In Volume V, which contains the documentation of the four previous volumes, Ginsberg also notes that according to Zohar (Parasha I, Caption 60b to 61a) the opinion is expressed that Adam might have lived "a pure spiritual married life in paradise, and if he had not sinned would have begotten immortal children," as well as being himself immortal.<sup>11</sup>

In his edition of *The Commentary of Nahmanides on Genesis 1-6*, Jacob Newman (born 1195) translates the comment on Genesis 2:17 as follows: "In the opinion of our Rabbis, if Adam had not sinned he would never have died, for the superior soul gives life forever."<sup>12</sup>

Although the following is a digression, it bears directly upon a secondary aspect of Adam's physiological makeup as first created and relates to the subject matter of chapter 3 of this paper. According to Nahmanides, it was generally believed by the older Jewish commentators that Adam was created "with two faces."<sup>13</sup> Newman lists several Jewish sources supporting this view and in his own notes suggests that the meaning is that Adam was originally hermaphroditic, i.e., bisexual.

Usually the classical deity, Janus, was shown with two faces, both of them male, a circumstance traditionally explained as symbolizing the fact that the god of the New Year (after whom January is named) faced both ways and looked towards the old year and towards the new. But the Jewish interpretation of Adam as "two-faced" has a somewhat different significance, since it symbolized an individual who had the face of a man and the face of a woman, combining the two sexes in the one person. For some reason the Hebrew word for "face" is always written in a plural form. It is interesting to note that research into factors governing facial asymmetry reveals that almost all people have "two faces," a left face and a right face. Fritz Kahn, speaking of the musculature in this area, notes the asymmetry here and observes: "The right face is generally harder, the left face softer and more feminine in character. For this reason in the majority of cases painters and photographers portray women from the left."<sup>14</sup> I'm not sure how correct his conclusion is regarding portraiture, but the existence of two distinct faces has been well established by photographic techniques. In an article entitled "Wish Image and Fear Image," Werner Wolff, Assistant Professor of Psychology at Bard College, presented some

9. Ginsberg, Louis, from the Midrash on *The Great Beginning*, Wilna edition, 1887, chap.7 para. 11; chap.12, para. 8; chap. 14, para. 3: quoted in *Legends of the Jews*, vol.1, Jewish Publication Society, Philadelphia, 10th impression, p.50.

10. *Ibid.*, vol.3, p.105.

11. *Ibid.*, vol.5, p.134.

12. Newman, Jacob, *The Commentary of Nahmanides on Gen. 1-6*, Brill, London, 1960, p.71.

13. *Ibid.*, p.72 and xx, fn.141.

14. Kahn, Fritz, *Man in Structure and Function*, vol.1, Knopf, New York, 1960, p.151.

of the evidence derived from so-called bi-face photographs of children, animals, primitive people, Egyptian mummies, death masks of famous people, and transvestites (people who are of one sex but prefer to dress in the clothes of the opposite sex).<sup>15</sup> It is with the last class that we are concerned here. The principle of bi-face photography involves taking a true frontal view of the face and then cutting the negative precisely down the center and printing two left sides (one mirrored) to make a complete left face, and similarly two right sides to make a complete right face. The extraordinary thing is that in the case of one male transvestite, when shown a bi-facial view of the right side (i.e., the masculine side of his own features), he failed to recognize himself and disliked what he saw. When shown a bi-face portrait of the left side, he not only recognized himself but liked the portrait and thought it represented a nice person. The two bi-face portraits are reproduced in Wolff's article along with a conventional portrait, and there is no doubt that the right side did produce an athletic and masculine portrait and the left side a gentle and feminine one. Photographs of transvestites who were females produced precisely the same reaction, only in these cases in reverse. It may be a far-fetched idea but it seems to me conceivable that the Jewish people had done some thinking about what kind of a face Adam would have to have if both sexes were combined in him until Eve was separated from him, and they may have come to the conclusion that he must really have had two faces in this sense. I do not think it an irreverent thought, but I suspect that when Jesus set His face like a flint, those who saw it, saw it as an all masculine face, whereas in His moments of overtly expressed compassion, His face must have been—how else can one say it—beautifully feminine. Man, physiologically speaking, has perhaps never quite lost the original image he once bore (a heavenly image where there is neither male nor female and therefore presumably both in one) and in greater or lesser degree still has a vestige of both faces depending upon his mood.

Returning, then, to the question of Adam's immortality as originally created. A number of the Church Fathers held that Adam was at first immortal. For example, Augustine argued that he was "immortal by the benefit of his Creator,"<sup>16</sup> by which he evidently intended that Adam could indeed have lived on forever, his body being so constituted that with the external aid of the Tree of Life he would have been continually renewed against any aging of his cells. In his commentary *Questions on Genesis*, Jerome proposed to adopt a translation for the conclusion of Genesis 2:17 that had been previously suggested by Symmachus: "thou shalt *become* mortal and liable to death," implying the same potential immortality to begin with.<sup>17</sup>

The Roman Catholic view has been set forth in summary form by a Jesuit, Thomas B. Chetwood, in a work entitled *God and Creation*:

The immortality of Adam is explicitly defined by the Church. For the Sixteenth Council of Carthage (418 A.D.), the decrees of which were approved by Pope Zozimus, teaches: "If anyone shall say that

15. Wolff, Werner, "Wish Image and Fear Image," in *Ciba Symposium*, vol. 7, nos.1 & 2, 1945, p. 5-36..

16. Augustine, *De Generis*, 1.25.36.

17. Jerome: quoted in Harold Browne, *Commentary on Genesis*, Scribners, Armstrong, New York, 1873, p.42.

Adam was created mortal, so that he would have died in the body whether he had sinned or not sinned, let him be anathema." And the same doctrine is confirmed by the decrees of Orange and Trent.<sup>18</sup>

Chetwood quoted Genesis 2:17, and with reference to the words "in the day that thou eatest thereof thou shalt surely die", he commented:

Unless Adam ate the forbidden fruit he would not be subject to death. He could not, clearly, be deprived, as a punishment, of something which he did not possess. The Fathers are unanimous in so understanding this passage and in their teaching of the original immortality of Adam and Eve [...].

The human race lost the gift of immortality on account of Adam's sin.<sup>19</sup>

But Adam surrendered his potential immortality, it would appear, by eating a fruit which introduced into his body a protoplasmic poison. This substance began a process of dying in him that very day. From that moment he was doomed to mortality. Erich Sauer put it this way, "At the moment of the sin, spiritual death entered and with it also, under the divine judgment, freedom from bodily death was forfeited [...]. Forthwith 'life' is merely a gradual dying, and birth is the beginning of death."<sup>20</sup> It is not necessary to read the text of Genesis 2:17 as meaning that he actually died that very day, but that he did that very day lose his potential immortality. We have an interesting parallel in 1 Kings 2:36f. Solomon condemned Shimei to take up permanent residence in Jerusalem, where he was to be confined for the rest of his life. In Solomon's words (v. 37), "For it shall be, that, on the day thou goest out [of the city] [...] thou shalt know for certain that thou shalt surely die." We are told that Shimei stayed in Jerusalem according to the king's command for some three years, until certain of his servants ran away. Without stopping to think about the consequence, Shimei saddled his ass and went out after them. When he returned to the city and Solomon learned what he had done, he sent his official executioner and put him to death. The meaning of Solomon's warning is quite clear. Shimei was to understand that the day he disobeyed, from that time he was a doomed man.

In the strictest sense this newly acquired condition of mortality was passed on, as Romans 5:12 indicates, to Adam's descendants. We have here, therefore, one of those rare situations in which, to use the terminology employed in the life sciences, an acquired characteristic is inherited. This fact provides us with some clues about the fruit of the Tree of Knowledge, since there are only a few protoplasmic poisons the effects of which, once introduced into the bodies of the parents, may have the same effect upon the children, whether those children individually ingest the same poison or not. To understand how this comes about, it is necessary to enter briefly

18. Chetwood, Thomas B., S. J., *God and Creation*, Ben Zigger Brothers, New York, 1928, p.145ff.

19. *Ibid.*, p.146.

20. Sauer, Erich, *The Dawn of World Redemption*, Eerdmans, Grand Rapids, 1953, p.56.

into a study of how the seed (ovum and spermatozoon) are formed and reproduce themselves.

Each new generation begins with the union of two seeds, one contributed by the man and one by the woman. The events which transpire in the preparation of these two seeds upon any one occasion of their being united is fairly well understood. When the male seed or spermatozoon finally reaches the seed of the woman, the ovum, it penetrates and fuses with it to form the first complete cell of a new individual organism. Shortly afterwards this first cell, which is called a zygote, divides into two cells, the total substance of which is equivalent to the original zygote. These two daughter cells, as they are called, themselves also divide, each into two cells, thus giving rise to a total of four cells. This process is repeated until there are 8 cells, and then 16 and 32, still without any total gain in substance. The cells are not all the same size but altogether their total mass has remained constant, so that the 32-cell body is still no larger than the original fertilized ovum.<sup>21</sup> This is known as the *morula* stage.

It is believed that at the morula stage a change takes place and by a process of differentiation a new type of cell arises by further division. These new cells begin to build around the original morula a structure which is concerned with the provision of a vehicle or carrier for the original germ cells, or "germ plasm," as Weismann termed it. This process of differentiation therefore marks the beginning of a new stage in the development of the individual. Whereas prior to this all the cells were duplicates of the original fertilized ovum, the new differentiated cells seem to lack the total capacity which the ovum has.<sup>22</sup> The original cells, which have come to be known as the germ plasm, are therefore distinct from the differentiated cells, which are termed the somatic or body cells. The somatic cells originate from the germ plasm; the germ plasm never originates from somatic cells.

In the adult, the body which grows out of the differentiated cells forms a carrier for the germ plasm while the germ plasm, if some small over-simplification is allowed, continue unchanged. In due course, the germ plasm will release from itself ova, which when fertilized will initiate the second generation. In effect, the germ plasm not merely reproduces itself, but also ensures its own continuance by building around itself a body. The body perishes with each generation, but the germ plasm does not. The germ plasm is thus potentially immortal. Now, since this point is quite fundamental to all that follows, it will be well to recapitulate somewhat and see how the theory of the "continuity of the germ plasm" came to be formulated.

When Darwin formulated his theory regarding the mechanism by which species originate, he made the assumption (which seemed reasonable enough at the time)

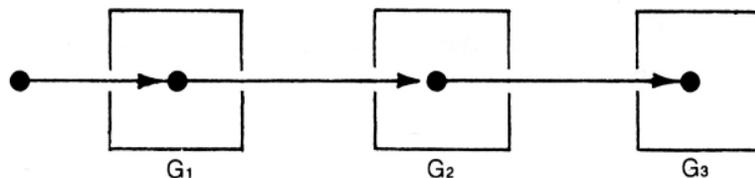
21. Nelsen, Olin E., *Comparative Embryology of the Vertebrates*, Blakiston, Toronto, 1953, p.114f.

22. There is some evidence that somatic or body cells retain the full potential of the germ cells. Writing in *Science* (vol.126, 1967, p.1338) under the heading "Some Characteristics of a Continuously Propagating Cell Derived from Monkey Heart Tissue," J. E. Salk and Elsie N. Wood reported that it has been possible by the right techniques to isolate heart tissue cells and induce them to go on multiplying indefinitely. The phenomenon suggests that some of the potential for immortality which is characteristic of germ cells may have been retained even by body cells which have differentiated some distance from the originating germ plasm. *M.D. of Canada* (vol.10, no. 3, 1969, p.53) reported that Dr. John Gurdon and his co-workers at Oxford had grown fully mature and fertile frogs from single body cells extracted from the intestinal lining of other frogs. With his present technique more than 30 percent of the intestinal cells could be made to grow at least to the tadpole stage.

that when an animal by some accident of life develops a bodily structure that happens to give it an advantage in "the struggle of life," it will automatically pass it on to its offspring. This was a reflection of the theory propounded by Lamarck that "acquired characteristics are inherited." Although this comforting doctrine has been abandoned today except under some very special circumstances, in the state of knowledge as it was then it seemed so reasonable that it was very generally assumed to be true. But not everyone accepted it.

Among those who contributed greatly to the ultimate downfall of the theory was August Weismann (1834 - 1914), a German biologist whose prime interest had been insect embryology. But due to trouble with his eyes, he was forced to abandon the use of a microscope and turned to the theoretical aspects of embryology. In due course he formulated a theory to the effect that a special hereditary substance must be assumed to exist in all animals (the germ plasm), which, unlike the perishable body of the individual (the somatoplasm), is transmitted from generation to generation essentially without modification. This theory came to be known as "the continuity of the germ plasm."<sup>23</sup> He postulated that in each individual the germ plasm was derived directly from the germ plasm of the parents. With comparatively minor qualifications, his theory regarding germ plasm has stood the test of time, a remarkable achievement in view of the fact that virtually nothing was known at the time about such things as chromosomes and genes. Indeed, in a paper by Robert Briggs and Thomas King in an authoritative series of volumes entitled *The Cell*, the following observation is made, "This part of Weismann's theory dealing with heredity, based as it was on the most fragmentary evidence, has been substantiated to a surprising degree by the genetical work of the succeeding years."<sup>24</sup>

Weismann set forth his theory diagrammatically in the following way:<sup>25</sup>



**Fig. 8**

In the center of each square the black dot represents the fertilized seed, the ovum or germ plasm, and the shaded square represents the body which carries it. Weismann proposed that the germ plasm of one generation gives rise directly to the germ plasm representing the next generation, and that this in turn built around

23. Weismann, August, ref. 6, p.161f., essay no. 4, "The continuity of the Germ Plasm as the Foundation of a Theory of Heredity," written in 1885.

24. Briggs, Robert, and Thomas King, *The Cell: Biochemistry, Physiology, Morphology*, vol. I, edited by J. Brachet and A. E. Mirsky, Academic Press, New York, 1959, p.539.

25. Weismann, August, diagram: see article on "Heredity" in the *Everyman Encyclopedia*, Dent, London, 1913 edition.

itself a body – still without losing its identity or integrity. He labeled this second body G2, i.e., second generation. The next square, marked G3, simply represents a continuation of the same process. In other words, the body is in each case incidental, in no way being responsible for the germ plasm it happens to carry.

Donald Michie, in a paper entitled "The Third Stage in Genetics," which appears as Chapter 3 in a Darwin centennial volume edited by S. A. Barnett, has a diagram which sets forth in simplified fashion the two alternative views of the history of germ plasm from generation to generation.<sup>26</sup> His diagram with slight modification is as follows:

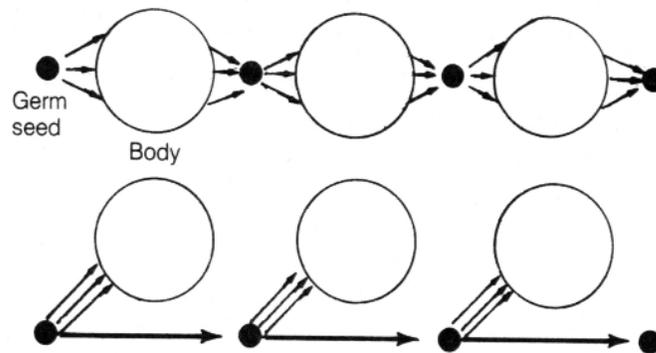


Fig. 9

The first arrangement is intended to indicate that the ovum or germ plasm (black dot) gives rise to a body (open circle), which in turn gives rise to a new ovum, which then gives rise to a second body: and so the process goes. In other words, it – the body – produces an ovum in order to perpetuate itself. It could be said that in this arrangement the egg is merely the hen's way of laying another hen.

The second part of the diagram gives a very different picture, for in this case the germ plasm, or seed, incidentally gives rise to a body, but more importantly gives rise to itself as a kind of daughter germ plasm. This daughter in turn builds around itself a body, but only after it has set aside a part of itself for the process of self-perpetuation. In this arrangement it is usually said, in all seriousness, that the hen is merely the egg's way of laying another egg. The first diagram reflects the view held by Lamarck and Darwin; the second, the view held by Weismann and, as Michie points out, by virtually all present-day biologists.

The principle set forth by Weismann has been illustrated diagrammatically in a host of different ways. The following diagram of my own illustrates how each successive ovum builds a body around itself.<sup>27</sup>

26. Michie, Donald, "The Third Stage in Genetics," in *A Century of Darwin*, edited by S. A. Barnett, Heineman, London, 1958, p.57.

27. Custance, A. C., "The Nature of the Forbidden Fruit," Part II in *The Virgin Birth and The Incarnation*, vol.5 of The Doorway Papers Series.

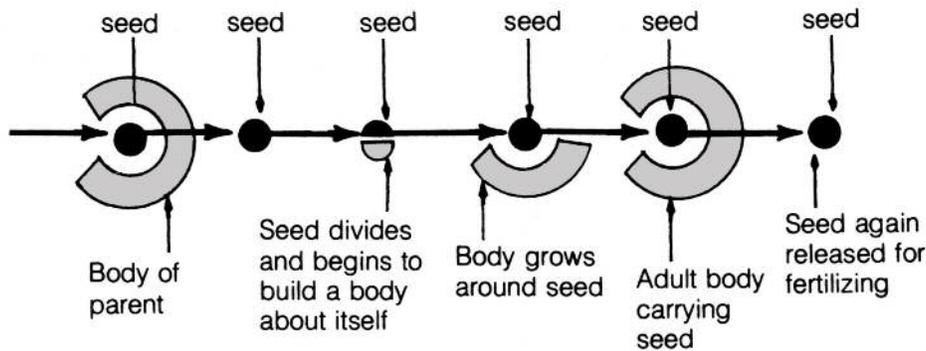


Fig. 10

More recently Sir Alister Hardy in *The Living Stream* shows this diagram:<sup>28</sup>

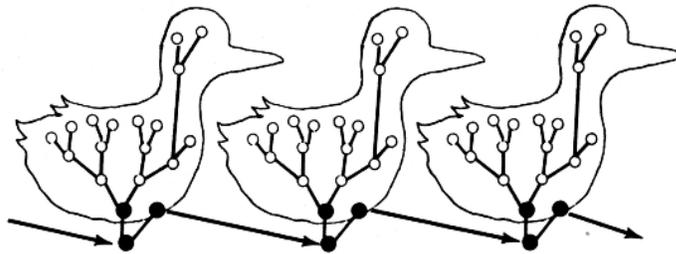


Fig. 11

The important point to observe in all these illustrations is that the body does not generate the seed but the seed generates itself and, subsequently, the body which is to convey it. This means that nothing which happens to the body during its lifetime can have any influence upon the seed, except under certain exceptional and well recognized circumstances. Since the body plays no part in the formation of the ova, but merely serves as a temporary housing for it, the body is, strictly speaking, disposable whereas the ova are, strictly speaking, immortal. The seed is, in fact, in no way subject to natural death, nor is it subject to modification through the accidents of life that happen only to the body. It is necessary to repeat that there are circumstances under which the germ plasm may be modified through the agency of the body, but these are not inherent in the total mechanism; such modifications are in the strictest sense "unnatural." The subject is entered into in some detail in another Doorway Paper,<sup>29</sup> but it is necessary to consider the matter very briefly at

28. Hardy, Sir Alister, *The Living Stream*, Collins, London, 1965, p.76.

29. Custance, A. C., "The Nature of the Forbidden Fruit," Part II in *The Virgin Birth and The Incarnation*, vol.5 of The Doorway Papers Series.

this point since it has profound implications in the light of events which took place in the Garden of Eden.

It seems clear that Adam *did* poison his body, thereby reducing its former unlimited viability down to the characteristically mortal state which it now has. This characteristic, mortality, was acquired during his lifetime. He did not begin his life with it. And yet, contrary to the normal circumstance of hereditary transmission, the acquired state of physical mortality was passed on to his offspring and must therefore in some way have had its effect not merely upon the body but also upon the germ plasm.

It seems rather strange to me that, to my knowledge, no Christian biologist has ever given very much thought to this question. As a matter of fact, it has taken a man rather strongly opposed to the Christian view to note this unusual circumstance, no less a man than Sir Gavin de Beer, while reviewing Dobzhansky's *Mankind Evolving*. In his review de Beer had these words:

One wonders if Pauline theologians realize that the doctrine of original sin involves the inheritance of an acquired character, for only genes can be inherited, and, by the nature of the case, neither Adam nor Eve when they first appeared on the scene possessed the character they are alleged to have transmitted to all their descendants.<sup>30</sup>

Since the body of an organism is derived from the germ plasm, it can only inherit what has become part of the germ plasm. And since the germ plasm is not derived from the body, it does not normally reflect in its makeup the events which have occurred in the body. Cutting off the tails of generations of rats did not lead to any change in the germ plasm and therefore did not result in the emergence of a race of tail-less rats. It is only when the modification of the body is of such a nature (and the occurrence is rare indeed) that the germ plasm is also modified, that the next generation inherits the modification. An acquired character, therefore, including the condition of mortality acquired by a potentially immortal creature, must occur in such a way that not only the body, but also the germ plasm, has been affected. If the mortal condition acquired by Adam and Eve as the result of eating a forbidden fruit was inherited by their descendants, with the result that death thenceforth passed upon all men, it is necessary to suppose that there was a poison that penetrated to either the male seed or the female seed, or to both.

From what we know of the seed of the woman, the ovum, there is every reason to believe that its original potentially immortal endowment has not been surrendered. Under normal circumstances in mammals the ovum, if it is not fertilized by the sperm, is rejected from the body and to all intents and purposes "killed" in the process. However, by a surprising number of different treatments, it can be made to begin a process of division entirely on its own. This leads to a series of stages of development which to all intents and purposes parallel its history as though it were fertilized by the spermatozoon. The process is known as

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30. De Beer, Sir Gavin: reviewing T. Dobzhansky, *Mankind Evolving: the Evolution of the Human Species*, in *Scientific American*, September, 1962, p.268.

parthenogenesis, and in a substantial number of fully authenticated instances of animals below man it has led to the birth of a normal offspring. In mammals, however, parthenogenesis always leads to the birth of a female. The reason for this need not concern us in the present context except that it is important to note that parthenogenesis in this technical sense could not have led to the birth of a *male* child, as in Mary's case.

The evidence that the male seed has this potential is very slender indeed. For one thing it lacks an adequate supply of cytoplasm from which to nourish itself. By supplying this deficiency, spermatozoa have been induced to divide a few times but not to sustain division such as is observed in the ovum.<sup>31</sup> Consequently, in the case of Adam and Eve we must assume that if they were both initially created immortal, the poison entering their bodies had a more profound effect upon Adam than upon Eve, since Adam's seed seems to have surrendered its immortality whereas Eve's seed has not. Thus, although the woman partook of the forbidden fruit first (1 Timothy 2:14), physical death became the lot of men through Adam, and not through Eve. By man . . . death entered and passed on all men by inheritance. Not because they have necessarily repeated Adam's error (Romans 5:12), but because the seed of the man appears to be the carrier of the element of mortality. In some way the union of the seed of the man with the seed of the woman, while leaving the germ plasm intact, has the effect of robbing the body which the germ plasm builds around itself of its original immortal endowment.

Thus it has come about that while every child born of woman down through the centuries by natural generation has been doomed ultimately to die, the potential for the recovery of the original immortal condition of Adam has never been lost. The seed of the woman has been preserved intact from the very day Eve was taken out of immortal Adam, needing only to be vitalized by some other means than the seed of the man in order to recover once more the original immortal potential of man as created.

The Book of Job reveals many remarkable insights into the problem of man's redemption. Two questions are sometimes asked in one breath, which though seemingly unrelated are yet indissolubly linked together. Such is the case in Job 25:4. One of Job's "comforters," Bildad, perhaps not altogether realizing the significance of his own juxtaposed questions, asks, "How then can man be justified with God? Or how can he be clean that is born of a woman?" The question is a profound one indeed, for man's redeemer must himself be man and therefore born

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31. George W. Corner wrote in this connection: "If any egg (or ovum) is cut into two pieces, one of which has no nucleus, and the latter is then entered by a sperm cell, it too will divide and become an embryo, though admittedly not as often as in the case of the unfertilized ovum. In this case, the embryo is motherless, from the standpoint of heredity, for it has no egg nucleus in it. This shows that egg stuff, to develop, must have a nucleus and requires to be stimulated, but either an egg nucleus or a sperm nucleus will do." (*The Hormones in Human Reproduction*, Athenaeum, New York, 1963, p.19). It is clear that this kind of highly sophisticated manipulation of cells is very different from anything that occurs in Nature, whereas some of the treatments which lead to parthenogenesis could quite conceivably occur in Nature. It is generally agreed that the sperm does not have sufficient cytoplasm to allow it to survive in isolation, the cytoplasm being in effect the store of food which is the source of the energy it must have to divide and multiply. On the other hand, the ovum being several hundred times as large in terms of cytoplasmic content has ample provision made for this. See also on this: A. F. Huettner, *Comparative Embryology of the Vertebrates*, Macmillan, New York, 1968, p.25.

of a woman; but he must not stand under the same judgment that all other men born of woman inevitably stand. Job had already established the fact that one cannot bring a clean thing out of an unclean (Job 14:4), and therefore the question arose, How can one hope to find a redeemer born of woman who is not himself already under condemnation as unclean and therefore unfit to act as substitute? Man that is so born is doomed to die on this very account and can never substitute for dying man. Perhaps for all his insight, Job did not perceive the significance of the promise with respect to "the seed of the woman," for this prophecy regarding the virgin birth (Isaiah 7:14) was yet far in the future. That seed was Christ (Galatians 3:16), supernaturally conceived by the overshadowing of the Holy Spirit and born of the virgin Mary. It was a seed inherited by Mary from Eve, and therefore of Adam. David says that he was conceived in sin (Psalm 51:5) and shapen in iniquity. But Jesus was conceived by the Holy Spirit and shapen unto perfection (Hebrews 10:5). The word translated "prepared" in this passage is the Greek word *katartizo*. Its use here is very important, for its meaning is always fundamentally the same, namely, "to be made perfect." It is used of the members of the body of Christ who are to be perfectly joined together (1 Corinthians 1:10). Paul uses it of our individual "perfecting" (2 Corinthians 13:9), and again of "the perfecting of the saints" (Ephesians 4:12).

David was born to die, his life span being limited to a bare three score years and ten (Psalm 90:10); Jesus was born "after the power of an endless life" (Hebrews 7:16). David was born, as we all are, "sinful flesh"; Jesus was born only in its likeness (Romans 8:3). David's father was a mortal descendant of Adam who conveyed the stream of physical defect in his seed and contaminated the seed of his wife in her conception of David. He who was a greater than David was the Son of a Father, who conveyed through the Holy Spirit to the seed of the woman, Mary, no physical defect and no stream of mortality.

Only an immortal creature is free to surrender life voluntarily as an act of self-sacrifice. All other acts of human self-sacrifice made by mortal creatures constitute only a choice of the *time* of dying, for death must come sooner or later in any case. Every purely human sacrifice is, after all, only a premature death, a *shortening* of life. Mortals can surrender a few years of expected life, but this is all they can do. Only an immortal can surrender life itself. Jesus did not merely choose the time to die and therefore by how much He would shorten His expected life span. He was in a position to choose whether to die *at all*. In this, mortal man has no choice whatever.

It was thus necessary to find a substitute who was truly man, that he might stand in man's stead. But it was also necessary to find a substitute who, unlike man, was constitutionally under no sentence of death. We ourselves cannot truly surrender as a voluntary act that which we are doomed to lose, because sentence of death has already been passed upon our bodies by their very nature. No man can by any means redeem his brother, for he is already under the same condemnation that his brother is (Psalm 49:7). Man requires as a redeemer one who, while being truly representative of him, is yet free of this condemnation, not only the condemnation of being a sinner, but the position of being mortal. It is essential to remember that Scripture recognizes the importance to man of his body, as well as

his spirit. His body was created as an appropriate temple to house his created spirit. It is not incidental but fundamental to his very being as a man in God's sight. God has evidently attached just as much importance to man's body as to his spirit in that Jesus was "made flesh" as man, not merely introduced into our world as pure spirit. It was in His body that on the tree He bore our condemnation and then was resurrected bodily, not merely spiritually. As man He took a body to heaven. Body and spirit alike are redeemed by a substitutionary sacrifice. Calvary had to fulfill the conditions required to save man's body and man's spirit, not his spirit only. The resurrection of the body is essential to the continuance of the whole man, saved or unsaved.

Thus God, in His creative wisdom, set the stage for man's redemption, the redemption of his body as well as his spirit, first by creating an Adam who was potentially immortal encompassing in himself both seeds, male and female, and then by separating Eve out of him and entrusting to her one of the two seeds, fashioning for her a body specially designed to preserve that seed intact and uncorrupted through each successive generation. The record of these things is full of light when we have the key. We need only to take it and believe it. There is nothing arbitrary here, nothing purely miraculous, as though God worked only by miracle, nor purely natural as though here were no need for God's intervention. Here faith leads to understanding, as we observe how the supernatural acts upon and complements the natural. We are able to see, in a measure, how the Virgin Birth came to be the means whereby God recovered within the stream of truly human life a Second Adam to redeem the children of the First Adam.

It remains now to explore how it was that this perfect little body, when Mary's full time was come, became the temple of God in the Person of Jesus Christ His Son.



## Chapter 2

### Incarnation

We are privileged upon two occasions in Scripture to be given an insight into the events that accompany the introduction of a human soul into this world. The first occasion witnesses the appearance of the First Adam, and the second occasion witnesses the coming of the Second Adam. Other births are recorded in the Bible, but in no other case do we have details of the part that God Himself plays at the moment of the emergence of a vital living human being.

The two events above are in themselves unique, and the individuals in question uniquely related to one another. They are therefore uniquely detailed. From the record of these two events we may learn certain things about the ultimate constitution of a living soul, and what we learn sheds a wonderful light upon the circumstances of the Incarnation. The two records are found in Genesis 2:7 and Hebrews 10:4-7.

And the Lord God formed man of the dust of the ground, and  
breathed into his nostrils the spirit of life; and man became a living  
soul.

(Genesis 2:7)

For it is not possible that the blood of bulls and goats should take  
away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and  
offering thou wouldest not, but a body hast thou prepared for me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come [...] to do thy will, O God.

(Hebrews 10:4-7)

We have already noted, toward the end of the last chapter, that the word "prepared" in the Authorized Version could be more correctly rendered "perfected." We are given here a picture of the events in heaven at the moment when it was announced that Mary's full term had come. I think there can be little question that these events took place at the time of birth and not at the time of conception, since the whole implication of the Greek verb rendered "prepared" involves the idea of

something brought to perfection rather than something about to develop. In Genesis 2:7 we have a picture of a created human body, perfect in every respect, but without the vitalizing principle which comes with the possession of breath or "spirit." The word rendered "breath" is also the Hebrew word for "spirit." God breathed into this body the spirit of life and Adam, drawing thus his first breath, became a living soul.

If we take these two passages, Genesis 2:7 and Hebrews 10:7 together, we have a more complete picture of what happened when God in the Person of His Son entered into our world and was made man. At the moment when Mary's little baby drew its first breath and for the first time established itself as an independent bundle of life, God gave to it its appropriate spirit. In this instance, however, unlike the spirits of all other men which God gives to each after individually creating them (Zechariah 12:1 and Ecclesiastes 2:7), this child-spirit was the uncreated person of the Lord Jesus Christ. And thus was fulfilled that which Isaiah foretold with such careful regard to the use of words when he said: For unto us a child is born, unto us a son is given [...] and his name shall be called [...] The Prince of Peace (Isaiah 9:6). When the child was born, the Son was given to it as spirit, and thus the Word became flesh (John 1:1 and 14).

From the formation of the First Adam we know that it required only the addition of a spirit to the body for the emergence of a living soul, and it seems clear that this compounding coincided with the drawing of Adam's first breath. From what we are told of the coming of the Second Adam we learn that Mary's baby became a living soul when the Son of God, hitherto existing as pure spirit, entered into that little body. And I think we may assume that this entering in, this Incarnation, was likewise coincident with the drawing of the first breath by which it attained its individuated existence.

I think that on many occasions, when speaking definitively rather than descriptively, Scripture places more emphasis upon the whole man as a spirit-body entity, rather than a soul-body entity. Both the Old Testament and the Gospels, which reflect Hebrew modes of thought,<sup>32</sup> take the soul quite reasonably as representative of the individual. The "resultant," rather than the two interacting components, is emphasized. But in the Epistles, where Greek modes of thought are more pronounced, though elsewhere in Scripture also, the spirit is singled out in a special way where we might have expected to find the word "soul."

Thus as a man receives his spirit with his first breath, so he surrenders it with his last (Acts 5:5,10). It is not the soul which is said to depart, but the spirit (Ecclesiastes 12:7). Even upon those occasions when an individual is raised from the dead, it is his spirit which returns to the body, not the soul (cf. Luke 8:55 and Ezekiel 37:5). It is the spirit which is formed by God (Zechariah 12:1), whether of the redeemed or the lost. And thus while God is the *Father* of the spirits of the saved (Hebrews 12:9), He is the *God* of the spirits of *all* flesh (Numbers 16:22). In death it is not the soul which cannot be retained by man's will but the spirit (Ecclesiastes 8:8), which God gathers unto Himself (Job 34:14,15). Once the spirit has left the body, the body is dead (James 2:26): nothing is said about the soul here. Stephen commended his spirit, not his soul, into Jesus' keeping (Acts 7:59). It is the spirits of just men made perfect which are in God's keeping, waiting to be clothed upon

32. Barr, J., *The Semantics of Biblical Language*, Oxford University Press, 1962.

with a resurrected body (Hebrews 12:23). When Jesus died, He did not dismiss His soul but His spirit (Matthew 27:50). And it is the spirit, not the soul, which is born again (John 3:3,7). Body and spirit are to glorify God (1 Corinthians 6:20) and each is to be cleansed (2 Corinthians 7:1).

Such passages as these seem clearly to favour the concept of man as fundamentally composed of a body derived by procreation from the parents, and a spirit directly created and appointed to that body by the Lord. At the appropriate time the body becomes a living soul by the admission of its God-given spirit. Until the spirit is given to the body, it is alive only in the physico-chemical or autonomic sense. Without any brain whatsoever, a decerebrate animal may still have the appearance of being alive. And sadly, even infants may be born and survive for months with no brain. Such decerebrates cannot live by themselves and most certainly have no consciousness. It is therefore quite possible for an organism to be "alive" vegetatively, and yet to be clearly without a soul. Decerebrate cats will raise their young and decerebrate birds will fly. Yet they have only reflexes to link them with the world around. The implications of this are very important, for it suggests that one cannot assume a fetus is soul-possessed merely because it is growing and moving, and even responsive to certain kinds of stimuli. Decerebrate animals have all of these things. The decerebrate cat twists and lands on its feet when dropped. This is a complex manoeuvre, but entirely reflex and without thought. Sir Charles Sherrington<sup>33</sup> said that activity, even though it depends upon a sense organ, very commonly does not involve *mind* at all (see further the appendix at the end of this Paper).

The little body in Mary's womb into which Jesus entered to constitute it a living soul was holy; but as Luke (1:35) says, it was a "holy *thing*" not a holy *person* at that stage. It may be noted that the parallel account in Matthew is equally explicit in this matter. The angel tells Joseph to take Mary as his wife without hesitation "for that which is conceived in her is of the Holy Spirit". In the Greek the word *that* is not masculine, which one might expect if the conceptus is personal, but it is neuter. The two statements are perfectly in agreement, reinforcing the implication of foetal impersonality.

It seems to me safer to suppose that the spirit which God gives to each newborn child to complete it as a living human being and to raise it above the level of a mere vegetative organism, must be given with the drawing of the first breath which marks the attainment of true individuated existence. It is often argued that since children are the gift of God it must necessarily follow that the occurrence of successful union of the sperm and the ovum to form a viable zygote is strictly a gift in this sense. But is this always so? What of the human zygotes that have been produced in the laboratory in a test tube?<sup>34</sup> Do these zygotes have a God-given soul?

Organs will develop if suitably cultivated (for example, adjacent to certain other cells) from appropriate colonies of cells which appear to be undifferentiated and

33. Sherrington, Sir Charles, *Man On His Nature*, Cambridge University Press, 1963, p.149.

34. Test-tube fertilization. There seems little doubt that in vitro fertilization of human oocytes has been successfully accomplished, although subsequent development of the gametes was limited to a few divisions. R. G. Edwards, B. D. Bavister, and P. C. Steptoe reported on these experiments in "Early States of Fertilization in Vitro of Human Oocytes Matured in Vitro," in *Nature*, vol.221, 1969, p.623f.

which remain undifferentiated in the absence of the correct stimulus.<sup>35</sup> This shows that there are laws governing the growth of cells into organs which can be rather precisely stated and are apparently as undeviating as the movements of an object under gravitational forces, for example. Living tissue, like non-living substance, is law-bound. God has ordained these laws and presumably has no need to "interfere" at every stage in order to maintain the system as a whole. In short, the system, once properly designed and set in motion, is self-regulating to a surprising degree. Thus the penetration of a spermatozoon into an ovum produces a living organism because this is the way God has appointed the natural law to operate. And just because it is a natural law, the effect follows the cause even when suitably performed in glassware in a laboratory. One cannot suppose that in the latter case God has stepped in to "guarantee" a fruitful result. It is simply part of His duly appointed order: it is not in this aspect of procreation that God proffers His "gift." The gift must be much later, therefore, in the overall process of the emergence of a new human being. It is not at conception that the "giving" of the child is to be presumed, but at the drawing of the first breath.

Is it not more likely that God has laid down certain natural laws for animals and human beings alike, by which a sperm which succeeds in penetrating an ovum will inevitably under normal circumstances result in its fertilization? Does God act specifically in every case to ensure this end result, or is this one of the many natural laws which characterize His whole creation and make it increasingly intelligible to us? Certainly the latter must be true in the procreation of animals. Is it not more likely that where man is concerned the direct creative "interference" of God is to be found rather in the giving of a human spirit as opposed to an animal spirit to the newborn when it draws its first breath? For surely a stillborn child is not a gift of God, if it has never become an independent source of life by drawing its first breath, even though up to that moment it may seem to have been alive and growing like any other fetus. This is equally true for the mind-less, decerebrate child.

There is nothing here that is really cause for surprise. A fetus may have shown movement and vitality in the physico-chemical sense and yet never draw a breath after it is born and therefore never survive independently. Such movements in the womb are evidence only of apparently normal processes of prenatal development. They need not be evidence of the possession of a soul, for otherwise one has to suppose that God gives a created spirit to the developing fetus only to take it away again if the newborn child fails to draw its first breath. Would God create a human spirit to no purpose, creating it only to receive it back again unchanged?

If the mere conception of a human zygote is a gift of God, then is not the calf zygote a gift of God, for it too results from a similar union of sperm and ovum? Unless there is something which happens uniquely in the case of the human being, it is difficult to see in what sense a human embryo is specifically a gift of God at this initiating stage. At some point in the process of propagation the human offspring must differ fundamentally from the bovine offspring. Since in Scripture soul-life is attributed to animals as well as to man, the difference cannot be in the mere

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35. Fischberg, M., and Blackler, A., "How Cells Specialize," *Scientific American*, September, 1961, pp.124ff.

acquisition of a soul at *whatever* stage it occurs.<sup>36</sup> But we are also told that animals, like men, have spirits (Ecclesiastes 3:21). Yet at this point we find a significant difference between animals and men, for here we are told that whereas the spirit of the beast goeth downwards, the spirit of man goeth upwards to God who gave it. When the animal draws its first breath, rendering it an independent source of conscious life, it too has somehow acquired a spirit; but the destiny of that spirit at death is not at all the same as the destiny of a human spirit at death, and therefore one must suppose that in spite of appearances to the contrary it is something entirely different. It seems to me that unlike the animal spirit, the spirit which enters a normal human child as he draws his first breath is uniquely God-given and that this is the true sense in which children are the gift of God. This "gift" confers upon the organism that which renders it more than merely a conscious animal. It becomes a person. As it matures, "person" becomes "personality." Where no personality does or can develop, the gift must surely have been withheld even though the first breath was drawn—as in the case of a decerebrate child, for instance.

We know that very precise laws govern the fertilization of the ovum by a spermatozoon. This is part of the natural order which is of God's creating, and they are not laws that apply uniquely to humans, but apply to all mammals and to many other creatures. But we also know that conception may lead to only partial development of a fetus which then aborts. The embryo or fetus that fails to mature has been alive in a true sense, performing its divisions and cell differentiations, but then somehow failing at a later stage. If the spirit enters at conception, does this kind of fetus have a soul which is simply "invalidated" somewhere along the line? Is soul-life involved here at all? Experiments purporting to show that fetal "memories" are recoverable from the womb, and even from a stage prior to the distinct formation of organs of "mind," have been rather discredited by the finding that the same psychological technique will not merely recover past "experiences," but *future* ones also!<sup>37</sup> Such a technique is clearly suspect, and at the present moment we have absolutely no indication, as far as I know, of the existence of *consciousness* prior to birth that is not merely autonomic reflex activity.

Thus returning to Scripture, we can at least point to passages which seem to indicate that the soul emerges only when the spirit is given to the body, and that the spirit is given to the body when the child draws its first breath to become truly a person. When Mary's full term was come, the announcement was made in heaven. Then the Lord, the Jehovah of the Old Testament, immediately stepped forward, as it were, saying "Lo, I come to do Thy will, O God." And coming down from His glory He entered into that little body to become Jesus, the Second Adam, a true son of the First Adam, that He might reveal to us what the First Adam was really like and recover what man in Adam had surrendered.

36. See the original Hebrew of Genesis 1:20, 21, 24 and 2:19. For example where the Authorized Version has rendered the word for "soul" (*nephesh*) as "living creatures" or "moving creatures."

37. Recovery of fetal "memories." This subject was discussed back and forth in *Science* in 1954. In an article entitled "The Living Out of 'Future' Experiences Under Hypnosis," Robert Rubenstein and Richard Newman of the Department of Psychiatry, Yale University School of Medicine, describe how under hypnosis a number of hypnotic subjects may live out future events. They naturally believe that this challenges the validity of hypnotic regression. (See *Science*, vol.119, 1954, p.472).

We are not quite finished, however. Scripture tells us that something else took place that day. In Hebrews 1:5, 6 it is written:

For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?  
... when he bringeth in the first begotten into the world. . . .

By combining this passage with one or two others we have this picture: When Mary's full time was come (Galatians 4:4), God sent forth the Lord Jesus Christ to be the spirit which would render that perfect little body a living soul. At one and the same time the Child was born and the Son was given. Of this promised Seed the Old Testament, when looking forward to the event, reveals that God had said, "I will be to him a Father." This is a prophetic statement and refers to a future circumstance.

If I understand Scripture rightly, the implication of the use of a future tense here is that the Father-to-Son relationship was yet for a future time and did not pertain to the then present situation. Prior to the time that Jesus became man He was God with God, equal to and of one substance with Him. There was no question of greater and lesser such as is implied in a Father-Son relationship, and such as is explicitly stated by Jesus when, *after* the Incarnation, He said, "My Father is greater than I" (John 14:28). In some way when Jesus came down from His glory to become man, an entirely new relationship was established: and that very day He became the Son of the Father. As Hebrews 1:5 reveals, the future relationship predicted in the last of the verse became, that very day, a then present reality.

I think from this we may conclude that when the Lord, hitherto a purely spiritual being, came to dwell in that prepared body, then emerged the soul to which reference is made in such passages as John 12:27 and Matthew 26:38; and that this "emergence" of soul coincided not with the conception but with the birth of Mary's child; and finally, that while the Lord had from the beginning been God with God, it was not until the day He became enmeshed in our world of time and space that the relationship of Father-to-Son was established for the first time, in order that we might recover our sonship through Him, He thereafter being the first of many brethren (Romans 8:29).



## Chapter 3

### Rebirth and Incarnation Anew

The authorized Version renders the first part of Acts 17:26 as follows: "[God] hath made of one blood all nations of men for to dwell on all the face of the earth." The Revised Standard Version renders this, "[God] hath made from one every nation of men to live on all the face of the earth," omitting the word "blood." The omission reflects the fact that some of the most reliable and ancient manuscripts show the latter reading. For reasons which are worth careful consideration, the issue may be an important one both from a theological point of view and from the point of view of a proper understanding of the processes of growth in Christian character after conversion.

When we commonly speak of a group of people as belonging within a single family, we refer to them as "blood relatives." And if we say that all men are of "one blood," the usually accepted inference is that ultimately all men belong within a single family and can be traced back to the same father and mother. This common father and mother would be Adam and Eve.

It is quite possible that this is all Paul had in mind, namely, that the human race is a single family, all the members of which have shared the same father and mother. But I think that something more may be intended by Paul, who, directed by the Holy Spirit, modified the common phrase for blood relationship by the omission of the word "blood." He was not simply tracing the human race back to the common parentage of Adam *and Eve*, but back to a single progenitor, Adam. In short, Paul was underscoring the fact that since Eve was taken out of Adam in the first place, we can quite properly speak of all men having descended not from a single *pair*, but from a single *individual*.

The theological significance of this fact stems from the requirement that the Lord as Redeemer must truly represent *all* men. But this requirement could not have been fulfilled if Eve, instead of being formed out of Adam, had been an entirely separate creation. The point is worth careful consideration, for genetically speaking, if Eve had been created independently of Adam and then the two had been mated, their union would have resulted not in a single line of descendants, but in *two* lines. If Adam and Eve were separate creations, each with a truly individual and

independent identity in terms of their genetic constitution, their descendants would actually form *three* distinct lines or recognizable strains. Two of these would be pure strains, owing their character to either Adam or Eve and sharing nothing of the hereditary constitution of the *other* parent. The third would be a hybrid composed of an amalgam of each, of both Adam *and* Eve in varying proportions.

A similar situation was the basis of some correspondence in *The New Scientist* recently. In an earlier issue of this journal, Hans Eysenck reaffirmed his view that Negroes as a "race" have a slightly lower I.Q. than whites. This has, expectedly, aroused much heated debate. The issue itself is not the question in the present context, but rather the definition of the word "race" and more particularly the concept of a "pure race." Is there such a thing as a pure race? In the correspondence that ensued, two geneticists from the Medical Research Council of the Institute of Animal Genetics in Edinburgh, C. Auerbach and G. H. Beale, argued that if one starts *any* line with two animals of supposedly independent origin, one can never speak of their descendants as a pure race. Applying this to man, they observed:

Man's ancestor was not a single individual that, by asexual reproduction, handed on all its genes to its progeny, thus fathering a true-breeding line of individuals.<sup>38</sup>

And this is precisely the point. Unless man *was* such an asexual (*or* a bisexual) individual, he could not father a *single* line for he must then start the line by mating with some other independent fountain of genes. This is as true of a specially created "help" as it would have been had he mated with some ape-like creature with nearly human character. To create a single line, this mate must be formed out of himself with identical genes. For this reason God must make all men of one, if all men equally are to be potentially redeemable by a single Saviour who is truly representative of Adam, Eve must have derived her genes from Adam.

Had God decided to start the human race on its way by the union of a first man and a first woman who were separately created and *therefore totally unrelated*, there would have been a very important consequence. For no single Redeemer could then ever have appeared as a Second Adam to act as an appropriate substitute for those individuals who happened quite by chance to have fallen within the pure line traceable to Eve but not to Adam. Such individuals would all be entirely "in Eve" and in no sense "in Adam." The moment we allow for an *independent* creation of Adam and of Eve, we bring into being as an inevitable consequence three distinct strains, one of which must of necessity be composed of individuals who would be carrying nothing whatever of the hereditary constitution of Adam. They would, in fact, be as unrelated to Adam as Eve was by the fact of her independent creation. It is statistically certain that such individuals would always be appearing among the descendants of Adam and Eve, no matter how many generations removed they might be from the first pair.

In such a situation, no single individual could thereafter ever truly represent all the descendants of Adam and Eve. This may sound incredible. It may seem absurd to suggest that in a race of men all descended from the first pair, Adam and Eve,

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38. Auerbach, C., and Beale, G. H., Letter to the Editor, *New Scientist*, May 29, 1969, pp.491f.

there could still be a significant number of people whose hereditary constitution owed nothing to the first father, Adam. Yet it is so.

Let me attempt an analogy, with apologies to dog lovers who may object to my hypothetical experiment. Suppose we have in the world (perhaps due to some war) only two dogs left. One is a pure Alsatian and the other a pure Spaniel: the first a male, the second a female. We decide they should be mated in order to perpetuate the canine species. The first litter produces a family of marvelous little bundles of fluff and energy (and wetness!), all of which display the same amalgam of character halfway between the two breeds, exactly as one might expect. After an appropriate interval of time, we cross two of the puppies. According to genetics, we may now expect to have the following proportion of types in this third generation: instead of all the puppies having the same delightful mixture of characters, the statistical probability is that one quarter of them will be pure Alsatian (like their grandfather), one quarter pure Spaniel (like their grandmother), and the balance of them are the hybrid or mixture of characters observed in the preceding generation. So we have within two generations recovered in physical type and in genetic constitution both the grandfather and the grandmother lines, to which we have added a mongrel crossbreed line as well. And if we wish, we can now arrange to perpetuate these three lines indefinitely as distinct and separate varieties. In the pure Spaniel line we would see the elimination of all genetic constitutional influences of the original Alsatian "father," i.e., by analogy the "Adamic" strain.<sup>39</sup>

In other words, transferring this analogy to the human race, we see that if Adam and Eve were separately created, they could give rise to a human family in which something of the order of one quarter of the population would be constitutionally non-Adamic. It would not be true to say any longer that all men were of one blood (Acts 17:26) and a significant portion of the human race would in actual fact be pure Eve and unrelated "by blood" to Adam. They would be, as it were, pure Spaniels, owing nothing to an Alsatian grand sire. A Redeemer who was to be truly, in every way, representative of all men in order that His sacrifice might be efficacious for "whosoever will" must then find that He cannot act as an appropriate substitute for some 25 percent of the world's population who are constitutionally "pure Eve."

To revert to the Alsatian and Spaniel situation once again. Suppose that by some chance circumstance all the original experimental hybrid animals were destroyed and that only three pure-line Alsatians and one pure-line Spaniel remained. And let us imagine, for the sake of argument, that you happen to be the fond possessor of two Alsatians and I of the Spaniel and the other Alsatian. Then let us make one further supposition, namely, that quite by accident you killed my Spaniel. Now, how can you compensate me for my loss? By giving me one of your Alsatians? Even

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39. One reason why my analogy would break down in reality is that we have no reason to suppose an Alsatian and a Spaniel do really represent separate creations. Somewhere back along the line they must converge to a single ancestor. Hence no matter how pure we may think the purebred Spaniel is, we are mistaken. Such a line still carries some of the hereditary constitution which had long ago been shared by the Alsatian, so that with sufficient time and care we could probably recover the Alsatian strain out of our pure Spaniels. To this extent the analogy is not a true one, for in the event of an entirely independent creation there would be no such common ancestor as we can safely assume there is for the pure-line Alsatian and for the pure-line Spaniels. No amount of cross-breeding of Adam and Eve's progeny could ever bring into being the supposed common ancestor again, since it never existed if Adam and Eve were separate creatures.

if it were of the right sex, it would not compensate. You can only compensate for the death of my Spaniel by giving me a Spaniel as a substitute: the Alsatian is not appropriate for my purposes.

All analogies, except those used by the Lord in His parables, soon turn out to be sadly incomplete. But this one may serve to show that on the principle set forth in the Old Testament of an eye for an eye and a tooth for a tooth, a basic principle adhered to in ancient law and in primitive law today all over the world, the substitute must be fully adequate and proper for the thing substituted if satisfaction is to be given. If Adam and Eve had indeed been created as separate individuals, we could in fact have three distinct lines, one which might be called "in Adam," in which the heredity of Eve was excluded; one which might be called "in Eve," in which the heredity of Adam would have no part; and a cross which shared some of both Adam and Eve. No one single substitute could stand in for all these descendants. Approximately one-quarter of all mankind (if we apply the ordinary Mendelian laws of percentage) would be beyond reach.

By contrast, consider what the situation actually was according to Genesis. Adam contained Eve as part of his genetic constitution. He was an Adam/Eve creation in one individual. When Eve was taken out of him, she was indeed given an independent existence, but her blood relationship to Adam was as complete as it could possibly be. Any "pure" line of Eve could still exist among us, but it could never be said of it that it had nothing of Adam's hereditary constitution, for it *did*, Eve herself being the link in the genetic chain leading us back ultimately to Adam. Relationship by descent from Eve means relationship by descent from Adam, for Eve was "descended" from Adam.

It may appear to some readers that this is a mundane subject, hardly befitting the divine mystery of the Incarnation. Yet it is important to bear in mind that Christianity is not simply a system of beliefs articulated independently of the physical framework in which man lives and moves and has his being, but has been wrought out in the real space-time world in which he lives. His body is to be redeemed as well as his spirit. The whole man came under judgment. The body suffered a physical assault upon its integrity, just as the spirit did. Both were mortally wounded. Both became sick. Both came under judgment. But God has provided a means by which man may be wholly saved, by ensuring the redemption of his body and the rebirth of his spirit. We constantly stress man's spiritual needs but seem to feel much less concern for the ultimate destiny of the body. Yet in the New Testament the word "redemption" is applied exclusively to the body. And the very fact of the Incarnation and of the bodily resurrection of the Lord settles once for all the importance of man in the eyes of God, not merely as a spiritual creature who happens to have a body, but as a creature who in eternity will have a glorified body as an essential part of his being. It was therefore necessary that the Redeemer should be able to act substitutionally for the whole man, for the corporeal side of his being as well as for the spiritual side. Because all men are derived ultimately from a single person, Adam, a Second Adam can truly represent them as individuals both as to the bodies they inhabit and the persons that they are. It is not merely the saved who will be resurrected in body, but the unsaved also; for Jesus

tasted death "for every man" (Hebrews 2:9) Thus, as in Adam *all* die, so in Christ shall *all* be made alive (1 Corinthians 15:22).

This brings us to the final topic of this Paper, namely, the method by which God is able to implant in the believer's heart a "new man," a new nature, a new personality, which, though appropriate to him as a unique individual, is nevertheless the consequence of the indwelling presence in every believer of one and the same Person, Jesus Christ. The new man in Christ is not a reformed "old man," but is in fact the Lord Jesus incarnate once again in the heart of the believer. This fact is abundantly confirmed in the New Testament. The new life of the Christian is not the old life set aright but is the actual presence of Christ within.

All the infinite variety of human personality that has found expression through the centuries in the individual lives of those who came out of Adam's loins must have been latent in Adam at the first. So in the Second Adam this vast potential reappeared and found expression in *His* life. When He now enters into a human heart, He is incarnated anew. But no one of us could possibly display His character in its total range; and so He distributes part of Himself, as it were, to each believer that He may display to the world just that measure of His total personality which is completely appropriate to that indwelt soul.

I suppose if man had never fallen, each one of us individually would have displayed this fragment of the total potential in Adam as a natural outgrowth of our constitution as one of his children. But now the new life is, instead, the supernatural outgrowth of a new constitution as a child of God indwelt by the Second Adam. Perhaps at any moment, were it possible to add us all together, we should find that the Lord Jesus was still altogether and wholly present in the world. In this sense we each provide a small channel for Him to express Himself, and all together form the vehicle, the Body, of which He is the Head and by which He still dwells with men.

Consider the following passages: Perhaps Galatians 2:20 is one of the best known and most explicit passages of this nature: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." In 2 Corinthians 13:5 Paul wrote: "Know ye not your own selves, how that Christ Jesus is in you...?" In writing to the Colossians Paul said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Colossians 1:27). And again in Colossians 3:4: "When Christ, who is our life shall appear, then shall ye also appear with him in glory." We are not filled with some kind of impersonal power that descends from His presence: when we open the heart's door, it is He Himself who enters in. In Revelation 3:20 John wrote that Jesus said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And it was the same John who told us how awareness of His presence within is brought home to us, when he said, "And hereby we know that he abideth in us, by the spirit which he hath given us" (1 John 3:24). In the same Epistle he wrote "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he [that is, Satan] that is in the world" (1 John 4:4). And again, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11,12).

In describing the conflict in himself which, like the rest of us Paul also experienced, he could nevertheless take great comfort from the knowledge that the new Paul delighted in the law of God. Why? If we render the Greek of Romans 7:22 literally, it is "according to the man inside." The Authorized Version has "after the inward man," but the real source of Paul's new life was Jesus Christ, the Man within.

Like the precious ointment in Mary's alabaster vase (Mark 14:3), we have this treasure in these earthen vessels of ours (2 Corinthians 4:7). The treasure is the Lord Jesus Christ Himself. It is by Him that we "are filled with the fruits of righteousness" (Philippians 1:11) and therefore "filled with all joy and peace in believing" (Romans 15:13). In Ephesians 3:19 Paul writes praying that we may be "filled with all the fulness of God." And what is the fullness of God? Jesus Christ— "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9); "for it pleased the Father that in him should all fulness dwell" (Col. 1:19)

Consequently, when all these apportioned "fillings" within the individual are summed together, the end result is "His Body," the fulness of Him that filleth all in all. Thus in due time we shall all come in the unity of the faith "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:15).

The Seed which is introduced into the new man is Christ (Galatians 3:16), and this Seed is sinless. The Seed which is born in the believer is incorruptible (1 Peter 1:23) for it is Christ Himself. I am persuaded that this is the meaning of 1 John 3:9: "Whosoever is born of God doth not commit sin; for his [God's] seed [Christ] remaineth in him [the believer]: and he cannot sin because he [Christ] is born of God." That portion of Jesus which He is pleased to commit into my keeping and into your keeping, a portion which is exactly suited to my nature or to your nature, is incorruptible and cannot be the source of any sin. If we will allow Him, He will grow at the expense of our old nature, the new Adam displacing the old. Christianity, unlike all other religions, is incarnational in the sense that God proposes to set free in the world through the believer the Lord Jesus so that the new life becomes nothing less than Himself reliving in us.<sup>40</sup>

Although it is the same Lord who unveils Himself in each child of God, the unveiling in some measure takes the shape of the vessel it indwells so that, contrary to expectations, no two Christians will have the same character, even though it is the same Lord who indwells them. It is true that if any man be in Christ Jesus he is a new creature, old things have passed away, behold, all things have become new (2 Corinthians 5:17). Yet not all old things have passed away. While the old self is not reformed, it is not simply replaced either. It is a common experience to find that in a subtle way something of the old personality does remain. Simply to by-pass it, to cast the old self aside as meaningless, would seem to do violence to all that the experiences of the past have contributed to its molding. Almost every child of God can look back and see how at certain critical points before conversion, the hand of the Lord had been at work arranging events so that experience might act upon the soul to form a certain kind of character.

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40. See further on this, "The Development of Personality: The Old and the New," Part IV in *Man in Adam and in Christ*, vol.3 in The Doorway Papers Series.

The fact is that in each one of us Christ "distributes" Himself aptly, as experience has molded our capacity to receive His person. As Dan Crawford put it, looking back over twenty-two years without a break in Central Africa, "With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it."<sup>41</sup> And I do not think he meant by this only that the Lord expects no more of us than circumstance has prepared us for, but rather that He finds ways of expressing His own Person to the fullest possible extent without doing any violence to what we have become. He respects not merely our limitations, but our capacities, too. Culturally, the African Christian is still an African, as the Hebrew Christian remains Hebrew. Moreover, the converted child remains a child, and the converted woman remains a woman, even though it is the same Lord who is expressing Himself in each.

It is not too difficult to see how this can be. The structure of every kind of personality existed in the first man and has since been divided by inheritance, fragmented and re-distributed by natural circumstance so that each of us has a small portion of the total potential and all of us together may perhaps sum up what was latent in Adam. In Adam all of us were waiting to be born.

Out of Adam were derived not only all men as individuals, but whole nations sharing a certain recognizable temperament. The distinctive personality of the Chinese in contrast to the Italian for example, however we may account for it (whether by cultural influence or by heredity), was latent in Adam, only as yet unexpressed.

When the Lord indwells the Chinese Christian it is, as it were, a "Chinese indwelling," and with the African an "African indwelling." Humanly it is inconceivable that a single person could so express himself through such different channels without contradiction. But as all these potentials were in Adam, so they were in Christ. Adam could only consistently sustain one character because of his human limitations, but no such limitations existed for the Son of God. That this is really so is intimated for us in the New Testament by the existence of four Gospels, each of which presents us with a type of personality that seems distinct.<sup>42</sup> Matthew saw in Jesus a kingly Person, Mark saw in Him precisely the opposite—a Servant *par excellence*. Luke saw in Jesus a man, pre-eminently Man in every way; whereas John saw Him pre-eminently as the Son of God. All these were seen by different people in one man, apparently without any conflict. We are not particularly aware of this divergence of view either, until it is drawn to our attention.

I am sure other such portraits might easily have been written and preserved for us as Gospels had God so wished it. One might have been written by a Negro who, living as one of the disciples and spending much of each day in His presence, would nevertheless have somehow seen Jesus as a Negro like himself, not merely in temperament, but even in facial aspect and skin colour. One might have been so written, but it would be misleading if it overlooked the fact that half of the Lord's genetic complement was derived through Mary, who was a Jewess and presumably not coloured, else Joseph would not have been willing to adopt Him as his legal

41. Crawford, D. M. C., *Thinking Black*, Morgan and Scott, London, , 1914, p.484.

42. The four-fold portrait of Jesus: see chapter 3 of "The Harmony of Contradiction" Part II in *Hidden Things of God's Revelation*, vol.7 of The Doorway Papers Series.

son. But this complement still only accounted for half of the total. We have no way of knowing about the other half which God the Holy Spirit provided.

I think it is a terrible mistake that we should presume to portray Jesus Christ as a white man, and it is certainly in direct contravention to the injunction against the making of images. Many black men who are now prominent leaders in America and who are violently anti-white state that they reject Christianity outright because Jesus was a white man.<sup>43</sup> He *was* a white man; but He was also a Negro, Chinese, and American Indian. He was all men. He was the Son of man, of mankind. And He was all these things because He was Adam again, out of whom all these were originated in the first place.

It is not at all uncommon nowadays to see Christmas cards in which Jesus is represented as a "national" by the people who produce the card. I have examples of Hawaiian pictures of this kind, Negro pictures, and Chinese pictures. They are all perfectly justified in one sense only: namely, that Jesus is identified appropriately as a Saviour who was a Hawaiian, a Negro, or a Chinese. Yet in all other ways such pictures are quite inappropriate, since in the very nature of the case they exclude His identification with men of other races. There is no way of producing "images" or pictures of the Lord which do not distort the truth, even while they may in a small way clarify it. The truth here is spiritually, not visually, discerned.

What seems to me quite clear is that from the very beginning God planned the creation of man along such lines as to make it possible for all men to be redeemed with a total redemption that ensures, if they will but accept it, the ultimate salvation of the whole man in all his individuality, black or white, young or old, male or female. And the full glory of this redemption will be mediated entirely through the person of the Lord Jesus Christ. In a unique way each child of God will be a perfected spirit in a glorified body, our spirit a reflection of His and our body re-fashioned like unto His glorified body, but still identifiable as the individuals we are; yet owing everything to one man, the man Christ Jesus. And it required that all be derived originally out of one and not out of two who had independent origins.

Only God could have formed such a plan as this.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?

For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

(Romans 11:33, 34, 36)

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43. As an example, the black novelist James Baldwin was quoted in *Time* magazine for July 19, 1968, as saying that he rejected Christianity completely because "the Christ I was presented with, though He was born in Nazareth under a hot sun, was presented to me with blue eyes and blonde hair; and all the virtues to which I, as a black man, was expected to aspire to had by definition to be white."

## Appendix

### Mind-Less: Yet Alive

The ability of animals to respond normally to many stimuli, even in the absence of the cerebrum or after experimental removal of the cortex, has a direct bearing on the question of soul-life in the fetus. If the existence of consciousness (conscious awareness of the world around in animals and self-consciousness in addition in man) is essential to soul-life, then presumably the organ of mind must be present and functional before this kind of soul-life can be presumed.

Yet animals without any organ of mind, either decapitated or with the cerebrum removed, exhibit a very large number of responses to external and internal stimuli which give all the appearance of being willed by a conscious individual. As mentioned in chapter 2, decerebrate cats are quite able to twist and land on their feet if dropped from sufficient height in an upside down position<sup>44</sup> All that is required is that the eyes and vestibular canals be in a healthy state. The same is true of decerebrate birds. They will fly, land on a branch, and balance in a perching position, in spite of the fact that they have no consciousness.<sup>45</sup> Decerebrate dogs will run or walk on a treadmill and react to strong foods or foods of unfamiliar flavour.<sup>46</sup> They can even be conditioned (though with some difficulty) to salivate at a given signal.

Most such animals react correctively to any interference with their well-being: dogs right themselves if pushed off balance, and cats violently shake their heads if the guardian hairs across the ear opening are touched.<sup>47</sup>

According to Bazett and Penfield, cats which cannot possibly feel any pain (being brain-less) will mew if hurt, growl if aggravated, and purr when caressed or with milk in their stomach.<sup>48</sup> The same animal remains highly responsive to mouse sounds, such as squeaks and scratching.<sup>49</sup> Such animals must of course be kept alive: they will not eat of their own accord and must be fed, and, even then, rarely survive for more than a few weeks. Yet during this time they maintain normal functions and body temperature reasonably well if the challenge is not too severe. They are unable to sustain anything more than rather limited departures from the normal environmental conditions, but they have every appearance of being aware. Yet this certainly cannot be the case. They are essentially vegetables.

A decapitated frog will try to remove a drop of acid deposited on the back of a front leg by using the ipsilateral hind leg – and if this leg is restrained, will then use

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44. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1963, p.149 f.

45. Carlson, A. J., and Johnson, V., *The Machinery of the Body*, University of Chicago Press, 1941, p.422. Also, Walter S. Cannon, *The Way of an Investigator*, Hafner, New York, 1968 (reprint), p.121.

46. Bell, G. H.; Davidson, J. N.; and Scarborough, H., *Textbook of Physiology and Biochemistry*, Livingstone, London, 1954, p.860.

47. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1963, p.35.

48. Bazett, H. C., and Penfield, W. G., "A Study of the Sherrington Decerebrate Animal in the Chronic as well as the Acute Condition," *Brain*, vol.45, 1922, p.218, 261.

49. Bell, G. H.; Davidson, J. N.; and Scarborough, H., *Textbook of Physiology and Biochemistry*, Livingstone, London, 1954, p.860.

the contralateral hind leg to do the job.<sup>50</sup> All this, with absolutely no consciousness whatever as far as we know.

And fetal life has extraordinary powers to cope with "handicaps." Jost experimented with rabbit embryos, decapitated experimentally at 19, 21, and 22 days, which nevertheless survived till full term (28 days).<sup>51</sup> Jost observes that growth was not interfered with.

Every so often a child is born congenitally brain-less. In such a child no consciousness in the ordinary sense is possible. Yet such children open and close their eyes, they have periods of apparent "sleepiness" and "wakefulness," they smile and coo when fondled and cry when roughly handled.<sup>52</sup> Yet they cannot, of course, consciously *feel* either the caress or the injury. Such children may be kept alive for 3 or 4 years, yet cannot possibly have any awareness of what is going on in spite of all appearances to the contrary. Such children are completely without mind and presumably therefore soul-less. Yet they were conceived, came to full term, were born, and "lived." In the womb they cannot be distinguished from normal viable fetuses.

In short, no amount of movement in the womb, much less evidence of apparently healthy prenatal development, can be taken as a guarantee that the developing organism is already a "person" equipped with soul life. Whatever term we use, whether "soul" or "spirit," there is little doubt the time of its "giving" cannot at present be settled by an appeal to human biology. The issue must still be settled on biblical grounds.



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50. Koestler, Arthur, *The Ghost in the Machine*, Hutchinson, London, 1967, p.175.

51. Jost, A., *Compte Rendus*, vol.225, Paris, 1947, p.322-324: quoted by H. R. Catchpole, "Reproduction," in *Annual Review of Physiology*, vol.11, 1949, p.33.

52. Bell, G. H.; Davidson, J. N.; and Scarborough, H., *Textbook of Physiology and Biochemistry*, Livingstone, London, 1954, p.860., ref. 46, fig.47 opposite p.810. See also J. D. French, "The Reticular Formation," *Scientific American*, May, 1957, p.56.

## Part V

### THE TRINITY IN THE OLD TESTAMENT

There is but one living and true God,  
everlasting,  
without body, parts, or passions;  
of infinite power, wisdom, and goodness;  
the Maker, and Preserver of all things both visible and invisible.  
And in unity of this Godhead there be three Persons, of one  
substance, power, and eternity.

Article I,  
*Thirty-nine Articles  
of the Church of England.*

## Preface

In everyday speech we use some words that, although they are full of meaning, are almost impossible to define. How can one define the word "wonderful," for example? Though pure wonder may often be seen in the face of a child, as we grow older the faculty seems to be corrupted by being directed toward the wrong things. We tend to wonder more and more at the things of man and less and less at the things of God. Yet in the truest sense the Incarnation was full of wonder. The wonder of it lies in the true identity of Jesus.

However, besides being wonderful, the Incarnation is a matter of supreme importance in Christian Theology. If Jesus Christ was merely a perfect man, and no more, His sacrifice could be applied vicariously for some sinful man, but only one sinful man, for this is the principle of an eye for an eye and a tooth for a tooth. But because the Lord Jesus Christ was God-made-man and because the life of all men collectively has been derived from God, His sacrifice was sufficient for all men – not just for one. It is as though in payment of a debt, the Benefactor did not merely write a cheque to cover a particular sum: He wrote a blank cheque, redeemable out of the inexhaustible account of the sacrifice of God Himself. And because He was the eternal Son of God, it was as though this cheque was left undated that it might never become invalid. The identity of Jesus Christ as God is thus supremely important, and this involves His pre-incarnate existence.

When God the Son died for our sakes, God the Father raised Him from the dead. If there had not been at least one other such Lord in heaven when the Lord on earth died, the universe would have come to an end. There must be more than one Person in the Godhead. But the existence of three Persons in the Godhead is not proved by argument from necessity. It is revelation that clearly shows that this is a fact.

This Paper, however, is not a theological dissertation, but a Bible study. It will require close attention, but I believe it is well worth the effort. The writing of this Paper was a sheer delight, because of the wonder of it all. May the Lord rejoice the reader's heart as He rejoiced ours in the contemplation of these things.



## Introduction

We were sitting around a wood stove. It was well on into the fall and just nicely cold. It was the kind of day that old-fashioned heating systems serve the peculiarly happy duty, by reason of their very inefficiency, of drawing people together. This was a student conference and we were discussing the first chapter of John. Having the privilege of leading the discussion, I was underlining John's statement that in the beginning was the Word, and the Word was with God, and the Word was God. God with God. And John says, All things were made by Him. And subsequently John adds that the Word was made flesh and dwelt among us.

By drawing attention in a slightly different way to these words, a sudden realization came to one of the students, a native of India and not a Christian, that Jesus of Nazareth was God, the Creator, and had shared eternity with God the Father. To him this new insight became a source of great wonder, and several times during that weekend conference he came back to me and expressed his amazement. This was a new discovery and to his philosophic mind the implications of it were tremendous.

While we understand by faith something of what John meant, how many of us have realized how much the Old Testament has to say about the pre-incarnate existence of the Lord Jesus? I often used to wonder how it could be said that no man has seen God at any time (John 1:18), when it seems clear that men repeatedly saw the Lord in Old Testament times. Of course, the marginal explanations tended to leave one with the impression that men did not really see the Lord at all, but only a kind of ethereal something, the awfulness of which clearly signified the presence of God. But then I got to thinking about the story of Eden. Is this what Adam and Eve experienced, or did they really speak with God face to face? Can one suppose they would have hid themselves from some brilliant cloud, imagining that bushes would conceal them? Does not their action indicate that a Person was indeed walking in the Garden "in the cool of the day" (Genesis 3:8)?

The Jewish people had a very spiritualized apprehension of God's Person. They did not feel that He would deal directly with physical things. They believed that God dealt indirectly with the universe through an agency which they called The Word. It is generally held that John adopted the terms he did because of Greek influences, but actually the use of this title for the Agency by which God created the worlds is quite native to Hebrew thought. The Hebrew verb "to speak" or "to say"

is *amar*, and from this root form was derived the noun *memra*, an Aramaic form. This word means "word." In the Targums they used this noun in many places where it seemed to them that God was spoken of as having direct and concrete dealings with the physical world. In the Targum of Onkelos it is used, for example, in Genesis 3:8, 10 and 24. In verse 8 the text reads, "And they heard the voice of the Word (*memra*) walking in the Garden in the cool of the day." Even more striking in this Targum is the rendering of Deuteronomy 33:27 in which the words "underneath are the everlasting arms" are replaced by the words, "and by His Word was the world created." This is, of course, exactly the thought in John 1:10. Altogether this term is substituted for the name of the Lord about 170 times in the Targum of Onkelos.

Similarly, the Targum of Jerusalem substitutes "Word" for "God" in Genesis 1:27 (the creation of man); Genesis 3:9 (where Adam is sought in the Garden), and in Genesis 3:22 (where a conversation in heaven is revealed in which it is decided that Adam and Eve must be expelled from the Garden). This particular Targum employs this title for God nearly 100 times.

In the Targum known as Pseudo-Jonathan the word "*memra*" is employed over 300 times, the first occurrence being in Genesis 2:8 where it is written, "And the Word planted a Garden eastward in Eden, and there He put the man whom He had formed." (See further on this in Appendix 1).

One wonders how it came about that this understanding of the meaning of Scripture was lost by the Jewish people. Most of us, I think, have been under the impression that the existence of more than one Person in the Godhead was not really clearly revealed until New Testament times. But I believe it was, and I should like to present some of the evidence for the existence not merely of more than one Person in the Godhead — evidence which is familiar enough to many readers — but to draw attention to a number of passages which quite clearly point to the Trinity, and indeed the relationship (in so far as it is stated in anthropomorphic terms for our sakes) between the Persons within that Trinity.

This, then, is more of a Bible study than a theological dissertation, and I believe that anyone who will read Scripture carefully with the clues which will be presented here will find many other passages besides those which we shall consider. But this will be true only if the reader takes the Word of God very seriously and assumes that God meant to say exactly what He did — not approximately, but exactly.



## Chapter 1

### The Significance of the Pronoun "Us" in the Old Testament

To begin with, we may consider rather summarily the more familiar passages which are usually pointed out as evidence of the Trinity. Scripture opens with the magnificently simple statement, "In the beginning God created the heavens and the earth." In this sentence the word "God" in the original Hebrew takes a plural form and the verb "created" a singular form.

Commentaries which do not look upon Scripture as we do tend to account for this grammatical anomaly by explaining it away. The most common interpretation is that the word "God" is in the plural to emphasize the majesty of the term, rather like the royal "we." Some commentators of this persuasion suggest that the use of the plural in the word "heavens" is analogous. Personally, I am convinced that although God did not wish to reveal the mystery of His nature to a people surrounded on every hand by polytheistic nations lest the truth should be corrupted by those who were to preserve it, He was yet careful to state it in such a way that when there had arisen in Israel those who would not corrupt it, it would be found there unmistakably. And to guarantee that any polytheistic interpretation should not be applied to the term, the verbal form was set in the singular. The Godhead acted in complete unison, utterly unlike the carryings-on of the gods of other nations, who could scarcely agree about anything.

There are four passages in Scripture which are very commonly quoted in this connection. These are Genesis 1:26; 3:22; 11:7; and Isaiah 6:8. The first of these reads, "And God said, Let us make man in our image, after our likeness" (Gen. 1:26). It has been pointed out many times that the form of this statement clearly indicates the equality of the Persons in the Godhead. The Father did not say to the Son, "Let us make man in your image," nor to the Holy Spirit, "Let us make man in his image." No distinction is made, and this fact is reinforced by the wording of Genesis 3:22 in which it is written, "Behold, the man is become as one of us." But a further important truth issues from this statement, namely, that the Persons within the Godhead are individuals, for the phrase reads "as one of us," "one," indicating a distinct entity.

Now, as we have stated already, a great deal of what we have to say hinges upon the exact meaning of words. If one does not feel that this is justified, then

much of what follows – perhaps most of what follows – will carry little weight. But as we have observed in another connection (see Part II), it is quite wonderful what may be found in Scripture by paying attention to small details of this nature. We shall not raise this issue again, but proceed on this basis.

It is sometimes held that Genesis 1:26 and 3:22 are not conversations within the Godhead, but between God (conceived of as a single Being) and the Angel host. It is as though the Creator turned to the heavenly host and invited them to join in the next creative act, in which a being was to be made whose nature would share something of both Himself and the angels. But this is clearly contrary to Scripture, for when He came, who truly represented man, we are specifically told that He did not take on Him the nature of angels (Hebrews 2:16). It is a striking thing, that, although the creation of the worlds was carried out through the Lord Jesus Christ (Hebrews 11:3), the whole Godhead was involved in the task of creating man, a truth which is stated in Ecclesiastes 12:1, though our own translations as a rule conceal it. The original reads, "Remember now thy Creators in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." It will be seen that the concluding word of this verse postulates this more correct rendering, the "them" manifestly referring to the Creators.

In Isaiah 6:8 a very famous passage occurs which has always been the delight of missionaries doing deputation work. Here Scripture reads, "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" And this brings us to the consideration of another aspect of the revelation of the Trinity in the Old Testament. To pick up this thread we turn first to the New Testament.



## Chapter 2

### The Use of the Term "Lord" for the Trinity in the Old Testament

It has often been pointed out that although the baptismal formula as given by our Lord in His parting conversation with the disciples made it clear that believers were to be baptized "in the name of the Father, the Son, and the Holy Spirit" (Matthew 28:19), the disciples did not, in fact, always use this formula. At least, I think it would be truer to say that it is not always *stated* that they used this formula. Sometimes men were baptized simply "in the name of the Lord" (Acts 10:48). A number of different explanations for this departure from an instruction which had the peculiar authority of coming under the category of a man's "last words," have been suggested. One of these is that the Greek text of Acts 10:48 is at fault, and that the words "Jesus Christ" should be added—an emendation undertaken in the Revised Standard Version, although this hardly resolves the apparent contradiction. Sometimes I think that God deliberately introduces into Scripture apparent contradictions in order to challenge the more serious student that he may, in resolving it, thereby learn some deeper and more wonderful truths. Such truths are not learned, however, by emendations of the text in order to create the kind of uniformity we have come to mistake for truth.

I think there is another explanation. The fact is that in Scripture all three Persons of the Godhead are called Lord. The Father is called Lord, the Son is called Lord, and the Holy Spirit is called Lord. And this is done not merely in the New Testament, but also in the Old. In the latter, the distinction is made by a literary artifice, the recognition of which sheds a wonderful new light on a very large number of familiar passages.

Let us consider the New Testament first in order to establish certain principles of interpretation which can then be applied to the Old. For example, consider the statement of Jesus in John 5:43, "I am come in my Father's Name"; and the statement made by the rejoicing throng in Matthew 21:9 where it is written, "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord," where it is quite clear that the term Lord must refer to the Father. In Psalm 118:26, 27 from which the worshippers were consciously or unconsciously quoting, the One in whose Name

He came is further identified. Verse 26 has, "Blessed be he that cometh in the Name of the LORD," and verse 27 has, "God is the LORD."

This identification is explicitly made in Matthew 11:25 where Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes": O Father—Lord of heaven and earth.

The principle of using the New Testament to elucidate the Old is very clearly illustrated by placing Acts 4:26 and Revelation 11:15 beside Psalm 2:2. In Revelation 11:15 it is written, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." In reading this casually one would be inclined to assume that the phrase "our Lord" refers to Jesus Christ, whereas in fact it refers to the Father. This is clear enough from the structure of the verse and is reinforced in Acts 4:26 where Peter says, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." This is, of course, a direct quotation from Psalm 2:2 where it is written, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed." And verse 3 of this psalm tells the form which their resolution took: "Let us break their bands asunder, and cast away their cords from us," from which we may gather that there are at least two Persons involved in the Godhead in this psalm. This conclusion is reinforced by the well-known words of Psalm 110:1 where it is written, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Such, then, is the kind of evidence that a careful reader of Scripture will run across continuously; but it does require careful reading.

It is a remarkable thing that God has thus frequently introduced apparent contradictions into Scripture. The casual or skeptical reader will stumble at these and in certain circumstances his unbelief will be confirmed by what he reads in such an attitude. But the reader who is greatly concerned will often be led by his efforts to resolve the contradiction by further study, to make wonderful new discoveries which will completely justify his confidence so that he goes on his way rejoicing.

Consider the use of the title "Lord" for the Holy Spirit, another application which is easily missed unless the text is read very carefully. For example, 2 Thessalonians 3:5, a very familiar passage, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Now if the word "Lord" referred to God the Father in this instance, the sentence would surely have read, "And the Lord direct your hearts into the love of himself, and into the patient waiting for Christ." On the other hand, if the word "Lord" was referring to Christ, the sentence would surely have read, "And the Lord direct your hearts into the love of God, and into the patient waiting for himself." As it stands, it seems that the "Lord" must refer to the Holy Spirit, and the role of the Holy Spirit in directing us is explicitly stated in many places. Moreover, in Romans 5:5 it is the Holy Spirit who sheds abroad in our hearts this love of God. In 2 Corinthians 3:17 it is clearly revealed that "the Lord is that Spirit."

Not only is the Holy Spirit given the title "Lord," but also the title "God." This is quite clear in Acts 5:3, 4 where it is written, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost [...] thou hast not lied unto men but unto God." And in 1 Thessalonians 3:11-13 it is written,

Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

In looking carefully at these verses it is evident. from verse 12 that the Lord who is to make us abound in love toward one another is, in verse 13, to establish us as holy before God the Father when the Lord Jesus Christ returns. The structure of this sentence shows that in this instance, the Lord is the Holy Spirit: and this same Lord in verse 11 is referred to as "God himself." In the Authorized Version there is no comma after the word "himself," which seems to indicate that in making the translation the translators had not fully grasped the significance of verses 12 and 13, in which the three Persons of the Godhead are clearly involved. In our rendering above we have restored this comma because I believe that the words "God himself" refer to the Lord, the Holy Spirit.

From these passages and many others in which both the Father and Jesus Christ are called Lord, it is evident that both terms, "God" and "Lord," are applied to the Father, the Son, and the Holy Spirit. This may not seem a very profound observation, though it may be new to a few who are just beginning the wonderful adventure of studying Scripture, but the implications for the Old Testament are quite remarkable as we shall try to show.

What it means in effect is that "God" is a term applied generically to each Person of the Trinity individually, but also to the whole of the Trinity as a Governing Body. In the same way, the word "Lord" is applied as the Name of the whole Godhead, but also to each Individual. There are, therefore, occasions when either of these two words may refer to one Person within the Godhead or to the whole Godhead acting in concert. And the wonderful thing is that in the Old Testament God took care to provide means whereby the careful reader could discern in what sense the two terms, the Title or the Name, were being used in any particular passage. But this is done in a veiled manner, so that those of the Hebrew people who were not believers, but who read Scripture as a kind of duty, would not be led into a subtle form of polytheism, whereas those who were true believers could rejoice in the knowledge of the truth. It may therefore be that because the Father, the Son, and the Holy Spirit together are called the Lord, the instructions to baptize in the Name of the Father, the Son, and the Holy Spirit, as given so explicitly in Matthew 28:19, could quite properly be fulfilled by merely baptizing in the Name of the Lord (Acts 10:48) where it is written, "And Peter commanded them to be baptized in the name of the Lord."

Let us make one point clear, namely, the difference between a Name and a Title—in this case the difference between the word "Lord" and the word "God." It may help a little bit to think in terms of an analogy. At the present moment [this was written in 1959] in our country we have a Conservative Government. The Government with a capital G is the title; Conservative with a capital C is the name. Anyone who speaks authoritatively may speak in the name of the Conservatives as a Conservative, or for the Government as a ruler. If the Conservative Government should be replaced, only the name would be changed, the new body of rulers would retain the title of Government. The title, therefore, has a slightly different significance; the name is, in one sense, more personal. In this particular illustration the name can be changed while the title remains. Thus Conservative could become Liberal, but Government would remain Government. So by analogy, the word "Lord" is the name applied to the divine Governing Body which receives the title "God."

Now it follows from all this that within the Godhead there may be differences of responsibility, as it were, self-appointed distinctions; and therefore we may find one Person in the Godhead acting in a special way as its Mediator in dealing with man — and things. And on the other hand, we may find One who is the Spokesman or Voice of the Godhead. And so it comes about that there is One who habitually assumes the title, "The Messenger of the Godhead," in which the word "Messenger" is usually rendered in our translations as "Angel." This is none other than the Lord Jesus Christ. At the same time, the Holy Spirit is found to act upon occasion as the Voice of the Godhead. We may go one step further. In view of what has been said above regarding the overall use of the name "Lord" and the title "God," it is quite reasonable that in one single passage He who is referred to in one place as the Angel of the Lord may in the next instance be referred to as the Lord or as God. In the same way He who is referred to in a particular passage as the Voice of the Lord may a moment later be referred to as the Lord or as God. This will become a little clearer when we examine some very specific passages of Scripture in which the actual identity of the Persons involved is provided by the New Testament.

This may seem a little complex but it is not really so. In the Old Testament the Lord Jesus Christ may come to speak with man on behalf of the Godhead. He is announced, or announces Himself, as the Angel (Messenger) of the Lord; and having done this, He thereafter speaks directly either as the Lord or as God. I have not yet studied sufficiently to be able to discern to my own satisfaction under what circumstances any Member of the Godhead is spoken of by His title, "God," as opposed to His name, "Lord." But, as we shall see, there is a method by which one may discover in many instances whether the speaker is the Lord Jesus Christ or the Lord the Father or the Lord the Holy Spirit, and there is a method whereby one may also discover whether the Speaker is God the Father, God the Son, or God the Holy Spirit.



## Chapter 3

### The Appearances of the Lord Jesus in the Old Testament

Before proceeding to this consideration, it is desirable to return for a moment to a statement in the New Testament in which it is said that "no man hath seen God at any time" (John 1:18). This has seemed a difficult saying to many younger Bible students who have pictured God in the Old Testament as walking and talking in a very personal way with men (Adam and Moses, for example). It is a case of an apparent contradiction, the resolution of which leads to the discovery of some wonderful truths. This verse reads, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Now I think the sense of this verse clearly indicates that the word "God" in the first clause is to be equated with the word "Father" in the second, so that what John is really saying is that no man had seen the Father until Jesus Christ revealed Him. It follows, therefore, that when we turn to the record of what was really the first congregational communion service, in Exodus 24:9ff., we find these words: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel [...]. And upon the nobles of the children of Israel he laid not his hand: also [or, yet] they saw God, and did eat and drink." The apparent contradiction is resolved if we understand that the God whom they saw was none other than Jesus Christ in His pre-incarnate existence.

When the Lord Jesus appeared in the flesh, there were many who recognized Him as God. Sometimes this recognition is direct and sometimes indirect. To consider a few instances of the latter form of recognition, let us look at one passage in Mark and two passages in Luke. In Mark 5:19 and 20, we have the conclusion of the story of the healing of the maniac of Gadara. This man desired immediately to follow the Lord. But in verse 19 it is written, "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And in verse 20 it says, "And he departed and began to publish in Decapolis how great things *Jesus* had done for him." It might be argued that this is not a very clear case of identification. Perhaps the man did not know enough of God and therefore credited his healing to Jesus without thereby according Him divine honor. However, in Luke's account of the same story, the wording is elaborated a little bit, and there we find Jesus sending

him away and saying (Luke 8:39), "Return to thine own house, and show how great things God hath done unto thee." Whereupon he went away and proceeded to publish throughout the whole city "how great things Jesus had done unto him."

Now those who are tempted to suppose that truthfulness in reporting always demands the exact repetition of the exact words are apt to find it disconcerting that two people (Mark and Luke) reporting the same incident under inspiration should put slightly different words into Jesus' mouth. This brings up a very important issue in the understanding of Scripture. In spite of the fact that we are perfectly well aware of how little confidence we can put in a man's words at times simply because his words may mean one thing to us and something else to himself, we still deceive ourselves by insisting that what a man actually says is more important than what he actually means. The important thing in the Word of God is always, What does the speaker mean to tell us? And because God's thoughts are so much fuller than ours, they cannot always be expressed in a simple straightforward way. Quite often it is necessary for the same statement to be set forth in three or four different ways so that when these statements are taken together they begin to encompass what God intended to be understood. In another Doorway Paper we deal more extensively with the apparent contradictions of Scripture which are of this nature. Suffice it to say at the moment that whether Jesus actually said to this man, "Go and show what great things God hath done," or "Go and show what great things the Lord hath done" is not too important; the really important thing is that He meant both. In the mind of Jesus Christ both alternatives were synonymous. And perhaps without realizing it, the newly saved man bore witness to the fact that he perceived this by simply saying what great things Jesus had done.

In Luke 17:16 there is a very illuminating little story. It is the story of the healing of ten lepers, one of whom came back to say, Thank you. Verses 15 and 16 read as follows, "and one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks." It seems to me that unless one makes the assumption that Jesus is God, the Holy Spirit would surely have made it clear that the feet were not God's feet. The fact is, they *were* God's feet.

Again, in Acts 20:28 Paul addressed himself to the elders of the Church at Ephesus and said to them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The church of God, purchased with His *own* blood. In complete accord with this are the words of 1 Timothy 3:16 which reads, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And once more in I John 3:16, it is written, "Hereby perceive we the love of God, because he laid down his life for us."

This is not a new discovery by any means. These passages have been the delight of commentators since the days of the early Church Fathers. But what may be less well recognized is that before the New Testament was written, the ideas upon which such passages are based were already familiar to those who had only the Old Testament to guide them. Thomas could recognize his Lord and his God in Jesus

Christ (John 20:28, and cf. Hebrews 1:8 and 10), but what is even more surprising is that a woman like Elizabeth was able to perceive the wonderful truth that the Child which Mary carried was to be none other than the Lord Himself. She revealed this very clearly when she greeted Mary with the words (Luke 1:43), "Whence is this to me that the mother of my Lord should come to me?"

The basis of such exclamations lay in the Old Testament. From our vantage point, with all that the New Testament has revealed, it is difficult for us to see the true significance of such an insight as that gained by Elizabeth. What were the grounds of her understanding—a special revelation given at that moment or a Spirit-guided study of the Old Testament Scriptures? I believe personally that the latter is the explanation.

In the first place it is quite clear that the writers of the New Testament recognized Jesus as the Creator of the universe, the God of Genesis 1:1. We have already considered John 1:1-3. It might be added here that in the Greek of the New Testament there are two phrases which differ slightly, but have been translated into English as though they did not. These phrases are *ta panta* and *panta* without the *ta*. The first of these, strictly speaking, means "the whole," i.e., the universe. The second means simply "all things," i.e., anything. Whenever the creative activity of Jesus is in view, the first phrase is found in the original. This is true of John 1:3, Ephesians 3:9, Colossians 1:15 and 16, and Hebrews 1:10. In each of these cases, therefore, the meaning is the universe. On the other hand, where Paul wrote, for example, "I can do all things through Christ who strengtheneth me" (Philippians 4:13), the word "*panta*" is used without the definite article "*ta*." The Creator of the universe is none other than the Lord Jesus Christ, and so we have come in a circle and find ourselves back in Genesis in the story of creation and in His presence again, a fact made even clearer by putting the opening words of Genesis 1:1 and John 1:1 in apposition:

In the beginning God . . . (Genesis 1:1).

In the beginning was the Word . . . and the Word was God (John 1:1).

Appropriately, therefore, when David wrote in Psalm 102:24 and 25, "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands," he was addressing himself to the Son. For in Hebrews 1:10 this quotation is used, but with the substitution of the word "Lord" for "God," and with this Lord identified as Jesus Christ. In Hebrews 1:8 it is written, "But with respect to the Son, He said, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom" [my translation], a statement which is a quotation from Psalm 45:6 and 7, in which the One addressed is again identified as Jesus Christ.<sup>1</sup> But a reference to this psalm discloses a further wonderful fact in verse 7, in which it is written, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Here we have two Persons revealed by the phrase, "God, thy God," the identity of the second being established clearly by Hebrews 1:8 as Jesus Christ. This

1. The word "*unto*" in Hebrews 1:8 in the King James Version is a translation of the Greek word *pros*. This word may also mean "with respect to" or "with regard to," especially after verbs of saying (cf. the Greek of Mark 12:12; Luke 12:41; 18:9; 20:19; Romans 10:21; Hebrews 1:7 *et al*).

is analogous to John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."



## Chapter 4

### The Evidence of Two Persons in the Old Testament

Throughout the old Testament there are numerous instances in which two Persons are actually involved, but in which our familiarity with the text has a tendency to conceal it. Such a passage as Psalm 110:1 is clear enough: "The LORD said unto my Lord." But consider, for example, a passage such as Amos 4:11 where it is written, "I have overthrown some of you, as God overthrew Sodom and Gomorrah . . . saith the Lord." It is easy to read this without seeing its implications. The Lord is speaking and says, "I have overthrown some of you as God overthrew Sodom and Gomorrah." One must assume that the speaker is the Lord Jesus Christ and that the overthrow of Sodom and Gomorrah was a judgment of the whole Godhead. That this is the Lord Jesus speaking seems to be implied by His special relationship to Israel. In dealing with the other nations, the Godhead acts as one, but in dealing with Israel there was a special Mediator between the Godhead and the chosen people. This fact is strikingly borne out in Deuteronomy 9:10 in which Moses tells the children of Israel, "The LORD delivered unto me two tables of stone written with the finger of God." The passage does not say, "The Lord delivered unto me two tables of stone which He Himself had written." There are two Persons involved in this transaction, of whom One, the Lord, was the Mediator of the Old Covenant. This is in complete accord with Hebrews 9:15 which tells us that the same Lord was also the Mediator of the New Covenant. In both cases it was Jesus Christ, for there is only one Mediator between God and man (1 Timothy 2:5).

As we have said, the presence of two Persons is constantly affirmed in Scripture. In Exodus 21:12 and 13, for example, where the Lord is speaking, it is written, "He that smiteth a man so that he die, shall be surely put to death. And if a man lie not in wait but God deliver him into his hand; then I will appoint thee [Moses] a place whither he shall flee." Once again the Lord stands between man and the judgment of God.

In 1 Chronicles 17:16 and 21 David is addressing the Lord and he says, "Who am I, O LORD God, and what is my house, that thou hast brought me hitherto? And what one nation in the earth is like thy people Israel, whom God went to redeem to be His own people?" The pronominal suffix "thy" before the word "people" is clearly referring back to the One whom David addresses, and the word "God" and

the words "His own people" are in contradistinction, so we have two Persons involved in these verses.

In Jeremiah 50:40 it is written, "As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there [in Babylon]." If there were not two Persons involved in this sentence, it would have read, "As *I* overthrew Sodom and Gomorrah [...] saith the Lord [...]."

In Zephaniah 1:8 it is written, "And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." In this passage I think it is clear that the Lord's sacrifice is a reference to Jesus Christ, and accordingly the pronoun "I" must refer to God the Father. I think the justification for this conclusion is to be found in verse 7, in the form in which the phrase "Lord GOD" appears. This will not be clear, however, until we come to a consideration of this point subsequently.

These particular passages have been selected and perhaps laboured a little in order to make clear the manner in which the Word of God has both revealed and concealed part of the revelation of the nature of the Trinity. We are apt to think that making our requests known to God "in Jesus' Name" is essentially a New Testament practice. Actually this is not so. In Daniel 9:17 we find this prayer, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." This prayer is addressed by Daniel to God and in effect is asked in Jesus' Name. Daniel asked that his prayer might be heard for the Lord's sake. This Lord was Jesus. One who reads the Old Testament carefully will find many occasions upon which two Persons are clearly involved. But the fact is not emphasized by the writers themselves, a circumstance which rather tends to show that they took it for granted, and felt no need to draw attention to it.



## Chapter 5

### Jesus as Jehovah

The identification of Jesus of Nazareth as the Jehovah of the Old Testament is readily established. Consider, first of all, Isaiah's vision of the Lord as described in Isaiah 6. We have already established the fact that no man has seen the Father at anytime and therefore that the Lord whom Isaiah saw can have been none other than Jesus Christ. Accordingly, he says in verse 5 that he saw the King, the Lord of Hosts. Isaiah then tells what happened to him when he was overcome with his own unworthiness by his vision of the holiness and glory of the Lord. He received a commission to go and speak to his own people even though they would not listen. In Isaiah 6:10 it is written, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert [turn] and be healed."

In John 12:37ff. the Evangelist records the fact that although the Lord had done many wonderful things and although the common people had welcomed Him triumphantly as He entered Jerusalem meekly riding on an ass, yet the officials of the nation Israel had completely rejected His words. John, in verse 40, then quotes this passage from Isaiah 6:10 and comments (verse 41): "These things said Isaiah, when he saw his glory, and spake of him." The glorious One before whom Isaiah fell prostrate was none other than the Lord Jesus Christ. In Isaiah 6 the word "LORD" with a large capital letter and three small capital letters is the name "Jehovah" in the original Hebrew; this Jehovah was in fact, Jesus of Nazareth.

Throughout Psalm 102, a psalm of praise to the Creator, the work of creation is ascribed to the LORD, a word which once more stands for Jehovah in the Hebrew. In identifying the Lord Jesus, the writer of the Epistle to the Hebrews uses several passages from this psalm (Hebrews 1:8-12) and states categorically that they refer to Jesus Christ. It may be noted in verse 8 that he opens with the phrase, "But unto the Son he saith [...]." Quite appropriately this Epistle contains many Hebraisms, Hebrew thoughts written in Greek. The phrase "unto the Son" is a somewhat inadequate translation in the English of the Hebrew counterpart which must have been in the writer's mind and which actually should be translated, "But with respect to the Son, He said [...]." It may be mentioned in passing that some of the psalms which in our English versions are ascribed as being a psalm to somebody, are more probably psalms "with respect to" somebody. They are therefore not so much

psalms dedicated to the individuals necessarily (though this might also be true) but rather psalms about people in particular circumstances, and sometimes written by themselves.

Those who in Exodus 17:2 and 7 and in Numbers 21:6 and 7 "tempted the Lord [Jehovah]" are said in 1 Corinthians 10:9 to have "tempted Christ."

In Malachi 3:1 it is written, "Behold, I will send my messenger and he shall prepare the way before me [...] saith the LORD [Jehovah] of Hosts." Mark 1:3, Matthew 3:3, and Luke 3:4 all identify this messenger with John the Baptist. The One whose way he prepared was, of course, Jesus.

When Jesus received His name by divine appointment (Matthew 1:21), His complete identity with Jehovah was secured, for the word "Jesus" is a Greek transliteration of the more ancient form "Joshua", as will be seen from Acts 7:45 and Hebrews 4:8, both of which are references to Joshua of Moses' time. Now the word "Joshua" is an abbreviation of two words which in the original Hebrew meant "Jehovah saves," so that the name given to the Lord identified Him as Jehovah the Saviour, and explains why the angel added the comment (Matthew 1:21) "for he shall save his people [...]."

At the beginning of His days and at the end of His days Jesus was clearly marked as Jehovah. In Zechariah 12:10 there is a very famous passage which reads, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications and they shall look on me whom they have pierced [...]." From the reference to this passage in the New Testament, (John 19:37) one tends to recall these words as, "They shall look upon him whom they have pierced" – *him*, instead of *me*. But as will be noted this is not the way in which the Old Testament quotation appears. There can hardly be any doubt about the prophetic significance here: it is certainly looking forward to the consequence of the Crucifixion. Reference to Zechariah 12:4 will show that the Speaker who refers to Himself as "*me*" is none other than the Lord, Jehovah. It is not at all surprising, therefore, to find in Isaiah 35:4 these words, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." This passage then provides us with those well-known words (verse 5), "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart," etc., words which Jesus used (Luke 7:19-22) to assure John the Baptist that He was indeed the Promised Messiah, the One who should come.

The identification of the Lord Jesus with the Jehovah of the Old Testament is so self-evident to the writers of the New Testament that they continuously make reference to Old Testament passages in order to illuminate the basis of Jesus' claims for Himself. It is difficult to pick out simple parallel statements without becoming involved in extensive passages which would occupy far too much space in this Paper. We have, therefore, listed in the appendix a few notable works which deal at some length with this point. In view of what is to follow, it should be stated here that the Authorized Version adopted the very sensible plan of distinguishing between the word "Lord" when it refers to the original Hebrew word *Jehovah* and the word "Lord" when it refers to the original Hebrew word *Adonai*, by using a slightly different type form, which may easily escape the reader's notice unless his

attention is drawn to it. This artifice applies only in the Old Testament and does not apply in the New. *Jehovah* is represented by the familiar English word "LORD," using a large capital letter followed by three smaller capital letters. The word *Adonai* in the original is represented by the form "Lord", with a capital "L" followed by three lower-case letters. There is nothing new in this observation. However, when we come to deal with combinations, such as Lord God, there is a fine distinction of great significance which, as far as I know, has not previously been observed. We shall return to this later.



## Chapter 6

### The "Angel of the Lord" and "The Voice of the Lord"

Recalling what was said previously that the name of the Lord may refer to the whole Godhead collectively or to the Persons individually, it will be remembered that we mentioned that one Person may have one form of special responsibility and another Person another. Thus the Messenger or Angel of the Godhead is given the title "The Angel of the Lord," and throughout Scripture it will be found quite consistently that this title is reserved for Jesus.

When Jacob wrestled with the Angel of the Lord, he was well aware of His true identity. This Person appeared to Jacob as a man (Genesis 32:24) and wrestled with him. Subsequently this Person identified Himself as God (verse 28), and as a consequence Jacob named that place Peniel, a Hebrew compound form which means "the face of God," for he said, "I have seen God face to face" (verse 30). Since no man has seen God the Father, this was God the Son. Hosea 12:4 and 5 tell us that this Person was "the Angel [...] even the Lord God of Hosts," the last title reflecting what we have noted in Malachi 3:1. Jacob himself subsequently refers back to this incident in his life when blessing Joseph (Genesis 48:15,16) and calls this Angel his Redeemer. Putting all these passages together, we have Jesus identified as the Angel of the Lord, the King, the Redeemer, the Lord God of Hosts, and as Jehovah.

In Judges 2:1 we read that the Angel of the Lord came up and reminded the children of Israel that He had brought them out of Egypt and that He had made an unbreakable covenant with them. This Angel is shortly thereafter referred to simply as the Lord, a perfectly normal transcription of title in view of what we have already established.

The Third Person in the Godhead is the Holy Spirit, and He appropriately is referred to as the Voice of the Lord, a quite specific title by which New Testament writers were able to identify the Holy Spirit in the Old Testament. For example, in Isaiah 6 verses 8 and 9 it is written, "Also I heard the Voice of the Lord, saying, Whom shall I send, and who will go for us [...]?" In Acts 28:25 and 26 Paul makes this observation, "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive" — a statement

which is a direct quotation of the message which was given to Isaiah (Isaiah 6:9), and here attributed to the Holy Ghost. Now, it may be said that this phrase "the Voice of the Lord" is not nearly specific enough to be extracted from its context and termed a title. However, the striking thing is that while John has already identified for us the One whom Isaiah *saw* in his vision, it was Paul who identified the One whom Isaiah *heard*. Moreover, while the Holy Spirit said, "Who will go for us?" He said, "Whom shall I send," and not "Whom shall we send," thereby singling Himself out in a special way as the One who commissions men with a particular message.

In Psalm 95:6-10 are these words,

O come, let us worship and bow down: let us kneel before the LORD  
our maker.

For he is our God; and we are the people of his pasture, and the  
sheep of his hand. Today if ye will hear his voice,

Harden not your heart, as in the provocation, and as in the day of  
temptation in the wilderness:

When your fathers tempted me, and proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is  
a people that do err in their heart, and they have not known my ways.

This passage is referred to in Hebrews 3:7-10 and here it is directly attributed to the Holy Spirit in verse 7. Moreover, it is the Holy Spirit who is "grieved" by us (Ephesians 4:30), as He was grieved by the children of Israel for forty years.

In Isaiah 63:8-10 it is written,

For he [the Lord] said, Surely they are my people, children that will  
not lie: so he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence  
saved them: in his love and in his pity he redeemed them; and he bare  
them, and carried them all the days of old.

But they rebelled, and vexed his holy Spirit: therefore he was turned  
to be their enemy, and he fought against them.

Once again it is the Holy Spirit who is grieved. It seems as though there is some special connection here between the One whom the Lord called the Comforter (John 14:16) and One whom men have continually grieved. It seems to me a remarkable thing how consistently Scripture agrees with itself in little matters such as this, which in one sense are incidental and yet are a delight to discover. It is surely unlikely that these writers agreed among themselves to associate these ideas, and it could be said, therefore, that such conclusions are evidences of inspiration from a single source.



## Chapter 7

### Specific Old Testament References to the Trinity

The assumption that the writers of the Old Testament used such phrases deliberately is based on the further assumption that by revelation they had come to understand that there were three Persons in the Godhead. I think we have established the fact that the Old Testament recognized more than one Person in the Godhead, but are there any passages which distinctly identify three Persons in a single context? There definitely are, and a consideration of such passages brings out the further fact that Scripture has provided a means whereby one may distinguish where it is essential to do so between God the Father and God the Son. Consider, for example, Isaiah 48:16 and 17. Here it is written:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it [the beginning] was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

This passage will bear very careful examination. It is clear that the last phrase of verse 16 involves three Persons. The reader should turn at this point to the text of the Authorized Version for an understanding of what follows. It will be noted that in verse 16 the term "Lord GOD" is written with a capital L followed by three lower-case letters, o, r, and d, and then by GOD spelled with a capital G and followed by smaller but still capital letters, O and D. The second Person is titled "his Spirit." The third Person is the One sent, who refers to Himself as "me." Verse 17 tells us that this "me," the Speaker, is the Lord the Redeemer, the Holy One of Israel. He further refers to Himself as the LORD (thy) God: but in this case the word "Lord" is written differently from the way it was above in verse 16; also the word "God." This is an important point. It will be seen that LORD is written with a large capital L followed by three smaller capitals, O, R and D: and "God" is written with a large capital G followed by 2 lower-case letters, o and d. To make this perfectly clear,

these two different forms of a phrase which when read aloud would appear to the listener to be exactly the same, are printed in larger type below:

**Lord GOD**

**LORD God**

Setting aside the reasons why this device was used by the translators of the Authorized Version, the point which I wish to make here is that the original Hebrew differs in the two cases and fully justifies the adoption of some such typographical device, because the first phrase Lord GOD refers to God the Father, and the second LORD God to God the Son. Whether the saintly men who left us the King James Version did so intentionally or not, is hard to say, but it seems highly proper that where God the Father was in view the capitals should have been reserved for the second word in the phrase, i.e., GOD; whereas when the Lord Jesus was in view capitals should have been reserved for the first word in the phrase, i.e., LORD. This passage, therefore, not only distinctly reveals the presence of three Persons in the Godhead but provides us also with a means whereby we may identify in other passages whether it is God the Son or God the Father who is speaking or acting at any particular time.

Thus, turning to Isaiah 61:1 and 2, it is written:

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.

Everyone who is familiar with the New Testament will remember that this is the passage which Jesus Christ read in the Synagogue (Luke 4:18,19) to an audience spellbound by the graciousness of His words. When He had finished reading, He closed the Book, returned it to the minister and sat down. And then He said (verse 21), "This day is this Scripture fulfilled in your ears." There is, therefore, no doubt as to the identity of the "me" in Isaiah 61:1. It is also clear that the Lord GOD is the Father, and note should be taken of the way this is printed in the Authorized Version.

However, it may be asked immediately, How does it come about that the speaker in this verse claims that the Lord has anointed Him to preach? Did He anoint Himself? In a sense, yes. But I do not think this is really what is meant here. It may be remembered that the title "Lord" is applied to all three Persons of the Godhead, either as the name of each Person individually or as the name of the Whole Godhead as One. In this passage the Lord Jesus Christ is, I think, declaring that He has come by appointment of the whole Godhead. He was sent as much by the Holy Spirit as by the Father, and He came equally of His own free will.

We may refer briefly to just a few other passages in the Old Testament in which the distinction between the Father and the Son is appropriately made in the Authorized Version by this special use of type. For example, in Isaiah 49:22 it is written, "Thus saith the Lord GOD, Behold, I will lift up my hand to the Gentiles and set up my standard to the people." This standard was undoubtedly the Lord Jesus Christ and therefore the Lord GOD is quite properly the Father, as indicated by the type used.

Attention has already been drawn to Hosea 12:3-5, and in verse 5 which is without a doubt a reference to the Lord Jesus by equation with the Angel of verse 4, it will be noted that the type used for the words LORD God is appropriate to the identification.

For an occasion on which the speaker is clearly God the Father note the precision in Isaiah 56:8: "The Lord GOD [i.e., the Father] who gathereth the outcasts of Israel saith, Yet will I gather others to him [i.e., the Lord Jesus Christ], beside those that are gathered unto him." This is surely a forecast of the promise made by Jesus Christ in John 10:16 and 29: "And other sheep I have, which are not of this fold [...]. My Father, which gave them me [...]."

In Isaiah 50:4-9 it is perfectly clear that God the Son is the Speaker and that He is recounting what God the Father has done for Him. This passage, of course, looks forward to the day when the Lord Jesus humbled Himself and became man. In verse 4, if we may be permitted to substitute the word "Father" for the title "Lord GOD" as it is there written, the Lord Jesus says, "The Father hath given me the tongue of the learned [...]. The Father hath opened mine ear, and I was not rebellious [...] I gave my back to the smiters and my cheeks to them that pluck off the hair: I hid not my face from shame and spitting. For the Father will help me; therefore shall I not be confounded: therefore have I set my face like a flint [...]. Behold, the Father will help me." In all these instances it is, surely, clearly the Lord Jesus who is speaking. Who else set His face like a flint—to go up to Jerusalem? And in all these cases the title Lord GOD is written as we have shown, to make it clear that the reference is to God the Father.

However, in this Paper the phrase "Lord God" has appeared *prior to the reference in Isaiah 48:16,17*, with no distinctions being made in the actual text in order not to introduce too many complications until the proper time.



## Chapter 8

### Some Conclusions

Throughout the story of the creation of man and the Garden of Eden, the conversations of God with man and the personal encounters of the Lord with Adam and Eve, it will be seen from the type used in the Authorized Version that it was the Lord Jesus Christ. Virtually every verse from Genesis 2:4 following makes this clear. Thus it was Jesus with whom Adam and Eve talked personally. It was Jesus whom Abraham entertained that memorable evening in Genesis 18:1ff. It was Jesus with whom Jacob wrestled (Genesis 32:30). It was Jesus whom Moses talked with face to face (Exodus 33:11 and Numbers 12:7,8) and with whom the Israelites shared their first communion (Exodus 24:10,11). It was Jesus who met Joshua (Joshua 5:13-6:2). It was Jesus who spoke to Manoah about Samson (Judges 13:21,22). It was Jesus whom Micaiah saw (1 Kings 22:19) and whom David encountered (2 Chron. 3:1). It was the same Lord whose glory Isaiah saw, and later on, Amos also (Amos 9:1). To repeat, no man hath seen God the Father (John 1:18), but many saw God the Son. Is it any wonder, then, that the Lord Jesus should say in the day that He entered into a body specially prepared for Him at the time of His incarnation, "Lo, I come—in the volume of the book it is written of me" (Hebrews 10:7). Where in the volume of the Book is it *not* written of Him?

Since it is this same Lord who continually spoke with men and guided and protected His chosen ones, there was a peculiar force to His reply to the Pharisees who challenged His words, when He said (John 5:47), "If ye believe not his [Moses'] writings, how shall ye believe my words?" For after all, Moses' writings were *His* words.

With such a key, the reading of Scripture may well become a new adventure. If the reader will substitute the words "Lord Jesus" in the Old Testament in all those places in which according to the above principles of interpretation the substitution is appropriate, he will become luminously aware of the presence of the three Persons of the Godhead throughout the Old Testament and if the reader will with equal appropriateness substitute the simple word "God" for the words "Lord Jesus" in reading the Gospels, he will suddenly become aware of the magnitude of the Lord's condescension to suffer what He did at the hands of men—for our sake.



## Appendixes

### 1. The Lord as "the Word"

It has been customary to assume that the concept of the Logos in the first chapter of John was inspired by Greek Philosophy, particularly by the adaptation of it to Judaic thought by the Jewish philosopher Philo. However, John's Gospel is much more Hebrew in character and in its thought patterns than for example Luke's Gospel, so that it would not be surprising to find John referring back for his symbols to a purely Hebrew tradition rather than a Greek one, as Luke might have done. Moreover, there is some evidence that this symbol of Jehovah is perhaps paralleled in the first chapter of John by two others. One of these is the "*Shekinah*" Presence (a symbol frequently appearing in the Targums), and the other is "*Kabodh*" Glory, which may both have been in John's mind in verse 14 where he says, "And the Word (*memra*) was made flesh, and dwelt among us (*shekinah*), and we beheld His glory (*kabodh*)." To his Jewish readers this might be a particularly significant statement.

It would not do to make too much of this, however attractive the idea may seem. The Jewish people themselves made the mistake of giving so much freedom to their interpretative imaginings that the plainest words of Scripture often came to have fantastic meaning – so much so, in fact, that their commentaries at times are almost unintelligible. The early Church Fathers not infrequently fell into the same trap. For this reason we have kept this comment out of the body of the Paper.

### 2. The Lord as "the Promised Seed"

This brief note, like Appendix 1 has been kept out of the body of the Paper, not only because it contains some highly speculative ideas, but also because it is in a way a separate subject, which would have required making a pronounced break in the thread of thought.

In Genesis 3:15 the promise is given to Eve that One who should be her seed would finally undo the works of Satan. In the circumstances, it was very natural for Eve to suppose that this Promised Seed would appear at once and there is some evidence that she supposed this to have happened when her first child was born. This event is recorded in Genesis 4:1 and 2, and the Hebrew of the original is in some respects a little odd. Our text reads, "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel." Now in the original, Eve's statement, "I have gotten a man from the LORD," may be translated in several different ways. She may have said, "I have gotten a man with the LORD," i.e., with the help of the Lord perhaps. But she may also have said, "I have gotten a man, even the Lord." In any case, the word "LORD" is "Jehovah" in the Hebrew, a circumstance which we shall return to in a moment. The phrase "And she again bare his brother Abel" is also a little strange. It could possibly be rendered, "And she bare also (at the same time) his brother Abel." This would be a birth of twins. The only justification for this

translation lies in the fact that the adverb "again" is a verb in the original which means essentially "to do at the same time," or "to repeat."

In the New Testament Cain is said to have been born "of that wicked one" (1 John 3:12), a phrase which is exactly parallel to that in Matthew 1:20, where Jesus is said to have been conceived of the Holy Spirit. The Greek *ek* is used in both cases implying derivation in a special way, in the one case "out of" the Holy Spirit and in the other case "out of" the evil one. Is it possible that Satan was also mistakenly believing that the first child that Eve bore would somehow or other be a Great One and that in some supernatural way he tried to see to it that an anti-Christ appeared before Christ? If this admittedly speculative idea has any justification, then it seems not unlikely that with Cain exiled by God Himself from the company of his fellows, Satan might soon tempt other men to claim themselves to be the Promised Seed. Although there are other interpretations of Genesis 4:26, it is not impossible that the statement that at this time "began men to call upon the name of the LORD" should more properly be rendered "began men to call themselves by the name of Jehovah." The Hebrew allows this and it may be that notable individuals were tempted to make this claim for themselves openly for the first time.

In Exodus 6:2 and 3 there is a passage the meaning of which has always been a subject of debate. In this passage, we read, "And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name God Almighty, but by my name JEHOVAH was I not known to them." It has always seemed strange that the Lord who was about to redeem Israel should say that He had not been known by name to the patriarchs, who, as we have seen, met Him and talked with Him face to face. I should like to suggest this possibility: When Mary was told that she would bare a Son who was to be the Redeemer, she was also told what His name was to be, namely, Jehovah Saviour, shortened into the form, Jesus. It seems to me not unlikely that God might have told Eve also that when the Promised Seed came His name would be Jehovah. But — and this is the point of importance here — she was not told that Jehovah was God's name. Accordingly as the knowledge was passed from generation to generation, the tradition was well known that the name of the Promised Seed when He appeared would be Jehovah. But still no one knew that this was God's name. As I see it, God was here saying to Moses, "You know as others have known that when the Redeemer comes His name will be Jehovah: but now I am revealing to you that I, God Almighty, am that Jehovah." Or in very simple words, "I am *that* I am," the second "I am" being in a sense a translation of the word "Jehovah." Moses now knew that the Promised Seed was not a great mortal one, but was to be God Himself. This fact as we have seen was well understood by Isaiah (Isaiah 35:4).

Whatever may be said for or against this suggestion, it is quite clear that when our Lord finally appeared, there were many who were true Israelites who had, simply by a contemplation of the Old Testament, come to understand very wonderfully that the Promised Seed was really God made man. To all such, the name of Jesus was full of meaning. And His true identity is going to be acknowledged one day by all men to the glory of the Father when every knee shall bow and confess that Jesus is Lord (Philippians 2:11).

### 3. Jesus in the Old Testament: A Bibliography

The following books have papers or sections devoted to this subject. There are undoubtedly hundreds of others, but these I am acquainted with personally and have found them of value:

Robinson, W. Childs, "Jesus Christ is Jehovah," *Evangelical Quarterly*, vol.5, no.2 and 3, April and July, 1933. A most useful treatise.

Rowell, J. B., "Jehovah Jesus," *Sunday School Times*, August 21, 28, and September 4, 1958.

Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, Longmans Green, New York, 1900, vol.1, pp. 43ff., and vol. 2, pp. 659-666, appendix 2. The appendix is most valuable and lists, among other things, all the passages in the Old Testament which the Jewish people traditionally considered as being a reference to the Messiah.

Hislop, Alexander, *The Two Babylons*, Loizeaux Brothers, New York, 1916, xii and 330 pp., illustrated, index. A remarkable book bearing witness to the author's immense scholarship and showing how the original revelation of the nature and relationship of the Persons within the Godhead and the identity of the Promised Seed was corrupted in the ancient world.

Stock, John, "The God-Man," in *The Fundamentals*, vol.2, Biola Press, Los Angeles, 1917, pp.261-281.

Browne, E. Harold, *An Exposition of the Thirty-nine Articles*, Parker and Son, London, 1860, pp.13ff. on Article 1, "The Holy Trinity"; Article 2, "The Word, or Son of God Who Was Made Very Man," p.60; Article 5, "Of the Holy Ghost," pp.122ff. Browne's treatment of the nature of the Trinity and the identity of the Lord Jesus is full and very satisfying.

Liddon, H. P., *The Divinity of our Lord and Saviour Jesus Christ*, Rivingtons, London, 1871, xxix and 549 pp. Rightly considered a classic.

Cooper, David, *The Eternal God Revealing Himself*, Evangelical Press, Harrisburg, Pa., 1928, 362 pp., index. A valuable study of the Hebrew.

### 4. Unitarianism and Psychology

It is a matter of common experience that whenever we see two or three people who know us well talking together, we tend rather easily to suppose they are talking about us. For some reason, it does not surprise us very much (though it may confirm our suspicions!) if one of them says, "Oh, we were just talking about you."

On the other hand, whenever an individual who has been sitting alone apparently immersed in deep thought, says to us, "Well, I was just thinking about you," we are apt to be surprised. That people in groups should talk about us seems somehow quite natural. But most of us feel insignificant enough that we hardly expect anyone to spend time *thinking* about us when they are alone. We get the feeling that we are the subject of conversation, but not the feeling that we are the subject of thought. Human nature being what it is, the first feeling tends to be one

of apprehension. But setting this aside for the moment, the point I'm trying to make here is that we feel ourselves to be involved where several people are concerned much more readily than where only the one is concerned – for a solitary person is almost antisocial. The very existence of several persons implies the willingness of those persons to share themselves with others.

However we may explain it, apparently this rather characteristic tendency has had its repercussions in the realm of worship. In his *Making of Religion* (Longmans Green, 1909, p.255) Andrew Lang has pointed out that where God is believed to be a solitary Being, alone and supreme, occupied in contemplation, He has tended to be looked upon as One who is so far removed from the littlenesses of daily life that He ought not to be bothered with them. Accordingly, this lonely Supreme Being is often overlooked altogether, and worship, personal supplications, and sacrifices are directed towards lesser deities who are more human and therefore more "understanding."

It is as though ordinary mortals dare not intrude into the private life or interrupt the thoughts of such a Supreme Being. It thus comes about, paradoxically, that this kind of absolute monotheism may lead to a gross polytheism. On the other hand, where the Godhead is plural, worshippers have tended to assume that the Persons within that Godhead have engaged in conversation among themselves and that the subject of the conversation is the worshippers. They have therefore felt much freer to intrude and address themselves to God. It would be a great mistake to suggest that the concept of the Trinity is a concession to human nature. It is much more likely that God has structured human nature so that worship and the fellowship of prayer comes more naturally to those who have believed the revelation He has given of Himself as three Persons in one God.

## 5. Corruption of the Original Revelation in Ancient Traditions

It used to be thought that monotheism arose by some kind of evolutionary process out of polytheism. The idea went something like this. At first, man attributed to other things feelings like his own. Rivers, storms, avalanches, and other such potential restrainers of man had wills similar to his own. In the course of time, further sophistication removed the soul out of such inanimate objects and attributed their apparent willfulness, at times, to disembodied wills which stood behind them and used them. Later on these wills were personified and eventually erected into a kind of hierarchy of spirit beings. Subsequently these spirit beings were no longer considered as analogous to human wills, but as something higher and superior, and of course, much more powerful. Thus what had been polydemonism became polytheism. Then along came the Hebrews who said that although there were these lesser supernatural beings (angels and demons), there was above them one Being, infinitely removed and vastly superior. This Potentate was at first likened to a "benevolent dictator," but in the end, so it was held, the prophets declared Him the Father of mankind. Such was the rationalized interpretation proposed by those who felt that evolution was the key here as it was

in biology and cultural history, and who were quite sure that revelation was unnecessary.

But as time went on, it became apparent that this hypothesis would not stand up. Reasonable though it seemed, the facts were against it: the earliest faith of mankind appears to have been a remarkably pure monotheism. It is not our purpose to examine the evidence for this here, since it is the subject of another Doorway Paper ("Primitive Monotheism and the Origin of Polytheism," Part II in *Evolution or Creation?* vol.4). What we should like to point out, however, is that the records of antiquity show a dual line of development in this matter. On the one hand, there is witness to this early purity of faith in the existence of a single Supreme Being whose relationship to man is perhaps best summed up by the title "Merciful Father"; and on the other hand, an explicit understanding of the nature of God as a Trinity of Persons. This belief in a Trinity is quite distinct from polytheism, though one might suppose the two would be inevitably confused. Furthermore, these traditions regarding the nature of the Trinity often reveal a very clear insight into the relationship between the Members of the Trinity, and even their names.

For example, a rather common symbolic representation of the Trinity from the Middle East in the early historic period takes the form of the head and arms of an old man with a beard, set in an oval frame, the latter being supplied with wings, tail feathers, and bird's feet. A reproduction of such a symbol is shown in Fig. 12.<sup>2</sup> It was long ago pointed out that we may have in this symbol a remarkable recollection of the three Persons in the Godhead, the Father, the Son and the Holy Spirit. It is clear enough, perhaps, that the old man is God the Father, and the wings, the legs, and the tail feathers are symbolic of the dove, i.e., the Holy Spirit. But where is God the Son?

In Scripture the Son of God is known also as the Seed (Galatians 3:16; 1 John 3:9). The Hebrew word for "seed" is *zera*, a word which has come into English via the Arabs as "zero." This word is written as a symbol in the form "O." This symbol was given a number of mystical meanings, in its circular form (as opposed to oval) coming to stand for the perfect figure and for eternity – the circle of time (perhaps giving rise to the Babylonian word "saros," a cycle). By devious ways, it was played with by the mystics and in the course of time came to be represented by an egg – in fact, the Easter egg. There is considerable evidence that the word "Easter" is a corruption of a name familiar to students of antiquity as the woman "Ishtar." This woman was given the title "Queen of Heaven." The Seed of this woman, who in the Book of Revelation is Antichrist, became known as the "Seed of Ishtar," or translated into its Semitic form, Zera Ishtar, a corrupted form of which is probably found in the name Zoroaster. Returning to the symbol illustrated, it will be seen that the circle is indeed a circle, and not a disk, i.e., a ring and not a plate, and is almost certainly intended to signify the presence of God the Son.

There are many authorities today who have little or no sympathy for this kind of interpretation. However, in Figs. 12B and 12C. I have given other similar symbolic representations found by Layard in his excavations in the Middle East which differ significantly, yet which are clearly related. Fig. 12B shows the wings and tail

2. These three figures are redrawn from Austen H. Layard, *Discoveries in the Ruins of Nineveh and Babylon*, John Murray, London, 1853, pp.605ff.

feathers of the dove and what is rather clearly an egg in the center. In this illustration, however, the figure of the old man has been replaced by a simple geometric form, the meaning of which is not clear. In Fig.12C the details are even more remarkable. In the first place, it is manifest that the circle is a circle and not a solid figure because the feathers of the wings are continued in toward the centre. What is more remarkable, however, is that the threefold nature of the Godhead is reinforced by the incorporation of two small heads arising from the wings, in addition to the central figure, making a total of three.

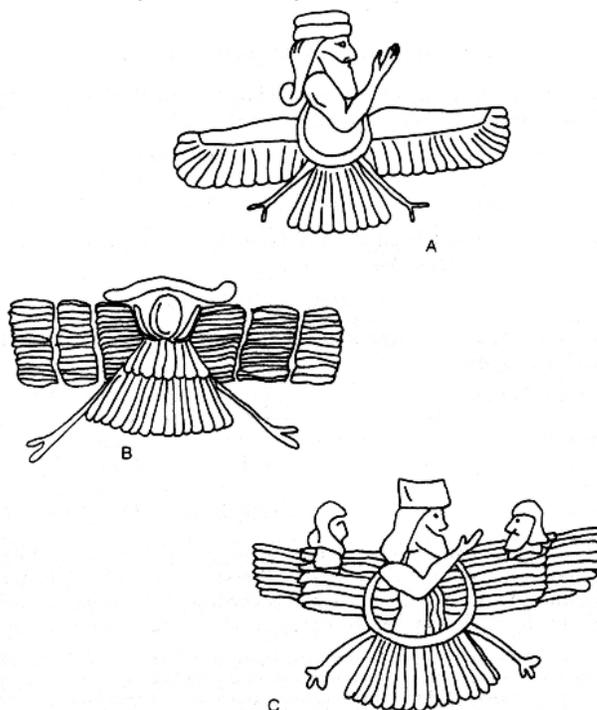


Fig. 12

It has sometimes been said that the universe is so full of triads that man has always tended to group things in threes everywhere. Thus there are three primary colors, three dimensions, three temporal divisions – past, present, and future; three kingdoms – mineral, vegetable, and animal; three relationships – I, thou, they; three states – solid, liquid, gas; and so on, almost indefinitely. It has been customary, therefore, to argue that because the concept of absolute unity is a highly sophisticated one, there was a tendency to make trinities out of the gods wherever there were gods to be reckoned with. Trinities exist, therefore, as a natural consequence of man's reflection about the universe – so we are told – and not because of an original revelation. The persistence of trinities in so many widely separated parts of the world seems to me to indicate that the initial revelation was at the beginning given very explicitly and was clearly understood by those who received it. Wallis Budge listed some of the Babylonian trinities such as:<sup>3</sup>

Anu Anat Rimmon

Ea Damkina Samas

Bel Beltis Sin

3. Budge, E. A. W., *Babylonian Life and History*, Religious Tract Society, London, 1897, p.189.

Sir J. W. Dawson listed some of the ancient Egyptian trinities, of which the most famous was:<sup>4</sup>

Osiris Isis Horus

Charles F. Keary gave some of the trinities which appear in Europe<sup>5</sup> as, for example

among the Romans:	Ceres	Libera	Liber
of the Teutons:	Frigg	Freyja	Freyr
and in Greece:	Demeter	Persephone	Dionysus

There is even an ancient Chinese trinity which obviously cannot have had any connection with Christianity. The Chinese philosopher, Lao-tse, who flourished according to Chinese chronology about the sixth or seventh century B.C., made this statement,

The one that you are looking for and you do not see, calls himself J. The one that you listen for, and that you do not hear, calls himself Hi. The one that your hand seeks, and that it is not able to grasp, calls himself Wei. They are three beings which one cannot understand, and which compounded together make only one.<sup>6</sup>

It would be a mistake, I think, to suggest that there is any connection between the three letters, J, H, and W, and the Hebrew name of God, Jehovah. But the concept of a trinity as such is clearly very ancient and remarkably widespread.

The trinity is also found very early in India. In one of the most ancient cave temples at Elephanta,<sup>7</sup> there is a representation of God in the form of a figure of one body with three heads, attached to which is an inscription which reads, "*Eko Deva trimurtti*," which is translated as "One God, three forms." In this inscription *Eko* means "one" and *trimurtti* means "three forms." The word for God is *Deva*, a word related to the English "divine." And this brings us to a further point which seems to show that the original revelation of the nature of God was shared by many people.

*Deva*, a generic name for God in India, is commonly derived from the Sanskrit, *div*, which means "to shine." But there may be another derivation for the word, which must ultimately be traced back to the Chaldee word for "good." The Hebrew word for "good" is pronounced *tobh* or *tov*, a form which in Chaldee is found as *thev*. This adjective becomes essentially a noun when it is given its emphatic form *theva*, which then means "The Good." This is the culmination of the Old Testament revelation, God is Good; as the culmination of the New Testament revelation is, God is Love. When Jesus said, "Why callest thou me good? There is none good but God only," I think He was referring back to this fact. God may well, therefore, have been known from Hebrew influences as the Good One, *theva*, a word which found

4. Dawson, Sir J. W., *Egypt and Syria*, Religious Tract Society, London, 1892, p.189.

5. Keary, Charles F., *Outlines of Primitive Belief Among the Indo-European Races*, Scribners, New York, 1882, p.218.

6. Howard, John E., "The Druids and Their Religion," *Transactions of the Victorian Institute*, vol.14, 1881, p.128.

7. Hislop, Alexander, *The Two Babylons*, Partridge, London, 1903, p.18.

its way as His title throughout the Indo-European world. In India it became *Deva*, in Latin *Deus*, in Greek *Theos*, in French *Dieu*, in old high German *Zieu* and in Anglo-Saxon *Tieu*. As we have noted, the word "divine" in English has the same source. It seems just possible that the Chinese *Ti* and *Tien* are related forms. The Sanskrit elaborated the word and linked it with the term "Father," whence it appears as *Djauspitar*, a form which seems clearly to be reflected in the Roman name, Jupiter.

In the light of all this, it is not strange that etymological dictionaries should derive the word "God" from the word "good," a point illustrated, for example, by the contraction of "good-spel" to "God-spel," and then to "gospel." This phenomenon, the borrowing by other nations of a Hebrew word for God, is found in other directions also. Thus the Hebrew word *Adonai* (My Lord) seems to have spread far and wide appearing in Egypt as "Aten" or "Aton" (in the name Atknaton, for instance), in Syria as "Aton," in Greek in a feminine form "Athena," in Italy (probably via the Etruscans) as Madonna, meaning "My Lady," in Norse as "Odin," and possibly in Saxon as "Wodin."

We have previously mentioned that the merciful side of God's nature was revealed to Israel and became a treasured part of Revelation. The Hebrew root of the word "merciful," is *raham*, and this word seems to have appeared in a number of forms in other parts of the ancient world. There is good reason to believe that the Indian word *brahm* is a modification of the original Hebrew, since *brahm* is closely associated with the womb and in Hebrew thought the womb was the seat of compassion. This is analogous to the use of the word "bowels" in the New Testament. The Turks apply the title *Er-Rahman* to the Most High. Although I can find no authority for this, it seems to me quite likely that the Egyptian *Rha* is the same word, as also the Greek *Rhea*.

I'm quite sure that a scholar with a knowledge of the mythology of these peoples could sort out for us which of these speculations is justified and which is not. It is remarkable how many such connecting links there are of this kind in antiquity. Thus, for example, the symbol of the Holy Spirit in Scripture is the dove, for which the Hebrew word is "Jonah." It seems almost certain that the Juno of the Greeks and Romans who was always represented as associated with a dove was none other than the Holy Spirit, though subsequently grossly misinterpreted and misunderstood. If one is allowed to make the further assumption that the Jove of Classical Antiquity was a corruption of Jehovah, the following short poem, one of the Orphic Hymns, indicates how much of the original truth was "held in unrighteousness" (cf. Romans 1:18).

O Royal Juno, of majestic mien,  
Aerial formed, divine, Jove's blessed queen,  
Throned in the bosom of celestial air,  
The race of mortals is thy constant care.  
The cooling winds, thy power alone inspire,  
Which nourish life, which ever life desires.  
Mother of showers, and winds, from thee alone  
Producing all things, mortal life is known.

All natures show thy temperament divine,  
And universal sway alone is thine  
With sounding blasts of wind, and swelling sea,  
And rolling rivers, roar when shaken by thee.

Allowing for all the confusion of thought, Juno, consort of Jehovah, is the Divine Being associated with the winds, comforter, guide and sustainer of life, and creator of the divine temperament in man.

The use of a triangle as the symbol for God, in antiquity, might be considered as falling in the same category. The subsequent superimposing of two triangles one over the other, as used by the Jewish people, is believed by some to have originated from the concept of three Persons in the Godhead, who bore a covenant relationship with the three great patriarchs, Abraham, Isaac, and Jacob. This is the so-called Star of David.

I do not think it without significance that Paul wrote of the Romans that they among other nations in the pagan world "held the truth in unrighteousness" (cf. Romans 1:18). It is easy to direct one's attention to the words "in unrighteousness" and to overlook the admission that they did hold "the truth." In fact, in the Greek the word "hold" is a little more meaningful than the English translation. It is a compound word and has the meaning of "to conceal" (Liddell and Scott). As we have seen, the ancient pagan world retained something of the original nature of the Godhead by the names by which they remembered the persons who composed their pantheons. These names did not necessarily have any specific meaning to them, but if we trace them back to that area of the Middle East from which they originally came, we find them changing slightly until they are suddenly recognized in the Old Testament.



**PART VI**

**A FRESH LOOK AT THE MEANING  
OF THE WORD "SOUL"**

## Preface

*Caveat lector!*

This Paper was difficult to put together smoothly, and it will undoubtedly be difficult to read with patience. The subject bristles with assumptions of uncertain validity, and the whole issue is highly controversial. This is hardly an encouragement to proceed.

Yet, perhaps the effort of reading it will bring some reward, for it is only an exploration really, an effort to rethink some much-pondered problems: and the readers' comments will be more than welcome.

It will be apparent that the question discussed here relative to the time at which the status of "personhood" is achieved by the developing fetus bears upon the thorny problem of abortion. Whatever may be the final truth as to the precise sequence of events, it is clear that the fetus is a potential human being from the moment of conception, and as a potential human being in the sight of God the fetus must surely be accorded that particular respect which is demanded by such potential.



## Chapter 1

### The Spirit and the Body

It seems very unlikely that an exact definition of the word "soul" can be derived from Scripture in such a way as to satisfy anyone other than the individual proposing it. Even he, if he is honest, will probably admit that he is not completely satisfied either. The controversy has continued for so long and has become so confused by appeals to psychology, to common sense, to Greek philosophy, and to ecclesiastical tradition that we are all saddled with some form of bias which makes the claim that this is a "fresh look" at the meaning of the word "soul" seem almost absurd. This being so, the title of the Paper might be considered somewhat naive.

I think it is possible that part of the confusion surrounding the subject may have arisen from the fact that we have assumed the soul to be of prime importance in the sight of God. At the risk of being seriously misunderstood, I would venture to say that Scripture does not take this view. Of course there immediately spring to mind passages which balance the value of a soul against the whole world—a fact which might be thought to contradict the above observation about as completely as one could imagine. However, I think the issue is most fruitfully reconsidered, not initially by a survey of passages of Scripture in which the word "soul" is found, but rather by passages in which the words "body" and "spirit" are found. As will be seen, a study of these makes one or two matters of fundamental importance quite clear. In these passages the meaning is never in doubt; there is a logical consistency which makes it possible to establish certain points with exactitude.

Perhaps if we can once agree among ourselves on what Scripture means by the body (which seems obvious enough) and by the spirit (which is not quite so obvious), the meaning of the word "soul" will emerge of itself. This is what we propose to attempt.

It may be well before considering the words "body" and "spirit" as used in Scripture to clear the ground a little by examining to what extent animals share with man his tripartite nature. It may come as a surprise to many readers that Scripture accords to animals soul-life. In fact, the word "soul" (*nephesh*) is applied to the animal kingdom, to creatures on land, air, and sea, four times before referring to man. Such allusions as we shall see are not by any means limited to Genesis. Whatever the soul really is, therefore, this much at least must be said—it is in no sense a uniquely human attribute. It can be shown from Scripture that the soul of man is not intrinsically different from the souls of the animals below him. The

essential uniqueness of man does not lie in his possession of a soul *per se*, but something more.

In the story of the creation of man it is said that God made his body out of the dust of the ground, and then breathed into his nostrils the breath of life, and man became a living soul. The word "soul" in this passage is exactly the same word already used for "creatures" in the phrase "living creatures" in previous verses when referring to animals. However, with reference to Adam, it is said that God personally communicated to him the "breath" of life. The word "breath" is a Hebrew word (*ruach*) equally justifiably translated "spirit." This Hebrew word is not only used for "breath" and "spirit," but also for the Holy Spirit. To avoid confusion we shall always capitalize the word "spirit" when referring to the Holy Spirit or give Him His full title.

In Genesis 2:7 it would be quite proper to translate the original as follows: "And God inspired man with a spirit, and he became a living soul." It is in the same sense that Zechariah 12:1 speaks of the Lord God as He "who formeth the spirit of man within him."

It might be objected that the use of the phrase "into his nostrils" makes it rather obvious that the reference is really to "breath," and not to "spirit." However, Job 27:3, 4 suggests otherwise, for here it is written, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit." I think the Authorized Version has rightly refrained from using a capital S for "spirit." The passage also seems to indicate that the possession of a spirit is co-terminous with the continuance of breathing. The alternative ascription of spirit or of breath in the nostrils in these two passages may be God's way of revealing at what time the spirit enters the body, and at what time it leaves the body. The spirit enters at the inspiration of the first breath and departs with the expiration of the last breath. This, of course, implies that an unborn child does not have a spirit and therefore does not have a soul.<sup>1</sup> One very special aspect of this question, relating to the Incarnation, is dealt with more fully in chapter 3 of this Paper.

Now the fetus has life, of course, in the chemico-physical sense and entirely by dependence upon the mother's body, but not until it draws its first breath does it

1. To my mind, and with due respect to the strong attachment by many to a different concept of the status of a fetus, such an interpretation of the biblical data seems to indicate that an unborn child does not yet possess that which would establish its full status as a person, a circumstance which the Old Testament seems to bear out in a remarkable way. For whereas in Babylonian law, if a man during a struggle with another man (presumably a husband whose wife becomes involved) causes her to have a miscarriage so that the fetus is lost, he is held responsible for some form of *manslaughter* and is punished accordingly. The code reads: "He shall compensate for her fetus with a life"--and specifically adds that this is to be done even if the fetus is a female (James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton, N. J., 1950, p.184, sect. 50). The Old Testament law did not follow the Babylonian code in this, despite many close parallelisms in other matters. According to Exodus 21:22 it is written: "If men strive and hurt a woman with child so that her fruit depart from her, but no other mischief follow: he shall surely be punished according as the husband shall lay upon him, and he shall pay as the judge shall determine." This has been interpreted by David R. Mace in his *Hebrew Marriage: A Sociological Study* (Epworth Press, London, 1953, p.207) as meaning according to Jewish law that injury to the mother must be fully compensated and loss to the father for his expected offspring must also be compensated: but the offender is not to be put to death, only penalized according to the estimated damage. The importance of the fetus must surely be that it is a *potential* human being.

become a living soul as an independent being. Therefore, although it may appear that our rendering of Genesis 2:7 is novel, the implications are, I think justified by what the rest of Scripture has to say about the difference between a living person and a dead body. Keep in mind that the belief in the soul being 'born' when the first breath is taken does not condone the termination of a fetus because it is less than human. The fetus is required to create the soul, and is not just a potential human, but a human with potential.

If an exact analysis of Genesis 2:7 is possible, it would seem to convey the thought that when the physical body receives from God its immaterial spirit, the end result is the emergence of a living soul. This analysis seems to be strongly supported by the fact that the body is dead, not when the soul is absent, but rather when the *spirit* is absent. James 2:26 states simply, "The body without the spirit is dead." This thought is clearly reflected in Ecclesiastes 8:8 which is a reference to the time of dying, as opposed to Genesis 2:7, which is a reference to the time of "birth" in Adam's case. There it is written in Ecc. 8: 8,

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.

Notice here that it is not a question of retaining the soul, but rather of retaining the spirit. We have in the New Testament a record of the final moments of several people who were departing this life. In no single instance is any reference made to the departure of the soul. Thus Ananias and Sapphira surrendered their spirits. In Acts 5:5 and 10 it is written,

And Ananias hearing these words fell down, and gave up the ghost [spirit]: and great fear came on all them that heard these things [...].

Then fell she [Sapphira] down straightway at his [Peter's] feet, and yielded up the ghost [spirit] and the young men came in, and found her dead.

In far more glorious circumstances the first martyr, Stephen, laid down his life for the Lord. In Acts 7:59 and 60 his last moments are described as follows:

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Lord Jesus Christ also, when the appointed time had come, dismissed, not His soul, but His spirit, into the hands of God. In Matthew 27:50, in Mark 15:37, and in John 19:30 it is stated that He voluntarily yielded up the spirit. In Luke 23:46 the details of these last moments are given to us at greater length:

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost [spirit].

This event was, of course, a unique one. We have given it far more careful consideration in several other Doorway Papers ("How Did Jesus Die?" and "The Unique Relationship Between the First Adam and the Last Adam," both in this volume). For ordinary mortals like ourselves, when the time of death comes, the spirit is surrendered whether we wish it or not. There is nothing voluntary about it. As Ecclesiastes 8:8 points out, we cannot retain it. In Ecclesiastes 12:7 it is said,

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

So then the spirit is both given to man by God and taken from him by God, according to His will. In this sense God is the "Father of spirits" (Hebrews 12:9), and in this sense was He so worshipped in the Old Testament. In Numbers 16:22 it is written, "And they fell on their faces, and said, O God, God of the spirits of all flesh [...]."

But it may be argued that all these illustrations of the departure of the spirit have been taken from the New Testament. The Old Testament, however, presents a similar picture, except that it is complicated by two factors: the use of poetry and the use of metonymy, a circumstance which we shall examine carefully in chapter 3. The first of these is important to bear in mind, because rather frequently attempts have been made to establish the meaning of the word "soul" by appealing to statements made in the Psalms. This would be analogous to establishing the exact meaning of an astronomical concept by reference to the words of poets inspired by moonlight. The poetic use of the word "soul," as we shall see, has a profound significance, but one should not use poetry for exact theological definitions.

Consider, for example, the passing of Jacob where it is written in Genesis 49:33:

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost [spirit], and was gathered unto his people.

In fact, all the patriarchs so passed away: Abraham in Genesis 25:8; Isaac in Genesis 35:29; Ishmael in Genesis 25:17; and even Job wished to have died thus (Job 3:11; 10:18). In Job 34:14 and 15 it is stated simply that if God sets His heart upon a man and withdraws from him his spirit, he breathes out his last. Not unnaturally, those in the New Testament who were restored to life are described, not as having received again their soul, but their spirit. In Luke 8:54, 55, upon the occasion of the raising of Jairus' daughter by the Lord, it is written,

And he put them all out, and took her by the hand, and called, saying, "Maid, arise."  
And her spirit came again, and she arose straightway.

In a nutshell, then, when God gives a spirit to a body, whether as in Adam's case to a body full grown, or in the case of an infant to a body newly born, or to one resurrected from the dead, that act generates a living soul. The soul, then, if this simplified statement of the matter is allowed to stand for the moment, is a resultant of the presence of a *spirit* which is God-given *within a body*, which is woman-born. Accordingly, there could be no soul to a bodiless creature, and both angels and demons are spirits, not souls.

Although the following is repetition, it may be useful at this point to summarize the propositions made above, giving the biblical references for each statement:

The spirit is given and taken away by God.	Ecclesiastes 12:7
It is formed by God.	Zechariah 12:1
God is the God of the spirits of all flesh.	Numbers 16:22
God is the Father of the spirits of the saved.	Hebrews 12:9
At death God gathers the spirit to Himself.	Job 34:14,15
When the time comes, man cannot retain it.	Ecclesiastes 8:8
Ananias and Sapphira surrendered their spirits.	Acts 5:5,10
Stephen commended his spirit into Jesus' keeping.	Acts 7:59
Jesus dismissed His Spirit.	Matthew 27:50, etc.
Once the spirit has left the body, the body is dead.	James 2:26
The spirit departs with the last expiration of breath.	Genesis 25:8, 17; 35:29; 49:33; and Job 27:3; 34:14,15
The spirit is given with the drawing of the first breath.	Genesis 2:7; Job 27:3
In any resurrection from the dead it is the spirit which returns to the body.	Luke 8:55; Ezekiel 37:5
The spirit made perfect is kept by God waiting to be clothed with a resurrected body.	Hebrews 12:23
It is the spirit, not the soul, which is born again.	John 3:3,7
The flesh lusts against the spirit not the soul.	Galatians 5:17
The spirit is willing; the flesh is weak.	Matthew 26:41
We are to glorify God in spirit and body.	1 Corinthians 6:20
The body may be lost but the spirit saved.	1 Corinthians 5:5
Cleansed in body and in spirit.	2 Corinthians 7:1

These, therefore, spirit and body, appear to be the components out of which man basically becomes a living soul: part is from heaven and part is from earth. In view of the fact that animals also have souls, as we have seen, we might logically expect to find that they also must have spirits, and this is stated to be so in Scripture. The statement is an interesting one, for it shows that while man shares this much of his total being with the animals, there is a fundamental difference which is revealed in their *destinies*. Like the animals, man's body returns to the dust, but unlike man, the spirit of the animal also returns to the earth. In Ecclesiastes 3:19-21 it is written,

For that which befalleth the sons of man, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man has no pre-eminence above the beast: for all is vanity.

All go unto one place; all are of the dust, and all return to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

It is true that the writer was taking a very pessimistic view of things, nevertheless, this statement is part of the Word of God and interpreted in the light of what has been said above, is logically consistent with the rest of Scripture in the context in which it appears.

So much, then, for a series of passages which seem to indicate that man is essentially a dichotomy, but may with equal justice be referred to as a trichotomy, since his total nature involves not merely a spirit indwelling a body, but a resultant, the soul, which for all its dependence nevertheless has a real existence.

Let us examine a number of passages which may help in the more exact definition of the soul – and which support the argument here proposed. Then, later in the third chapter we shall see an important series of passages of Scripture which do *not* support the argument, and we shall see whether the disagreement is real or only superficial.



## Chapter 2

### The Emergence of the Soul

Let me give three simple illustrations to show by analogy what I mean when I speak of the soul as a "resultant." The first is from the field of chemistry, the second from electricity, and the third, physics.

Chemistry demonstrates that table salt is really composed of two elements, sodium and chlorine, a solid substance and a poisonous gas. The combination of something which is material and of something which is non-material (in a loose manner of speaking) leads to the appearance of something very different from either of its components, yet entirely dependent upon them for its continuance. The salt emerges as a result of bringing together the two elements, each of which occurs by nature in an entirely different state, i.e., solid and gas. But all that one observes, commonly speaking, is the salt. Yet this has no existence in its own right. Real as it is, it is still a resultant. And if an exact definition of it is to be given, it will be given as a formula, NaCl, i.e., equal proportions of sodium, and of chlorine gas.

The second illustration is the electric light. When we switch on the light, we are not really switching on the light at all, but the electricity, i.e., something that, like the spirit which "comes and goes" (John 3:8), we cannot see except indirectly. This electricity must have some material means of travel, in this case the wires. The action of the switch is to create a bridge completing a solid passageway for the otherwise invisible electron (or else ion) flow. By a special design, radiant energy is emitted and this is what we recognize as the light. We speak of switching on the light rather than the electricity because it is the light which strikes our senses most forcibly under normal circumstances. Nevertheless, the light is entirely due to this invisible activity within material substance causing something which is visible. We turn the light out by stopping the electrical activity.

According to my analogy, that which stands for the soul in these two illustrations is salt and light. As we have seen, these do not have an existence in their own right, yet they certainly appear to do so, and are commonly spoken of as if they did.

If one should ask what happens to the salt when the elements which compose it are separated, or what happens to the light when the electrical activity ceases in the conductor, all we can say is that they disappear. According to my analogy, the

soul results from the occupation of the body by the spirit, a physical entity occupied by a non-physical one, both of which have a real existence. When these are separated, when the spirit leaves the body, the soul "disappears."

This may seem to be heresy. We shall undoubtedly be suspected of denying the reality of the soul and its eternal value. Actually I think Scripture shows rather that what is of eternal significance is the spirit, not the soul. And all we are doing at the moment is trying to show by an analogy, which seems justified by Scripture, that the soul is not the essential part of man that has eternal worth and with which God is primarily concerned—in spite of passages such as Matthew 16:26. Although the soul is made to stand by metonymy for the whole person, the self, if we examine the more exact statements of Scripture, we find that it is the spirit and not the soul which is born again, and which strives for perfection (Romans 7:22), being held back by the body we now have (Romans 7:23). For as Jesus said, in the Christian it is the body which is weak—the redeemed spirit is willing enough.

Let me give one more simple analogy which perhaps even more effectively illustrates the inter-relationship between body, soul, and spirit. I have on my key chain two small sample discs of coloured plastic, one of which is yellow and the other blue. For reasons which need not be entered into, not all such coloured plastic pieces will give a green color when overlapped, but these do. No small delight is found by children in playing with these little coloured pieces. As a matter of fact, I never cease myself to wonder at the beautiful green which results from overlapping them and holding them up to the light. Since they are both exactly the same size, when they are carefully overlapped, one sees nothing but a clear green. As they are slithered apart, the green of the overlap remains, of course, but the yellow and the blue which are engendering it become visible. If we allow the yellow to stand for the body, a not altogether inappropriate symbol, and the blue to stand for the spirit, an equally suitable symbol since it comes from above, then the green which results from the overlap of the two is, by analogy, the soul. So long as the coincidence is complete, it seems quite proper to speak of the combination as being green. And accordingly, so long as the spirit inhabits the body, it seems quite proper to refer to the whole man as a soul. Nevertheless, the soul is not a primary element but a resultant. Wherever a spirit indwells a body, there is a soul, and it so happens that sufficient is said in Scripture about the nature of the soul that it can be, I think, delineated with more or less exactitude, and its description confirms the contention that it results *physiologically* from the presence of the spirit within the body.

Now let us turn to the Old Testament and examine some of the passages which serve to identify the soul for what it is. As we have already pointed out, the word soul (*nephesh*) is applied to animals before it is applied to man, and upon numerous occasions thereafter. Genesis 1:20 refers to creatures which move in the water and in the air, the phrase "creatures" being *nephesh* in the Hebrew. In Genesis 1:21 the usage is repeated with the same connotations. In Genesis 1:24 it is translated "creature" again and here refers to cattle, creeping things (which may well mean reptiles), and wild beasts. In Genesis 1:30 the word "life" is *nephesh* in the original. The passage reads:

To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [*lit.*, a living soul], I have given every green herb for meat.

In Genesis 2:19 God brings to Adam the beasts of the field and the fowl of the air, that he might give them appropriate names. And these creatures are referred to as living "souls," the Authorized Version renders it "living creature."

In the Scofield Bible at Genesis 1:24 there is a footnote which reads,

In itself *Nephesh*, or Soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life the animals have "soul."

In the light of present knowledge I do not think animals would be credited with any form of self-consciousness, but they undoubtedly have consciousness in the accepted sense. This is not a criticism of the Scofield Bible, but it makes a convenient starting point of discussion. In the first place, the word *nephesh* is applied only to creatures which move; this is true throughout the Old Testament as will be seen, for example, by reference to Ezekiel 47:9. It is evident further, that any creature which can move can take avoiding action to escape injury or aggressive action to achieve a purpose—for example, capturing food. Both kinds of action are possible only if the creature is equipped with sense organs. The sense organs of some creatures must be exceedingly limited: in many the sense of touch alone, in a few the power to sense heat, and in others the sense of hearing only. In some creatures all the senses are active, but one particular sense is uniquely so. Occasionally vision is developed to an extraordinary degree, as in pigeons, for example. On the other hand, hearing may be most highly developed, as in animals which are preyed upon. In all these cases, the possession of the senses of smell, taste, touch, vision, and hearing are useful to the animal only if it can move. This is fundamental, because correspondingly the possession of a soul is specifically attributed only to creatures which have the power of locomotion.

Man, of course, shares these senses. This is a simplified account since we are omitting such things as the sense of balance, the kinesthetic sense, and some others. But for our purposes here this is a sufficient statement. There are those who believe that the power of plants to respond to the position of the sun, and a number of other kindred phenomena among plants in general, is analogous to the power of movement in free-living creatures, though of course at a very different level. Again, for our purposes, this need not be considered further. Suffice it to say that these aspects of the problem are recognized. The essential point at this juncture is that everything that moves freely is equipped with organs of sense and a central nervous system. It is my contention that the soul is coincident with the central nervous system.

Let me elaborate on this. It seems clear enough that there is a side of man's nature which we recognize and define in such terms as kindness, gentleness, pity, honesty, and so forth, all of which are essentially rooted in the spirit of the man, and not in his body. On the other hand, lust and gluttony are somehow rooted in the

body; they are sensual qualities, in some way tied to the senses — in this case, vision and taste. The New Testament speaks of the sensual man and uses for this a word derived from the Greek "*psuke*" meaning soul. In fact the very word sensual in English confirms the association of the soul with the senses. The lusts of the flesh which Paul enumerates in writing to the Galatians spring from the possession of these senses, although they sometimes find expression in ways which appear to be spiritual. This is true of hatred, for example, but there is considerable evidence that in man hatred may be at times in some strange way soulish rather than spiritual, almost on the nature of a physical poison which can have a profoundly disastrous effect upon the whole physiological system. The same appears to be true of anger, and probably of fear.

In the Old Testament the soul may be satisfied with meat and drink (Proverbs 6:30; 27:7; Isaiah 55:2, and 58:10). The soul may hunger (Proverbs 10:3), thirst (Proverbs 25:5), fast (Psalm 69:10), abstain from certain kinds of food (Numbers 30:3), and may be polluted by food (Ezekiel 4:14). To open the soul wide sometimes means to enlarge the appetite (Isaiah 5:14, and Habakkuk 2:5).

Since the whole central nervous system is involved, the soul is peculiarly tied in its existence to the body. Yet quite properly it may stand for mind; and by a simple extension it comes to be held responsible for such things as pride and willfulness (Proverbs 28:25) and, of course, because it is by these same senses that we are conscious of one another, it easily comes to stand for consciousness itself, and hence for real existence. For this is how we are aware of the existence of both ourselves and others. When consciousness is permanently lost, it is equivalent to dying (Genesis 35:18), being the departure of the soul. When dead men are restored to life and therefore to consciousness, this involves the re-emergence of the soul once more (cf. 1 Kings 17:21,22).

Returning to the animals for a moment, it is clear that they, too, share something of man's compound nature. Some animals have a gentle disposition, i.e., a docile spirit. Others of the same species may be vicious and unfriendly by nature. The experiments of psychologists with animals have shown that they share many of man's reactions to stresses imposed upon the spirit, and can be made neurotic or sociable, by conditioning. We see this in domestic animals, and especially in those which have become pets. Recent experiments have shown the profound effect which fondling and loving care can have in contrast to harsh or even indifferent treatment. This has been demonstrated with rats. Disposition in animals (cats, for example) can also be modified by the food they are given, thus indicating that in them also there is strong interaction between body and spirit. There is no doubt that the temper of animals varies widely and that this has little to do with the senses they possess, except in so far as these become means of communication. A horse that could not feel the caress of a loving rider would lack an important means of communication through which the rider expresses his feeling. A dog that nuzzles the hand of his master communicates something which could not be communicated to a blind master whose hand had lost all sense of feeling.

Though it is possible that man may communicate spiritual feelings of a less desirable nature to an animal, such for example as distrust or even hatred, in most cases he will communicate his hostility by doing the animal physical injury. Only

because the animal has the senses he does, can he feel pain. Consequently cruelty to animals according to this thesis would take the form of injuring the body via the soul. Proverbs 12:10 points out, "A righteous man regardeth the soul [so the Hebrew] of his beast: but the tender mercies of the wicked are cruel." The use of the word "soul" here in the original is quite consistent with what has been said thus far.

Physiologically speaking, the functioning of the nervous system—i.e., the soul—depends upon the blood. Leviticus 17:11 says categorically, "The life [Heb. *soul*] of the flesh is in the blood." And Genesis 9:4 reaffirms this in the words, "But flesh with the life [Heb. *soul*] thereof, which is in the blood thereof [...]." Exactly what the relationship is between the soul and blood is not clear from these passages, but it may be worth noting that Scripture speaks in both cases of "the soul of the flesh," and not the soul *in* the flesh. On the other hand, it does say the soul in the blood. It might be very dangerous to attempt to found physiological doctrine on passages of Scripture, but no one who has taken the Word of God seriously will have failed to note how careful it is in statements of this kind to be quite exact and self-consistent. Certainly, "feeling," i.e., sense, disappears fairly quickly in any part of the body which ceases to receive its proper supply of fresh blood. In such an area, we experience numbness and in fact, given sufficient time, necrosis or local death will occur, thus presenting in miniature a parallel to the departure of the soul in that member. Death to the whole body may come slowly in this manner, as though the spirit were being gradually withdrawn.

Death is coincident with the expiration of the last breath, an event which is associated in Scripture with the return of the spirit to God who gave it. When the spirit departs from the body we are left only in the presence of a corpse, and it is rightly so designated because the central nervous system is no longer in operation. To all intents and purposes it has ceased. According to my thesis this cessation is to be equated with the disappearance of the soul as such. The spirit returns to God in whose keeping it is indestructible while the body is allowed to return to the dust. When the body is raised incorruptible, it will become the home of a spirit that is made immortal and the coincidence results in the re-appearance of a soul made perfect. This is the whole new man which God has in view. It is only in this sense that we may speak of the saving of the soul; because it results from the coming together of a re-born spirit in a redeemed body. As the reader may be aware, redemption in the New Testament is always redemption of the body, and regeneration is always regeneration of the spirit. In the resurrection the whole new man which emerges will in some way be recognizable. We may scarcely recognize ourselves, but I am quite sure we will recognize one another. What I mean is that although the spirit will have been transformed, it will still be our spirit in some way, and though the body will have been changed it will somehow still be our body. When this mortal (spirit) shall have put on immortality and this corruptible (body) shall have put on incorruptibility (1 Corinthians 15:54), then soul shall recognize soul.



## Chapter 3

### Some Problems

The problems raised by such a view of the soul as presented here may seem great enough to cast very serious doubts upon it. But there are problems of a very similar kind if the soul is taken to have an existence in its own right and not merely as a resultant. It is this fact that has prevented the development of a simple, clear, and completely satisfying definition of the exact constitutional nature of man. The continuance of two camps, the dichotomists and the trichotomists, each of which may be quite convinced of the rightness of its own views, is sufficient proof that either alternative leaves unsolved problems. According to the picture we have tried to draw, the truth lies not exactly in the center but at the extremes, man being both a dichotomy and a trichotomy, depending upon how one looks at the matter.

The problems which we shall rather briefly examine are actually common to either view. For example, the question of whether a child becomes a soul from the moment of conception, or at some time during embryonic development, or only at birth is a point which either camp must consider. At the other end of the life cycle, the fate of the soul as such has still not been defined to the complete satisfaction of all parties. The fate of the body and the spirit is stated in Scripture without equivocation. But the soul's fate is not nearly as clearly stated, the word *She'ol* being anything but definitive. In fact it is its indefiniteness that has given to human imagination the wide freedom to define it in an extraordinary number of fantastic ways, which have very little to do with Scripture. It has been like an empty frame around an untouched canvas, inviting every artist to paint any picture he chooses. This fact is sufficient proof of the uncertainty which surrounds the meaning of the word *She'ol* and consequently the fate of that part of man which is termed the soul. The destiny of the whole man is, to my mind, as clear as it can be, once his spirit has been clothed upon by a new body. But until that resurrection brings about the re-emergence of his soul, the fate of the soul is still open to debate. We have to face also the fact that in many passages in the Old Testament the words "soul" and "spirit" appear to be interchangeable, as though they were synonymous terms. This must also be accounted for by both parties.

Of course, there is nothing new in these observations. It is quite fascinating when studying the writings of the early Church Fathers to find that they, too, were driven by the very logic of things to a consideration of these same issues. The very fact that such problems continue unsolved, or solved only in part and to the satisfaction of a few individuals, should be a sufficient warning that what we have

to say in this Paper will certainly not close the issues. The only contribution one can hope to make is to define the problem a little more accurately.

In science, progress of understanding results almost entirely from the more exact definition of the problem. If one can ask the right questions in the right way, he has already gone a long way towards finding the answers. The same is very probably true in the realm of *theology*. We turn, then, to the beginning of the life cycle.

If the spirit that is given to the body by God at the drawing of the first breath results in the emergence of the soul, the question arises, What is the nature of the unborn child which has not yet drawn its first breath? Does it possess a soul? The possible experimental evidence for the possession of a soul lies, as far as I know, in two phenomena only: first, prenatal movements, and secondly, prenatal "recollection" recorded by hypno-analysis. Let us consider these two briefly.

Manifestly, in normal circumstances, the embryo has life. It is not clear at the present time what kind of life this is. Obviously it is not an independent kind of life, the connection between the embryo and the mother being of an absolutely vital nature. Experience and experiment show that when the embryo has developed to a certain point it possesses a nervous system which renders it as a whole capable of some response to certain kinds of stimulation or irritation. From a purely physiological point of view, such responsiveness does not tell us too much, because a severed frog's leg can be made to kick, an extracted heart to beat, an amputated leg to sweat, and a man with his head cut off to run up to a dozen paces, thereby demonstrating that such reactions can take place in an organism that is far from complete. These mechanisms, some of them vital to the continuance and homeostasis of the organism, can evidently be made to operate for a limited time when the whole organism as such does not exist.

Presumably, therefore, the reverse may be true. If that which has been deliberately rendered an incomplete organism can so respond, one might assume that a similar kind of response could occur in that which has not yet become a complete organism. In other words, such responses to stimulation or irritation are not proof in themselves of the existence of a whole child—body, soul, and spirit. They are evidence rather of some intrinsic responsiveness of all living tissue on a purely chemico-physical plane. A demonstration of this lies in the fact that the embryo may have life in this sense and yet in due time be stillborn. Not until the newborn child has drawn his first breath, aerated his lungs, and thereby initiated the mechanism for the oxygenation of its own blood, can the dependence upon its mother be severed by cutting the umbilical cord. The independence rests upon drawing a first breath, and, as I understand Scripture, it is at this moment that the spirit is given to the body and the child becomes a person, an individual.

This dependence meanwhile is of a special kind. While there is no direct connection between the mother's blood and the blood circulating in the embryo, there is a very real indirect connection in the placenta wherein, by osmotic action and by diffusion, nutrients pass from mother to embryo in exchange for waste products returned in the opposite direction by the same process. The medium of transport is via the bloodstream in each case, and therefore it might be said—since the soul is in the blood—that if the child has soul-life at all, it is by proxy, being

dependent upon the soul of the mother. One might perhaps conclude, therefore, that the spirit of the mother because of its direct influence upon her own soul could influence in turn the child she carries. This could conceivably be the reason why Elizabeth's child leapt in her womb when she found herself face to face with the "mother of her Lord" (Luke 1:44), her own spirit being so greatly moved by the encounter. If this should be thought an entirely fantastic idea, that spirit should by such indirect means influence the body, we need only to remind ourselves how an angel rolled away a stone from a tomb which had required several men to put it in position. We do not know enough yet to state precisely how the spiritual acts upon the material; we only know that it does. I am well aware of the controversy over the matter of whether the spiritual condition of the mother does actually influence her unborn child in any way. I do not think this controversy is by any means at an end yet. There is evidence both for and against such interaction.

It is well known that by the technique of hypno-analysis it is possible to recover from a subject experience long since forgotten. By a process of "regression" the subject is carried back to any given period of his life and asked what is taking place. Some quite remarkable instances of long-forgotten events being recovered in considerable detail and re-told with great vividness are on record. It seems that there was no limit to the "distance" in the past which could be recovered, and much therapeutic use was made of the technique. With developing confidence, analysts began to probe further and further into the past with responsive subjects until events occurring even in infancy could be recalled. A bold attempt was then made to go one step further and recover events which had occurred even prior to birth. In the course of time, it was reported that events had been "recalled" by one subject, afterwards verified by the parents, which must actually have occurred only a few days after conception had taken place and therefore prior to the actual formation of the brain as an organ of consciousness. This led some analysts to claim that personality or, rather, "awareness," was possible independently of the brain and it was felt that this was a real blow against materialism, because it seemed to imply that the "person" in question had a real existence as such before the organs of his body had been differentiated. This claim met with considerable skepticism, although the events recalled had proved to be quite factual.

Subsequent investigators decided that if a subject under hypnosis had really regressed to, let us say, the age of ten years, then their level of education and intelligence should be concordant. Assuming normal schooling, a subject in this condition should be familiar with certain mathematical problems, but not with others. When this test was applied it was not found to be true in all cases, the subject sometimes having knowledge which he could not in fact have possessed at that time. This seemed to challenge the technique, although many remarkable regressions of undoubted validity had in the meantime been achieved. It was felt that in some way, and particularly where the events recalled were not actually distressing, the subject was somehow seeking to supply the hypnotist with the kind of information he expected.

Probably the most serious criticism thus far brought against this method of recovering past events is the fact that it can be made to work, not only for what has happened previously, but also for what is yet to happen in the future. Thus an

individual can be "progressed," rather than "regressed." For example, a medical student under hypnosis described in detail the diagnosis and operative treatment which he was yet to perform in the future, on a woman with an abdominal ailment. In another instance a young woman recovered the events which were to happen when she reached the age of 70 and described them in some detail and in the appropriate tone of voice.

In the present state of our knowledge, I am not sure that we can attach too much importance to so-called recollections of events prior to birth, unless, of course, we make the rather unprovable assumption that the mother's recollection of her experience was somehow communicated to her unborn child. The evidence from hypnoanalysis, as I see it, has not yet proved conclusively that the child in the womb possesses any consciousness. Even the events recorded in Genesis 25:26 in which Jacob took hold of the heel of his brother Esau as the two were aborning need not mean any more than that the contact of Jacob's hand at that moment was just such as to cause him to take hold by a kind of reflex action. In fact, the very wording in this verse seems to bear this out.

As a matter of fact, for centuries there was some doubt in Christendom as to whether a child had a soul even after it was born until it had received a name. The name was, of course, given at baptism. Infants who died before their baptism were usually buried in a special cemetery, since it was not believed that they had achieved the status of persons, and their fate after death was therefore unknown. They could neither be treated as animals and given no burial whatever, nor as Christians and buried in hallowed ground. According to my thesis, if a child has lived independently for any length of time, no matter how short the time might be, it has become a whole person—body, soul, and spirit. But the position taken by Medieval ecclesiastics shows that they did not assume that the fetus automatically had achieved a soul merely because of its having come to birth.

Curiously enough, this Medieval concept was developed along lines not altogether unlike those of Jewish teachers. For these ecclesiastics concluded that unbaptized children went to a "place" to which they gave the name "limbo," a place about which so little was known that imagination was allowed to supply the details with gay abandon. In our discussion of the nature of the soul, we have said in effect that the return of the spirit to God and the body to dust led inevitably to the disappearance of the soul as such. When one asks, Where has the light gone that has been switched off, or, Where has the green gone when the plastic sheets part company, we are apt to say, "They simply disappear—Who knows where." This is really the basic meaning, I think, of the well-known word *She'ol*, the place of the departed soul in the Old Testament. Like the Medieval Scholastics, the Jewish rabbis filled this very vague term with all kinds of fantastic meanings, some of which were preserved by Christian tradition and have influenced our own thinking when we read the Old Testament. This has nothing whatever to do with the question of whether there is a place of punishment for the unsaved. In my own mind, hell is as real as heaven. I cannot stress this conviction too strongly because this whole subject of the nature of the soul can quickly become a hotbed of misunderstanding, and I should not want to be misquoted on this score. As already stated earlier in this Paper, the question of the state of the believer (and, for that

matter, the unbeliever) between death and resurrection to glory (or to shame) is more specifically dealt with in another Doorway Paper ("Time and Eternity," Part I in Volume 6). I do not believe for one moment that there is any salvation here or hereafter outside of Christ; and I do not believe there could possibly be any meaning to the term "heaven" unless the same reality is attached to the word "hell." My impression from the study of the Old Testament in the original is that the word *She'ol* was not the definitive or descriptive term we suppose now, but simply a word which in the final analysis meant "Who knows where?" And when Old Testament writers spoke of the soul as departing to *She'ol*, their uncertainty as to what happens to the soul did not in the slightest degree cause them to have any doubts about what happened to the spirit. The spirit they were certain returned into God's care, the fate of the soul was unknown.

On the other hand, because the soul was the instrument of consciousness whereby we discover one another and the world around us, it was often taken to mean the living person as a conscious being. They *loved* life, these Hebrew people: the great promises of God to them were essentially, in their view, promises for this life. So long as a man enjoyed the power of all his senses, so long as a man even in his old age like Moses and like Caleb were not one whit dimmed in eye or ear, the blessing of God was upon him. In this sense, it was a man's soul that assumed such great importance to them, even in the sight of God. The only command of the Decalogue with a promise involved long life here and now, "that thy days may be long in the land [...]" It is no wonder, then, that the word soul (*nephesh*) came to be so important and that when the soul was gone, it should seem that everything was gone and mourning for the dead was accordingly intense. Thus I believe that, when speaking exactly the Hebrew theologians would have admitted that it was really the spirit which had departed and could not be retained when the time came. Yet in common parlance they would speak on occasion of the soul departing, and of the soul returning when life was restored (1 Kings 17:22). Because all sentience disappeared with the expiration of the last breath, the whole complex of senses — feeling, hearing, seeing, etc., — were summed up in the single word *nephesh*, derived from a Hebrew root which means "breath." Thus it comes about that there are many, many passages of Scripture in the Old Testament in which we find the word *nephesh* or "soul" where we might have expected to find the word "spirit." It is these passages which seem so strongly to contradict this thesis. Yet rightly understood, I do not believe they really do. And when the Lord spoke of a man gaining the whole world and losing his own soul, He was addressing Himself in all seriousness to people who looked upon the soul, i.e., the senses, as man's most precious possession, simply because in a very real sense they *do* represent the person.

This brings me to one further point regarding the analogy of the two sheets of coloured plastic. We used the yellow to symbolize the body and the blue to symbolize the spirit. Suppose the yellow and the blue become soiled. When they are overlapped, the green which emerges is doubly so. In life, the soul thus becomes more degraded than either the body or the spirit as such, though its degradation results directly from the sinful spirit in a corrupted body. If by the grace of God the spirit should be wiped clean, then some advantage accrues in the soul. When, in the resurrection the body, is at last made perfect, its indwelling by a purified spirit will

result naturally in the appearance of a perfected soul. The clean sheet of blue overlapping the clear sheet of yellow likewise results in a pure green; the analogy is complete.

While only the spirit is pure, yet the green must always appear soiled, a fact which, if our analogy is right, should discourage us from ever claiming sinlessness while we continue to inhabit this, to use Paul's words, "body of death." A perfect, incorruptible, resurrected body is as fundamental to the ultimate perfection of the saint as a regenerate spirit, and to promise a man some kind of spiritual existence in the hereafter without a real body is to promise him nothing, for a human spirit without a human body cannot possibly fulfill its aspirations for a true manhood. These aspirations for true manhood were fulfilled in Jesus Christ. What of His soul?



## Chapter 4

### A Crucial Test

What has been said in the three previous chapters meets a crucial test in the Incarnation. A study of certain passages which deal with this great mystery sheds a wonderful light on this particular aspect of the subject (see also "The Virgin Birth and the Incarnation", Part IV in this volume).

I never cease to wonder at the care which God has exercised in appointing the exact words to be used by those who were engaged in setting forth key theological statements in Scripture. The precision with which such statements are made is truly profound, and because of it the study of Scripture is likely to be the more rewarding as it is the more conscientious and reverent. Let me illustrate this by putting together several passages which give us some light on this greatest of all mysteries, the Incarnation.

In Isaiah 9:6 it is written,

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

And in Hebrews 10:5-7 we are given a picture of the scene in heaven which immediately preceded the appearance of the Lord upon earth as Mary's first-born Child. It is written,

Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast thou prepared me.

In burnt-offerings and sacrifices for sin Thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.

These two passages are complementary. In Hebrews we are informed by revelation that when the body which Mary carried in her womb was fully prepared (verse 5) – a Greek word which means more than is conveyed by the single English word "prepared" and implies rather absolute perfection – then the announcement was

made in heaven in the presence of the Lord Jesus Christ. He replied at once, "Lo, I come to do thy will, O God." The burnt offerings and sacrifices of the Old Covenant had not satisfied; something more was needed, and this something was to be fulfilled by One whose coming had been repeatedly foretold in the volume of the Book.

Now this specially prepared body was conceived by the Holy Ghost, but until it had received its own spirit it could never be more than a perfectly formed body. For all its perfection it must be stillborn. From whence was the spirit for it to be derived?

Before the Incarnation, the Lord Jesus Christ was pure spirit, able to assume material form in the theophanies of the Old Testament (see "The Trinity in the Old Testament", Part V in this volume), but nevertheless essentially of one substance with the Father. It will be noticed that in all those passages which refer to a relationship of Father and Son, between God and the Lord Jesus, the reference in the Old Testament is to the future, "I will be to him a Father and he shall be to me a Son" (1 Chronicles 17:10-14, literal translation). It is not until we enter the New Testament that the future tense gives way to the present tense.

The exact moment at which this transition takes place is given specifically in Hebrews 1:5:

For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?

Note that it is said "*this* day." In verse 6 this is reiterated and the time made even more specific with the words, "when he bringeth the first-begotten into the world." We can, therefore, put these passages together, with one or two others to be mentioned, and we have this picture: When Mary's full time was come (Galatians 4:4) God sent forth the Lord Jesus Christ to be the spirit which would render that perfect little body a living soul. Thus "the Child was born" and, at the same instant "the Son was given," and this is exactly what is stated in Isaiah 9:6. At that moment, that very day when He brought the first-begotten into the world, the relationship which had been predicted as future in the Old Testament became present in the New, and "I will be to him a Father" became "Thou art my Son, this day have I begotten thee." When "that holy thing" (Luke 1:35) received its proper spirit—none other than the Lord Jesus Christ who had spent eternity with God (John 1:1,2)—there appeared in the world God's Holy Child Jesus (Acts 4:27). The Holy Thing had become a Holy Child. The wonder of it is that when that little baby drew its first breath, God had become man.

How beautifully the Word of God has been hedged about, that the events of that memorable day may be as fully understood as our finite minds are able to do so. The Son was "given." Transcending even the usual understanding we have of the word "given" with reference to Calvary in John 3:16, the term has a twofold meaning: given at the time of the Incarnation and given again at the time of the Crucifixion. God twice gave His Son.

I think we may conclude from this three things. First, in the Incarnation, the Person of the Lord Jesus appeared in human form when a purely spiritual being

was given to a purely material body. Then emerged the soul to which reference is made in such passages as John 12:27 ("Now is my soul troubled") and Matthew 26:37 ("my soul is exceeding sorrowful [...]"). Secondly, that the time of this emergence of the soul coincided with the moment the spirit was given to the body, and not before. And the spirit was given to the body only when the body had come to completion, i.e., was perfectly prepared for it. And thirdly, that the relationship of Father to Son was established that very day. The relationship previously had been one of absolute equality which did not involve the implications of greater and lesser. Fatherhood and sonship inevitably introduce this concept of greater and lesser, as indicated in the statement made by the Lord (in John 14:28), "My Father is greater than I." Prior to this we read only of "God with God," a relationship which allowed of no such distinctions.

The wonder of it all is that in spite of the new relationship no surrender of this absolute equality was involved, for it required the fullest exercise of His deity at all times to *maintain* whatever had to be surrendered for a season in order to assume the position of Sonship. Only absolute Deity can humble itself and maintain this humiliation (Philippians 2:8), so that in some mysterious way the assumption of a momentary humiliation required, if anything, an even greater display of divine power. From all this it does not appear that in the greatest of all births there is any contradiction of our thesis that the soul emerges when the spirit is given to the body, not before, and that this is coincident with the drawing of the first breath.

In Isaiah 53:12 we are told that He "hath poured out his soul unto death." In the New Testament we are told that He dismissed His spirit. These two events were simultaneous, the soul departing when the spirit returned into God's hands. Perhaps it should be noted that the very form of the Lord's words, "Father, into Thy hands I commend my spirit," could only have come from One who had surrendered of His own free will just sufficient of His infinite power in order to become man, and as man depend upon God to care for His spirit when it ceased to indwell His body until it should again be united with it. Though He never ceased to be God, He could not now ever cease to be man. From the morning of the Resurrection until this day there has always existed in heaven one whole and perfect man – body, soul, and spirit – to whose image we shall be conformed and who thereby is constituted the true first-born of the family of God.



## Appendices to Part VI

### 1. Begotten Before All Worlds

The three ecumenical creeds – the Apostles', Nicene, and Athanasian – were concerned to protect the doctrine of the deity of the Lord Jesus Christ and His absolute equality with the Father throughout all eternity prior to His Incarnation. The two latter creeds laid special emphasis upon this because there were those who tended toward the view that although Jesus was pre-eminent above all other creatures and uniquely the agent of God's creative activity, He was nevertheless Himself only a creature. Accordingly, great care was taken to emphasize the fact that He was *uncreated*, of one substance with the Father, sharing His glory throughout all eternity. To this I subscribe absolutely and unequivocally. He was eternally co-existent with the Father and the Holy Spirit, one God, equal in majesty and power, not merely of "like substance" as the Eastern Church has held, but of "one substance," very God of very God.

I do not think, however, that such oneness with the Father has ever demanded an actual *familial* (Father-Son) relationship in order to establish His deity, any more than such a familial relationship is required to establish the deity of the Holy Spirit. The relationship as a Son to the Father was something which came *historically* into effect when the Lord Jesus, the Jehovah of the Old Testament, actually became man by laying aside for a little while some aspect of equality with the Father, thus taking a lower position (Philippians 2:6,7) in order to accomplish man's salvation; only that He might receive an even greater glory with the Father when this was achieved. The Old Testament prophecies which are cast in a *future* tense with respect to this relationship became the *present* fact, the "today" of Hebrews 1:5, when the Lord of Glory entered into our world of time and space as the Son begotten of the Father, conceived by the Holy Spirit and born of a virgin. The revelation of this tremendous moment is stated with great precision – "This day have I begotten thee" – and is made even more precise by the added words, "When He bringeth the first begotten into the world" (Hebrews 1:6). Even during fetal development the role of divine sonship was still future: "That which shall be born of thee *shall be called* the Son of God" (Luke 1:35). And Elizabeth's greeting of Mary was equally carefully worded – not "What is this that my Lord should come to me" but "What is this that *the mother of my Lord* should come to me" (Luke 1:43), which seems to indicate that Elizabeth did not suppose she was actually in the presence of the Lord Himself, but only in the presence of a mother-to-be.

In Hebrews 1:5 what we are actually told is that the Father in heaven that day had begotten ("brought forth") His Son. And yet it was not inappropriate for the creeds to state that He was "begotten *before all worlds*," for the future is always present with God. It is only historically that the event was properly spoken of as future: in the eternal purposes of both the Father and the Son, the event was already accomplished, in the same sense the Lamb was prophetically slain since the foundation of the world though historically not till thousands of years of human history had unfolded.

The Edward VI Prayer Book of the Church of England says that the Son was "equall to the Father as touchyng his godhead, and inferior to the Father as touchyng his manhoode." This "inferior" status reflected the role of an actually begotten Son, but such a lower status surely cannot have been assumed prior to the Incarnation? He clearly sought on a number of occasions, when addressing the disciples, to contrast His position on earth with that position of glory which He had shared before His Incarnation, as though the previous glory was of a different and higher order. In this sense He humbled Himself and thought it not something that must be retained at all costs if such a retention meant He could not fulfill His role as a Redeemer (Philippians 2: 6-8).

It was the underlying tendency toward Arianism that the formulators of the creeds desired to protect the Faith against. The Lord was God and was with God from the very beginning. He was not merely a unique individual who so lived to the glory of God that He was elevated to a position of deity as Son of the Father, as a reward for His achievement on earth. He was always God, very God of very God. It was only when the fullness of time was come that He assumed a new relationship within the Godhead and was begotten of the Father that He might become the Saviour of men.

## 2. Some Notes on the Roman Catholic View of the Soul

I believe that anyone who has taken the trouble to investigate Roman Catholic theology with an honest attempt to understand it will be forced to admit that it is characterized by a refined system of logic that is almost compulsive — *provided that one grants the premises*. This emphasis for this limiting phrase is very necessary because it is here that some of the most important differences between Protestant and Roman Catholic theology are to be found.

It must be admitted also that much of Protestant theology has not been structured with the same rigid adherence to the laws of logic and contradiction. Scripture itself must, of course, be excluded from this judgment, and more especially the Book of Romans. To my mind, Calvinism makes the nearest approach to a completely logical system. Nevertheless, it seems to me that the system which was refined and virtually finalized by Thomas Aquinas comes closest to being rationally compulsive (though not morally so) — again, granted the premises. I know from experience that one can submit oneself to a course of lectures in, for example, Thomistic psychology and find oneself anticipating the professor's conclusions time and time again merely by being logical in one's thinking. Unfortunately for the ordinary reader there is a technical jargon which goes with this theology, which has to be mastered before it makes sense: and the mastery of this jargon is complicated by the fact that Christian terminology which means one thing to us has been made to mean something quite different for them. This applies to the use of the word "soul." The first thing that is required, therefore, is to establish what is meant by the Roman Catholic theologians when they use the word "soul."

It may be a slight misrepresentation of their thinking to say that by the word "soul" they mean what we mean by the word "spirit," but I think this is essentially true and this equation of terms may help to clarify what follows.

In Thomistic theology, the "soul" constitutes the person, but not the personality. The soul is that which is created by God and which is added to the body to make a soul-body entity. This soul-body entity is not really a compound but a whole, i.e., man. They reject the idea that the body is governed by a soul in the sense that a horse is governed by its rider. If we are allowed to carry this analogy, man is a Centaur, a man-horse *combination*. The soul cannot exist apart from the body except, to use their rather apt phrase, "in a state of violence," and when the soul leaves the body, the body is no longer a *body* either – it is a thing, a corpse, a miscellaneous collection of atoms.

The created soul which is given to every body that lives is equal in all men. When it has gained attributes and developed its potentialities it becomes more than a person, it becomes a personality. And while all persons are of equal value in the sight of God, all personalities are not.

They hold that this soul is a direct creation of God and is indivisible and cannot, therefore, be derived from the mother and father, since the soul of the mother and the soul of the father are both likewise indivisible. It is not only indivisible but occupies and gives meaning to every part of the body equally. The soul is the seat of all man's consciousness and life processes, including the unconscious ones. It is in no sense *derived* from the body. These conclusions are important for an understanding of Roman Catholic psychology, in that, for example, they reject behaviourism entirely, since this would be to derive the soul from the body. While they hold strongly for the reality (substantialness) of the soul, they also believe that it can only find expression properly through a body. They therefore argue, quite logically, that angels do not have souls since they are bodiless spirits. They also hold that the soul is the seat of emotions, but that this emotion is rooted in the soul-body entity as a combination. And, logically enough, they argue that angels thus do not experience emotion. Personally, I think this conclusion is contrary to Revelation because it seems difficult to conceive of worship without emotion, and we seem to be given a picture not only of angels worshipping (Isaiah 6), but also of angels rejoicing greatly when the creation was first completed, "and all the sons of God shouted for joy" (Job 38:7). This surely shows that it is not enough to be logically consistent; one must *start* with the truth for one's premises.

The proper subject of psychology is the study of the soul, according to Aristotle. The proper subject of psychology, according to Aquinas, is the soul-body entity, in which both soul and body must always be considered as one and yet always be regarded as being composed of two elements each existing in their own right. Aquinas therefore was the first to underline the importance of the psychosomatic view of human nature. It is because of the failure to recognize this last point that modern psychology, according to these Roman Catholic theologians, has tended to become merely a branch of physiology. If the soul is wholly derived from the body, then the fundamentally important subject matter of the study of man is not psychology, but physiology; and psychology becomes a by-product. The end result is the annihilation of man as man. To the Roman Catholic, the soul "informs" the

body, by which is meant that it gives to the body its organization, its value, its capacity, its sanctity, its distinctiveness as human. The body provides the soul with that whereby a potentiality becomes a reality, a person becomes a personality. As has already been stated, the soul cannot exist except in a state of violence and temporarily without the body. In theory at least the body becomes of far greater importance in this light, since every cell within it is made human by being possessed by a human soul. And, correspondingly, they say that every animal cell is animal by reason of its being possessed by animal soul. Animal body is spiritually distinct from human body. The care which is taken, therefore, to ensure that every member of a human body (even including amputated limbs) is given proper consideration by "decent burial" follows quite logically from this conception. Though it may seem rather like foolish superstition to be so greatly concerned with an amputated limb, in the light of this system of psychology it is logical enough. So long as it exists as a physical thing it is more than a physical thing: it has been identified and still is identified as part of the soul-body entity that was the individual.

Their major criticism of modern psychology is that it has lost sight of the soul as having a reality by creation. Nor would they be satisfied if psychology should admit the real existence of the soul but then treat it as though it were acting through the body. The soul does not act through the body, but *with* the body as a substantial unity. When the Church established its official position in the formulation of the Nicene Creed by stating that the Lord was of one substance with the Father, it was using the word "substance" in this sense. The unity of the body and the soul is a substantial one. It may be said that in their view, person is the theological aspect, personality the psychological aspect, character the moral aspect, and function or behaviour the biological aspect of man. In this system of psychology, "individual" differences are personality differences, not person differences, for all persons are of equal value in the sight of God. They are in the habit of tracing the development of psychology from Descartes to the present time by pointing out that with Descartes psychology lost its soul and found its mind; with the British Empiricists, soul lost its mind and found its consciousness; with Watson soul lost its consciousness and found its reflexes. So the scientific study of man without theological guidance led, in effect, to the disappearance of the soul of man altogether.

In conclusion, I think that if we make allowances for the fact that soul in this context is perhaps more exactly spirit, in accordance with our thesis, there is much of value to ponder in this system of thought, however much we may disagree with some of their premises and consequently with some of their conclusions. Until psychology recovers its faith in the soul or spirit of man as something which has a reality in its own right, yet which cannot exist in completeness apart from the body, there will be little or no advance in our understanding of man. The saving of the soul is only possible by the saving of the whole man. Psychosomatic medicine is a step in the right direction, but it can never be realistic so long as the psyche is tacitly derived from the soma.



## **Part VII**

### **HOW DID JESUS DIE?**

The crowning irony was plaited of thorns, thorns which were the symbol of a cursed earth, symbol of a creation gone astray. In assuming responsibility for sin in all its forms and consequences the Lord was held accountable for this part of the total cost as well. That He should have been crowned at all reflects in a remarkable way that He was a King indeed; but that the crown was a crown of thorns spoke eloquently of the total cost of establishing the kingdom over which He came to rule. He bore the earth's curse, too.

## Introduction

It might seem rather absurd to publish a Paper on the manner of Jesus' death, since Scripture is so very explicit: He was crucified. To this agree all the creeds, and it is doubtful if anyone today would challenge them.

People who undertake scientific research are in the habit of saying that it pays to be particularly cautious about accepting what is obviously true. What is obviously true not infrequently turns out to be actually false. The trouble is that there is little or no incentive to challenge it. The consequence is that a more important truth is often neglected or left undiscovered. For centuries it was *obvious* that the earth was stationary and the sun moved around it, and until somebody seriously challenged this view our understanding of the workings of the starry heavens was very largely at fault. When we discover that that which has always been assumed to be true is in fact not so at all, we are often led to the recognition of some much more profound truth. This, I believe, applies to the *how* of the Lord's death. What I wish to discuss in this Paper has been recognized from the earliest times, yet it is continually being lost sight of because it is difficult to state it precisely in such a way as to distinguish the Lord's death from all other deaths of which we have any record. The important point throughout this discussion is to keep clearly in view that we are not examining *why* the Lord died, but *how*.

In recent years the form of death which Jesus embraced has been re-discussed by two quite opposed groups of people. On the one hand there are those who, because of their skepticism and with little respect for the Word of God, have questioned whether Jesus died on the Cross at all. Their arguments are worth considering briefly, as we shall do, because their refutation brings out several aspects of the Gospel records and of the subsequent behaviour of the disciples which are worth reminding ourselves about since they tremendously confirm one's faith in Scripture. On the other hand, there are those who, because of their very confidence in the Word of God, have pored over the records and discovered there a number of apparently casual observations made by the writers that are highly significant from a medical point of view and that seem to show that although Jesus died *on* the Cross, He did not die *because* of it.

This second view reflects the opinion of a number of the early Church Fathers who reached the same conclusion, but by a somewhat different route. They were guided by certain intimations in Scripture that they had deeply reflected upon and which are essentially theological in nature. The more recent writers have

approached the same subject in the same spirit of reverence, but rather more from a physiological point of view. Both lines of evidence are complementary.

The first view, sponsored by certain liberal theologians, is simply that we do not know how Jesus died, only that although He was crucified, He was mistakenly removed from the Cross before He was actually dead. They argue that the extraordinary strains and agonies of mind through which Jesus had passed brought Him after several hours on the Cross to a state of such total collapse that He was to all appearances actually dead long before the other two men who were crucified with Him. According to tradition, they say, He received a superficial wound from a soldier's spear which in His then state of shock led to comparatively slight loss of blood. He was taken down and carried away by His disciples to be laid in a tomb without the usual preparation for burial being performed, which would have left Him bound and helpless, because it was not legal to carry out this task, it being a holy day.

But there in the cool environment He revived and subsequently searched out His friends, who thus spread the story about His resurrection from the dead. Thus was an ignominious defeat turned opportunely into an apparent victory. The whole business was the result of a series of genuine mistakes, perhaps nobody really intending to deceive anyone, but all alike being misled as a result of the first false assumption that He really had died on the Cross. After a number of weeks He seems to have disappeared, and His disappearance was explained away by His closest disciples by saying that He had been taken up into heaven. In point of fact, the whole ordeal may ultimately have so reduced His strength that He died shortly afterwards. When and where He died, no one knows. The result is that the supernatural element is entirely removed and there really never was any resurrection from the dead, because Jesus did not actually die at the time of the crucifixion. This, to my mind, is a completely erroneous interpretation of events.

The second view is one which has appealed to a number of devout Christian medical men who have had occasion to observe personally or to study in medical literature the phenomenon of death by rupture of the heart. They believe, to use a more popular terminology, that heartbreak can be a cause of death, and that it was in fact the cause of the death of Jesus Christ on the Cross.

I think the evidence of a heart rupture in this instance is very strong indeed. But I think it is important to bear in mind that this evidence can be interpreted in two ways and that the difference between these two ways of interpreting the evidence is very important. Assuming for the moment that the Lord's heart was in fact broken, one may still ask whether it was actually the cause of death. Just as we have to recognize that He may have died on the Cross, but not because of it; so we must also recognize that He may have died *with* a broken heart, but not *because* His heart was broken.

When we speak here of a "broken heart," it is necessary to bear in mind that the term is not being used in any poetic or psychological sense. The term is being used in a strictly medical or physiological sense, meaning precisely what it implies, namely, the actual rupture of the organ itself. It might be thought that such an event would lead to instant death. This, as we shall see, is not always the case.

If we had been thinking in poetic or psychological terms, we should really find ourselves very quickly involved in the question rather of *why* Jesus died. But *this* issue is so all-embracing that it would be presumption to suppose one could adequately deal with the subject in a short Paper such as this. My object is to deal with the lesser issue of *how* Jesus died. Although it is a *lesser* issue, it is nevertheless one of great significance and worthy of the most serious reflection by every thoughtful Christian. It is worthy of serious reflection because God has seen fit to include in the Gospel records several highly significant statements which are so exceptional that they cannot possibly have been introduced incidentally. I do not believe that any part of the Word of God is "merely incidental." These almost-hidden clues in the New Testament are the justification for the view taken in this Paper.



## Chapter 1

### Did the Lord Really Die on the Cross?

Some years ago a young lawyer in England who had come to share the views of liberal theologians, especially in Germany, maintaining that the resurrection scenes in the Gospels reflected only the delusions of certain of the more desperate of the disciples of Jesus whose faith had been shattered by His ignominious death, set out to prove to his own satisfaction that they were so full of improbabilities and inconsistencies that they could be ignored altogether.

Using his legally trained mind to the best possible advantage he set himself to an examination of the evidence from every point of view – and came to precisely the opposite conclusion. Sir Robert Anderson, a name familiar to many thoughtful Christians of an older generation, himself became a firm believer and wrote a number of works which became classics in their way, among which is his well-known *The Silence of God*. Such is the power of Scripture.

It is the supernatural element of Scripture which causes concern to those who are proud in intellect, for it puts something beyond the range of man's unaided power of thought, just as it is the judgment aspects of Scripture which cause offense to those who feel themselves morally worthy. Philosophers and theologians of the nineteenth century in continental Europe were willing enough to accede to the judgment of history as to the extraordinary perfection of Christ's life and the manifest nobility of His self-sacrifice in death. But they were quite unwilling to admit that He who so lived was any more than simply a very great man and that He died anything other than a martyr's death. The idea of a bodily resurrection, a resurrection of the whole man, who thereafter for many days shared with His disciples a substantial part of their old life together in such a concrete way as to establish beyond doubt in their minds that He really had risen from the dead, not as a ghost but as a re-embodied person – this they could not allow. It was admitted that these disciples really believed that Jesus had returned to be with them; and, therefore, disallowing such a miraculous event as bodily resurrection, it had to be assumed that somehow Jesus had never actually died on the Cross.

Although the view that Jesus was only thought to have died on the Cross, and that subsequently the coolness of the tomb in which He was laid – supposedly dead – had revived Him, is no longer seriously held even by the most liberal theologians, it is still worth noting why the view was abandoned. It is quite extraordinary how men who are desperate to evade the force of Scripture will grasp

at alternative explanations. As we shall see, the more deeply one examines the Gospel accounts of the Lord's death, the more certain it is that He really did die. And the difficulties which face anyone who seriously holds the liberal view are overwhelming, the more so as they are the more carefully examined.

It is difficult indeed to suppose, for example, that one who had suffered the appalling strains and stresses, physical and emotional, of the previous hours, could be nailed to the Cross, receive a severe wound in the chest, be laid in a cold tomb, and there revive and find energy enough with such wounds in hands, feet, and chest to brace himself against a stone which almost certainly could only be moved from the outside, and which was far too heavy for the women themselves to move, and simply roll it out of the way. And this apparently without the soldiers on guard being awakened! Only a few hours later this figure, so mutilated according to Scripture as to be scarcely recognizable (Isaiah 52:14), presented Himself before Mary and overwhelmed her with the joy of recognition. Shortly thereafter He walked for miles without limp, tiredness, or evidence of mental anguish with two disciples who would surely have recognized Him at once if He still bore the marks of utter exhaustion that must have remained with Him had His recovery been a natural one. There is no evidence of any desperate need for rest or food or drink. There is every evidence that when their clouded vision had suddenly cleared by His simple act of breaking bread with them they recognized Him because He was exactly as they had known Him sharing their table before the events of those terrible last days. According to Scripture, the resurrected Lord was seen by hundreds of people, five hundred at one time together (1 Corinthians 15:6). One or two people may have hallucinations, but not hundreds, least of all when they are all together.

In a series of essays published in 1893 under the title, *Primary Convictions*, William Alexander had something of great value to say about these resurrection scenes:

In the introduction to "The Monastery," Sir Walter Scott discusses the reasons for the comparative failure of one of his previous novels, "The Abbott." He attributes it in part to his delineation of the White Lady of Avenal, and remarks emphatically upon the almost certain breakdown of "supernatural machinery" in works of fiction.<sup>1</sup>

The point is well taken, for, as Alexander pointed out, even such a great literary artist as Shakespeare represented the great souls of the departed as uttering only a few words. As Alexander puts it, "The impression produced by their apparition is floated in to us through the language of the spectators rather than the visitant himself."<sup>2</sup> Speaking of the Ghost in *Hamlet*, he noted that the language of the Ghost himself falls far short of the lofty and awe-inspiring conception conveyed by the words of others who impart to us the impression which the dramatist wants us to form. It seems practically impossible for man to create and portray consistently and

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1. Alexander, William, *Primary Convictions*, Harper, New York, 1893, p.96.

2. *Ibid.*

convincingly the doings and words of human spirits. When man creates a ghost, he creates only a ghost of a ghost.

Supposing, for the moment, that we are allowed only one of two alternative views of the resurrection appearances: either that what the disciples saw was a ghost, or that what they saw was actually Jesus recovered at least partially from an ordeal which had been nearly but not quite fatal to Him. Then, what kind of a record might we expect to find? Assuming, first, that He really was only a spiritual being, a ghost if you will, then can one honestly imagine that such a scene as that in which Thomas was invited to handle and see that He was not a ghost (John 20:27), would have found its way into or been allowed to remain in the record? On the other hand, if He was really only a man recovering from a frightful ordeal, is it likely that a writer who wished to be convincing would tell his readers how, having shared a meal at Emmaus with two of His disciples, He suddenly and unaccountably disappeared out of their sight (Luke 24:31) without causing them to be in the least afraid or even curious, but rather leaving them with tremendous assurance? Surely the one thing which a fabricator would try to avoid would be logical inconsistency. Either He was a purely spiritual being, in which case it would be absurd to have Him inviting physical examination; or He was a purely physical being, who could hardly have been described as disappearing instantly at will, or passing freely through barred doors and presenting Himself unexpectedly among His followers. As a ghost He would not invite physical examination, nor as an ordinary mortal be able to ignore physical barriers.

But, on the other hand, if we once allow the whole record to stand precisely as it is, then we must admit that this Figure appears before us now as One whose behaviour and constitution are totally unaccountable unless we allow two facts: the first, that He really died by a means which left its marks upon His body and set Him free from the limitations of ordinary mortal existence; and secondly, that He really rose again from the dead in such a way that He carried with Him the total identity of His former existence, but with none of its limitations, being no longer bound by the space-and-time frame which had given to Him that character which rendered Him immediately recognizable in His risen state to His former disciples. A real life, a real death, and a real resurrection will alone account for these things.

Although the resurrection scenes occupy only a few pages, the risen Lord is the same Lord, only even more gloriously so if that is possible, as the Lord who ministered among men and shared their daily lives in the years before the Crucifixion. Indeed, it was the absolute certainty of this identity which transformed disappointed, fearful, and even cowardly men who had experienced the apparent collapse of all their hopes, into spiritual giants, eloquent, fearless, and absolutely certain of what they believed.

And at the end, they parted company with their Lord under circumstances which must surely be evidence of an entirely new kind of relationship. What parting with one dearly loved and utterly depended upon had ever before been an occasion of great rejoicing! Yet this parting was. The disciples returned from the Mount of Olives after the Ascension, not saddened, depressed, lonely, or fearful – but with great gladness. Such a gladness in such a circumstance could only be accounted for by some tremendous conviction, a conviction that their beloved

Lord had really triumphed over death. Such a conviction could surely have never arisen had those 40 days been spent restoring to health a defeated leader whose mission had manifestly failed. Those few days transformed a band of ignorant, uneducated, and often very selfish followers into a force which turned the Roman world upside down. It is no wonder that Sir Robert Anderson in the honesty of his mind found himself completely convinced of the truth of something which he had set out originally to prove entirely false.

There is really no question that Jesus did die *on* the Cross. The real question is *how* He died.



## Chapter 2

### Did the Lord Die of Heart Rupture?

The powers of the human body to survive physical injury are truly extraordinary. Crucifixion is one form of capital punishment which it is commonly believed the body can least sustain for any length of time. And when it is preceded by scourging and other insults to the body, and by a period of tremendous emotional stress, and when food and water have been denied, and when, in addition to these things, the body is secured to the cross not only with ropes as was common but with nails driven through the feet and hands, then it is hard to believe that a human being could long survive the ordeal. And yet, amazing though it may seem, the simple fact is that men have lingered for days and, upon a few extraordinary occasions, have been taken down and have recovered from the ordeal.

As a matter of fact, part of the very ignominy of this particular form of capital punishment was due to the long process of dying. It is not without significance, therefore, that it is said of the Lord that He not only "endured the Cross," but that He "despised its shame" (Hebrews 12:2). And it is most important to realize that He need not have "endured" at all, for He could easily have dismissed His life far sooner than He did. Because He had the power to lay down His life at will (John 10:18), Jesus could, had He wished to do so, have terminated life at once without lingering indefinitely, for He was not subject to natural death as we are, but made after the power of an endless life (Hebrews 7:16), and no man had the power to take His life from Him. The point here is that Jesus remained alive on the Cross as long as He did in order to fulfill certain requirements prerequisite to our redemption. We shall return to this circumstance subsequently. In the meantime, it is important to realize that no other form of capital punishment, such as might have been employed by the Roman authorities (drowning, poisoning, beheading, strangling, and so forth) would have provided the stage upon which this divine drama could be enacted. Crucifixion was the required form of punishment for the fulfillment of God's purposes. As we have already said, the Lord died on the Cross, but not because of it.

Although we can certainly assume that the Lord could have sustained Himself indefinitely on the Cross, such an event would have been a miracle from the physiological point of view. But it is also true that His dying so soon was equally exceptional, and it will be useful to review in this connection some of the known

cases of prolonged survival on a cross, and even of recovery when removed after several days. For much of the following information I am indebted to William Stroud, M.D.<sup>3</sup>

In 1617 Jacobus Bosius published a work in Antwerp entitled *Crux Triumphans et Gloriosa* (*The Cross Triumphant and Glorious*) in which he told of the crucifixion of the apostle Andrew who is said to have lived on the cross for two days.<sup>4</sup> He referred also to the crucifixion of Victor, Bishop of Amiterna, who although crucified with his head down, a circumstance most unfavourable to the continuance of life, survived in like manner for two days. Bosius noted that according to Origen and other early Fathers this seems to have been commonly the period of survival when death was not hastened by other means.

Bosius also repeated the well-known story of Timotheus and Maura, a married couple who suffered in the year A.D. 286 during the Diocletian persecution. After being horribly tortured, these two godly souls were crucified together and according to many dependable witnesses actually survived nine days while mutually exhorting each other in the faith, expiring on the tenth day. Stroud rightly observes that this may well be an exaggeration, nevertheless there are many accounts of people surviving for two or more days.

In the year A.D. 297, by the order of Emperor Maximian, seven Christians at Samosata were subjected to various tortures and then crucified. According to Alban Butler,

Hipparchus [one of them], a venerable old man, died on the cross in a short time. James, Romanus, and Lollianus, expired the next day being stabbed by the soldiers while they hung on their crosses. Philotheus, Habibus and Paragrus, were taken down from their crosses while they were still alive. The emperor being informed that they were alive, commanded large nails to be driven into their heads—by which they were at length dispatched.<sup>5</sup>

There are a number of cases in which men were cruelly tortured, and then crucified head down, yet surviving for 24 hours or more.

Much more recently, a Captain Clapperton reported on capital punishment in the Sudan in the year 1824. He speaks of beheading as being reserved for Mohammedans, and impaling and crucifixion for "unbelievers." He states that he was told, merely as a matter of curiosity, that these poor wretches who are crucified generally linger for three days before death puts an end to their sufferings.<sup>6</sup>

Impaling was, if anything, an even more horrid form of capital punishment, a punishment not infrequently used even in modern times by the Turks. In this, the

3. Stroud, William, M. D., *The Physical Cause of the Death of Christ*, Appleton, New York, 1871, 422 pp. Most of the quotations in this chapter are from Dr. Stroud, but the full documentation of the original is given as far as possible. This is not to create the impression that we have done the research involved from original sources, but to provide the reader with a source which could conceivably be accessible to him where Stroud's work is not.

4. Bosius, Jacobus, *Crux Triumphans et Gloriosa*, Antwerp, 1617, pp.8, 9, 43, 47, 94, 112-115.

5. Butler, Alban, *Lives of the Fathers*, 12 vols., London, 1812-1815, vol.6, p.251-252.

6. Clapperton, Capt. Hugh, Dixon Denham, Walter Oudney, *Travels and Discoveries in Northern and Central Africa*, London, 1926, p.107.

condemned man may be thrown from some height onto a sharpened stake. Dr. Stroud found a report by H. Maundrell who, while travelling in the Middle East, was actually a witness on one such occasion.<sup>7</sup> It is almost unbelievable, yet these are his words: "The criminal 'sitting' on the stake remained not only still alive but drank, smoked, and talked as one perfectly sensible, and thus continued for some 24 hours." But, he remarks, generally after the tortured wretch has remained in this deplorable and ignominious posture an hour or two, one of the bystanders is permitted to give him a "gracious stab to the heart" to put an end to his inexpressible misery.

Referring to numerous executions which took place in Constantinople in 1829, a Mr. A. Slade wrote: "In many shapes death triumphed during this terrible fortnight. Two wretches, convicted of attempting to fire the new seraglio at Beglerbey on the Bosphorus, were impaled; one still breathed on the following day."<sup>8</sup> Dr. Stroud even referred to one man who survived so long that birds were beginning to peck out his eyes before he was dead, he being unable to protect himself.<sup>9</sup> He also mentioned another report by a Bishop Wiseman, written in 1828, in which a young man possessed of great physical strength was crucified under the walls of Damascus for murdering his master. The Bishop reported that though he was nailed to the cross in hands and arms and feet, he remained alive from midday on Friday to the same hour on Sunday.<sup>10</sup>

Stroud also mentions an extraordinary case where a man, moved by religious impulse, attempted to commit suicide by crucifying himself. He was 46 years of age, a native of Venice and had succeeded in nailing his feet and one hand to the cross. He was unable to complete the crucifixion, of course, but hung in this position, equally unable to undo what he had done. He was taken down by some passerby and subsequently died in a lunatic asylum, approximately one year later.<sup>11</sup>

Although Stroud's work is long out of print and hard to obtain, the reader will find in it many illustrations with full documentation of the fact that crucifixion does not normally bring a quick end to the sufferer, even after the condemned man has suffered the most terrible mutilations. Men have been broken on the wheel, stretched on the rack, hung by their thumbs, and even partially burned, and after all this, been crucified and yet survived for many hours on the cross. Some cases have even been reported from the Far East during World War II.

It is not surprising, then, that Pilate found it difficult to believe that Jesus had died so soon (Mark 15:44,45). I am convinced that the cause of Jesus' death was not crucifixion *per se*, though certainly it was the object of those who were responsible that this was what should happen. The Jewish people, as well as Pilate and the Roman authorities, were quite aware of the recognized Jewish law that no one should be allowed to hang on the cross after six o'clock in the evening of that particular day since the following day was a holy day. Unlike with ourselves, the Jewish day begins at six o'clock in the evening. It was therefore necessary to insure

7. Maundrell, H., *Journey from Aleppo to Jerusalem*, London, 1810, p.189f.

8. Slade, Adolphus, *Records of Travel in Turkey and Greece*, vol.1, London, 1883, p.447.

9. Stroud, William, M. D., *The Physical Cause of the Death of Christ*, Appleton, New York, 1871, p.60.

10. Wiseman, Bishop, *Twelve Lectures on the Connection Between Science and Religion*, vol.I, London, 1836, pp.265f.

11. Stroud, William, M. D., *The Physical Cause of the Death of Christ*, Appleton, New York, 1871, p.338.

death before that time, and for this reason the Roman soldiers took steps to guarantee that all three condemned men would die very shortly. Breaking the legs of the two other men had the effect, presumably, of putting all the strain on the arms and on the chest muscles so that suffocation would soon put an end to life. I think it is noteworthy that those responsible for this unpleasant task of hastening death did not move along the line, as might have been more natural, but left Jesus till the last as though they were afraid to touch His body. Perhaps it was with some genuine relief that they found Him already dead, for there can hardly be any doubt that the common man who had no reason for religious hostility must have looked upon Jesus with respect. But one of those in a position of higher authority, fully persuaded that Jesus *was* dead, seems to have felt that he would not be fully performing his duty unless he made absolutely sure. We are told that he plunged his spear into Jesus' side, apparently penetrating just under the rib cage which would be a prominent feature in the circumstances, intending thereby to effect a heart wound.

The result must have been somewhat unexpected. As far as the centurion was concerned, he had probably performed this particular duty on a number of occasions previously and he would therefore be aware of the fact that under normal circumstances a corpse does not bleed. From a physiological point of view, the body of the Lord was now simply a corpse, but when the centurion's spear penetrated, we are told that "there came out blood and water" (John 19:34). The situation was an exceptional one and bears examination.

As medical knowledge has increased, it has come to be believed by a number of commentators that only one circumstance could account for the flow of blood and water from a corpse wounded in this way: namely, a ruptured heart. "Heart break" is considered by most people to be more psychological than physiological, a subject more worthy of poetry rather than medicine. The fact is, however, that the phenomenon has been observed on a number of occasions, and it is now apparent that the heart may rupture without always causing the immediate death of the victim. Indeed, there may be a delay of many hours. We shall consider the evidence for this below.

In the circumstances surrounding the Lord's final hours of suffering it is not at all surprising that His heart should have been broken, and the question which has to be asked is, Do we have any clear indications as to whether this occurred on the Cross or some hours before? This is an important question: but there is another one of equal importance, namely, Was this the cause of His death; Was this the reason that He was so soon dead? I think there is evidence which allows us to determine with some measure of certainty when the rupture of His heart actually occurred, and I think that a careful analysis of the original terms used in describing the unusual circumstances of His expiration allow us to say with some measure of assurance that heart break was not the immediate cause of His death. He died *with* a ruptured heart, and not *because* of it; just, as we have already seen, He died *on* the Cross, but not *because* of it.

Let us examine some aspects of heart rupture as a physiological phenomenon in general, and as one circumstance involved in the sufferings of our Lord. It should be noted, in passing, that during the last century postmortems were much more

common (at least in Europe) than they are today. For one thing, in those days it was not necessary to obtain permission either beforehand from the deceased or afterwards from the nearest of kin. Today it is, and as a consequence it is far less often carried out. Thus although instances of heart rupture in circumstances such as those considered below may, in fact, be more frequent than present literature indicates, they are not recognized as such. In many of the cases which follow, heart rupture was reported because postmortems had been carried out.

Heart rupture may occur in response to either great agony of soul or great joy. In the latter case it may be that rather than joy it is an experience of tremendous relief which overwhelms the heart. Dr. Stroud referred to a lady who, being suddenly told of the return of her son from the Indies, a return which she had feared would never occur, was so overwhelmed that she suffered a rupture of the heart which proved fatal. He referred in the same place to another lady who was so extremely affected with sorrow at the departure of her son for Turkey that she died suddenly at the very moment she was about to withdraw her hand from the parting farewell.<sup>12</sup>

Historians present us with many instances of the fatal effects of excess joy, but the circumstances often reveal that it was relief from great anxiety which really overwhelmed the individual's emotional system. Pliny, for example, informed us that Chilo, the Lacedemonian, died upon hearing that his son had gained a prize in the Olympic Games.<sup>13</sup> Valerius Maximus has told us that Sophocles, the tragic writer, in a contest of honour, died in consequence of a decision being pronounced in his favour.<sup>14</sup> Alus Gellius mentioned a remarkable example in the sudden death of Diagoras, whose three sons were crowned the same day as victors in the Olympic Games, the one as a pugilist, the second as a wrestler, and the third in both capacities.<sup>15</sup> Livy also mentioned the case of an aged mother who, while she was in the depths of distress from the tidings of her son having been slain in battle, died in his arms from excess of joy on his safe return.<sup>16</sup> According to Dr. Thomas Cogan, all these are probably examples of rupture due to emotion.<sup>17</sup> We do not, of course, have any positive proof, since no autopsy was reported in any of these cases. On the other hand, J. G. Zimmermann noted that Philip V of Spain died suddenly on being told that the Spaniards had been defeated; and an autopsy showed that his heart had ruptured.<sup>18</sup>

According to Stroud, a Dr. Hope in a work published in London in 1839 entitled *On the Diseases of the Heart and Great Vessels*, stated, "Rupture of the heart or great vessels into the pericardium is not always immediately fatal, as a solid coagulum or a fibrinous concretum has in several instances been known to arrest the hemorrhage for a few hours. Of the ten cases mentioned by one authority, eight died instantly, one in about two hours, and another in fourteen hours."<sup>19</sup> Stroud also

12. *Ibid.*, p.93.

13. Gaius Pliny, Book 7, "Man," section 7.

14. Valerius Maximus, ix.12.

15. Alus Gellius (A.D. 130-180), *Noctes Atecae*, iii. 15.

16. Titus Livius, *History of Rome*, xxii.7.

17. Cogan, Thomas, M.D., *Philosophical Treatises on the Passions*, Bath, 1802, pp.285, 363, 364.

18. Zimmerman, J G., *On Experience in Physic* (translated from the German), vol.2, London, 1782, pp.268.

19. Hope, James, M.D., *On Diseases of the Heart and Great Vessels*, 3rd edition, London, 1839, p.198.

mentioned a case recorded by a German physician, Dr. Daniel Fischer, who wrote as follows:

A gentleman, aged 68, and apparently possessing every claim to longevity, was, after having spent many years at court, compelled to quit it and retire to a country residence [...]. Toward the close of life his attention was occupied by an unpleasant business, which, as interfering with the indulgence of his propensity for solitude, had the effect of aggravating his melancholy [...]. On the 16th of October, 1817, he was seized, while walking, with a severe pain, which he supposed to be cramp at the stomach. The pain, after returning repeatedly, attended with violent agitation and agony, proved fatal on the evening of the 20th (i.e., four days later). On examination of the body 18 hours after death, the only morbid condition of any importance was rupture of the heart. On puncturing the pericardium, which had the appearance of being distended by a substance of a dark blue colour, a quantity of reddish fluid escaped, and afterwards florid blood to the amount of two or three pounds. The membrane was then slit up, and the heart was found to be surrounded by a coagulum more than three pounds in weight. When this was cleared away, a rupture was discovered in the left ventricle, which extended upwards from the apex about one and a half inches on the external surface. The internal wound was found to be about half an inch in length [...].<sup>20</sup>

Owing to the smallness of the aperture, the fatal consequences of this rupture had evidently been protracted.

A word is necessary about the probable course of events, considered purely from a physiological point of view, which lead to the actual rupture of the heart. According to Allan Burns in his *Diseases of the Heart*, this is what happens:

The immediate cause is a sudden and violent contraction of one of the ventricles, usually the left, on the column of blood thrown into it by a similar contraction of the corresponding auricle. Prevented from returning backward by the intervening valve, and not finding sufficient outlet forward in the connecting artery, the blood reacts against the ventricle itself which is consequently torn open at the point of greatest distention, or least resistance. A quantity of blood is hereby discharged into the pericardium, and having no means of escape from that capsule, stops the circulation by compressing the heart from without and induces almost instantaneous death. In young and vigorous subjects, the blood thus collected in the pericardium soon divides into its constituent parts, namely, a pale

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20. Fischer, Daniel, M.D., "A Case of Rupture of the Heart," in *The London Medical Repository*, vol.11, p.422-427, vol.12, p.164-68.

watery liquid called serum, and a soft clotted substance of a deep red colour termed crassamentum.<sup>21</sup>

As pointed out by Krumbhaar and Crowell, most cases of spontaneous rupture of the heart recorded in modern times are considered to be due primarily to coronary disease which has produced infarction and partial or complete aneurysm. Death is then said to be due to hemopericardium, i.e., effusion of blood into the pericardial sac.<sup>22</sup> Karsner says that in hemopericardium from rupture of the heart wall, the intraventricular pressure is communicated directly to the pericardial sac.<sup>23</sup> This compresses intrapericardial pulmonary veins and also inhibits cardiac diastole. The result is usually rapidly fatal. When compression of the heart results from hemorrhage into the pericardium, usually occurring after rupture of the heart, it is referred to as cardiac tamponade.

Conversation with some of my medical friends indicates that very little attention is given nowadays to the possibility of actual heart *rupture* as the result of great emotional stress. It is common enough to speak of heart failure or stroke, etc., but apparently actual rupture, except in cases of known disease or aneurysms, is not often recognized. More frequent autopsy might reveal that true heart break occurs more often than is supposed. It is a reflection of comparative medical disinterest in such a possibility that even Hans Selye of Montreal, one of the world's greatest authorities on human stress in any form, does not refer to heart rupture due to stress in his monumental annual reviews on the subject.

Stroud gave many other similar case histories, and made frequent reference to the fact that if the rupture occurred a sufficient time before actual death the blood which leaked into the pericardium was found to have separated into a coagulum and a serous fluid. There is little doubt that this composite would have been referred to by a non-medical observer as "blood and water": in the Lord's case the spear of the centurion, piercing the pericardium, allowed this blood and water to escape. This circumstance strongly suggests that heart break had not occurred immediately prior to the infliction of the wound but some time previously. And we are given in Scripture some intimation as to how long previously this rupture had actually taken place.

We are told in Luke 22:44 that in the Lord's agony in the Garden of Gethsemane great drops of sweat were seen pouring down His face, with the appearance not of the normal watery fluid which comprises ordinary human sweat in times of stress but "as it were great drops of blood." Now, sweat water is drawn by the glands from the blood, and the blood is thereby concentrated. This filtrate from the blood is almost perfectly pure water. When sweating first breaks out, the fluid contains a number of substances including salt, but altogether these substances amount to less than one percent of the fluid which is otherwise pure water. Indeed, in a man acclimatized to the heat, the water expressed to the surface by the glands within a few minutes after the onset of sweating becomes the purest watery fluid in the whole body. However, under very great emotional stress accompanied by a marked

21. Burns, Allan, *On Diseases of the Heart*, Edinburgh, 1809, p.181.

22. Krumbhaar, E. B., and Crowell, C., "Spontaneous Rupture of the Heart, A Clinical Pathological Study," *American Journal of Medical Science*, vol.170, 1928, p.828f.

23. Karsner, Howard T., *Human Pathology*, 6th edition, Lippincott, Philadelphia, 1938, p.379.

rise in blood pressure, red blood cells may find their way into the glomerulus and the sweat then appears on the skin surface as "bloody."

The appearance of coloured as opposed to clear watery sweat is referred to technically as chromidrosis. Shelley and Hurley in reviewing the subject, concluded that it is a function only of the sweat glands which are termed apocrine.<sup>24</sup> The activity of these particular sweat glands is related to the emotional side of man's nature and does not normally relate to the mechanism whereby he maintains his body temperature. In the cases referred to by these authors, the coloured droplets were turbid and appeared at the follicular or hair openings in the axillary vault or armpit. They mentioned two cases. In the first, coloured sweat occurred in the armpit, a typical site for normal emotional sweating; but in the second of their two cases, chromidrosis appeared on the forehead. Although there is no evidence of apocrine glands in this area, there are eccrine glands there, which respond to mental or emotional stimuli as the apocrine glands in the armpit do. Sweating does indeed occur in the forehead in response to a rise in body temperature, but it also occurs in this area due to mental stress, to anxiety, to fear, and to other stimuli which *per se* have nothing to do with a rise in body temperature. Thus two distinct sweating mechanisms exist in this one area. It also happens that a similar situation exists in the palmar and plantar regions of the hands and feet. It is in these regions, therefore, that one might expect to find bloody sweat under great emotional or mental stress: namely, in the forehead, the palms, and the soles of the feet. Shelley and Hurley properly observed that the possible relationship of the phenomenon of chromidrosis to hysterical stigmata or localized hematidrosis ("bloody sweat") is worthy of wider exploration. And Rothman pointed out, palmar "bleeding" was reported in the case of Theresa of Konnersreuth,<sup>25</sup> an individual whose medical history was examined at some length by W. Kroner in 1927.

Now and then one reads of similar cases in recent times, but I am not aware that any extended reports have been written on them. However, in his work on *The Siberian Chukchee*, Bogoras does note that a Shaman, or priest, when called upon by a "spirit" to go into a "proper state" of ecstasy for the performance of his ritual, may sweat blood if he resists the spirit. Instead of the proscribed behaviour he begins to act like a madman or an epileptic, and has to be forcibly restrained.<sup>26</sup>

Now Stroud referred to a number of works from the 16th to the 19th century in which are to be found case histories of men who, being condemned to death under unexpected circumstances, broke out into a bloody sweat.<sup>27</sup> One young boy is referred to who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows at the time and was thereupon observed to sweat blood from his whole body. In a *Commentary on the Four Gospels* published in 1639 in Paris, Joannes Maldonatus referred to a robust and healthy man who had shortly before, on hearing of sentence of death passed upon him, been bathed in a bloody sweat. In 1743, J. Schenck, in a work titled *Medical Observations*, referred to the case of a nun who, falling into the hands of soldiers

24. Shelley, W. B., and Hurley, H. J., "Methods of Exploring Human Apocrine Sweat Gland Physiology," *Archive of Dermatology and Syphilis*, vol.66, 1952, p.156-161.

25. Rothman, Stephen, *Physiology and Biochemistry of the Skin*, University of Chicago Press, 1955, p.187.

26. Bogoras: quoted by Alexander Goldenweiser, *Anthropology*, Crofts, New York, 1945, p.251.

27. Stroud, William, M. D., *The Physical Cause of the Death of Christ*, Appleton, New York, 1871, p.97.

threatening her with instant death, was so terrified that "she discharged blood from every part of her body and died of hemorrhage in the sight of her assailants."<sup>28</sup> In 1800, S. A. D. Tissot, in a work on the nervous system,<sup>29</sup> referred to a sailor who was so alarmed by a storm that he collapsed, sweating blood from his face continuously throughout the whole storm. He mentioned that the bloody sweat renewed itself like ordinary sweat as fast as it was wiped away. Charles IX of France, a monarch of great cruelty but also great energy, both in mind and body, died of a similar cause in his 25th year. According to Voltaire, he suffered fatal hemorrhage, the blood flowing from the pores of his skin.<sup>30</sup> Voltaire noted that this malady was not without previous example, and he expressed the opinion that it is usually the result of either excessive fear or great passion. In his *Histoire d' France*, the historian de Mezeray referred to the same circumstance, noting that it was about the 8th of May, 1574.<sup>31</sup> He said that in his last illness near the end, Charles was found on one occasion "bathed in a bloody sweat." The blood need not reach the skin surface only by way of the sweat gland tubules, but directly through the skin itself, a phenomenon which is a special form of diapedesis.

There has been some question about the veracity of this form of generalized cutaneous transpiration of blood, but the phenomenon has been referred to continuously from the time of Theophrastus, Aristotle, and Lucan right down to modern times, and it seems unlikely that all these reports are fabrications. That the sweat glands themselves are usually involved seems likely, because some of those who have experienced bloody sweat have reportedly noticed a tingling sensation in the skin immediately before the bloody sweat has showed on the surface. In our own laboratory where sweat measurements are made with highly sophisticated equipment that allows us to determine within one second when sweating is about to occur, we have found that after a few days most subjects on a treadmill are able to anticipate quite precisely when sweating is about to break out by an awareness of this overall tingling sensation.

As already noted by Rothman, very powerful emotion associated with strong religious feelings may by some unknown psychomotor process lead to bleeding in the hands and feet, and sometimes on the forehead, a phenomenon which superstition has tried to link supernaturally with the wounds of the Lord. But it may in fact be related rather to the activity of a special class of eccrine sweat glands which, unlike the rest of the eccrine sweat glands in the body serving the purpose of the maintenance of body temperature by evaporative cooling, are related to what Walter Cannon so aptly termed "the fight or flight" reaction. These particular glands respond not to a rise in body temperature, but to a sudden increase in emotional stress. The response is, in fact, exceedingly specific and very prompt, and quite precisely related to the level of stress. As already noted, these glands are found in the forehead region and in the palmar and plantar regions.

The great beads of sweat which appeared to those who were present like drops of blood falling from the Lord's forehead certainly indicate a tremendous emotional

28. Schenck, Joannes, *Rarer Medical Observations* (translation of *Observ. Medicarum Rariores*), Book 3, Frankfurt, 1609, p.458.

29. Tissot, S. A. D., *Traite des Nerfs*, Avignon, 1800, pp.279, 280.

30. Voltaire, (F. -M. Arouet), *Complete Works*, Basle, 1785, vol.18, p.531-532.

31. De Mezeray, *Histoire d' France*, vol.3, Paris, 1865, p.306.

battle. I think that it would be quite wrong to attribute to the Lord a terrible fear of what was to be faced, but there is no question that He must have had a terrible horror. It is difficult to know with certainty exactly what He meant when He cried that the cup might pass from Him. But He must have been able to anticipate what it was going to mean to take upon Himself personal responsibility for all of man's terrible human wickedness, as though He Himself were the cause of it all. He must have known that He was being called upon to assume this burden not in some kind of "as if" way, but in actual fact so truly that even His Father would condemn Him as guilty and accountable. He could not dismiss His life, if He was to fulfill this task, until He had indeed assumed this responsibility. And for this reason He endured the Cross rather than escaping from it – which He could easily have done by dismissing His spirit at any time, for He had the power to do so (John 10:18).

I think there may be some justification in supposing that it was in the Garden of Gethesmane that the Lord's heart was ruptured, thereby allowing the blood which leaked from it to accumulate slowly in the pericardial sac. The centurion's spear subsequently punctured this sac and allowed the blood in its separated form to escape via the wound. In Psalm 69:20 these words seem to be prophetic: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Surely the second part of this utterance was as literally fulfilled as the first part, for in Mark 14:37 we are given a picture of what happened when the Lord did look for comfort from His companions. It is written, "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?" (Mark 14:37).

The physical suffering which preceded and accompanied the Crucifixion, appalling though it was, can have been nothing really in comparison with the agony of soul that was to be faced on the Cross when the moment came for the Father to lay upon Him the iniquity of us all and, in the doing of it, to turn away from His beloved Son as One vile and condemned and *unforgivable*, for on what grounds could He have been forgiven? He bore our iniquity and paid our debt in full. In those terrible hours the Father condemned His Son as responsible for our wickedness, and His Son in the agony of His soul accepted full responsibility. His anguish allowed no accounting of the mere three hours marked off on our clocks.

In times of extreme torture men have commonly stated that all sense of time is entirely lost, that in fact eternity takes over. The actual period of torture may be a matter only of seconds, but the interval is experienced as unending. While our clocks ticked over the minutes until they showed the passing of three hours, to the Lord Himself the period of torment under condemnation must undoubtedly have been experienced as an eternity, and because He was who He was, He must have known beforehand something of what the experience was going to entail. It is, therefore, all the more wonderful that during the first three hours on the Cross His thoughts were only for others, for the forgiveness of His tormentors, and for the care of His mother. Then judgment fell, and darkness.

It was only after the darkness and judgment suddenly came to an end, and the horror and the loneliness were terminated as the sense of fellowship with His Father was restored, that He could cry exultingly, "It is finished" (John 19:30). Then,

and then only, was He free to dismiss His spirit at will. But in the Garden of Gethsemane the agony in anticipation of all that was to come—the trial, the mockery, and the desertion by His Father—had already broken His heart. It was not the cause of His death, but it did accompany it. He died *with* a broken heart; and the centurion's spear became the instrument in the hand of God, which bore witness to the uniqueness of the Lord's death and to the ordeal which had preceded it.



## Chapter 3

### The Ultimate Mystery of the Lord's Death

Perhaps one day some archive of official Roman documents from the time of our Lord will be found, and it will there be recorded that along with two other criminals, a certain man, Jesus by name, was put to death by crucifixion under Pontius Pilate. And we shall quite properly welcome it as one more piece of archaeological evidence of the complete historical veracity of Scripture. Yet, would it really state the truth, or would it merely reflect the judgment of an unperceiving world which assumed—and still assumes—that Jesus was put to death by crucifixion?

It is true that Peter himself told the Jewish people in no uncertain terms that they, too, had been guilty of *slaying* the Son of God (Acts 2:23). Was Peter also unperceiving? Or was he really speaking only with a view to attaching the blame and responsibility to the Jewish people, for an act of wickedness which was indeed a "slaying" in the sense that this was what they intended it to be. Just as the man who is adulterous in his heart is condemned as an adulterer in the sight of God (Matthew 5:28), and just as David, by contrast, who in his heart greatly desired to build the Lord's Temple was credited with having built it (1 Kings 8:18), so this murderous intent was quite properly called murder. Peter was therefore justified in accusing them of slaying Him.

Yet we know from other Scriptures that Jesus was not slain at all by the Jewish people. He said plainly that no man takes His life from Him (John 10:17,18). The Lord's death was the Lord's doing; yet it was in no sense a suicide. Nor was it a martyrdom either. Paul suffered martyrdom, as most of the apostles did, but it will be noted that Scripture is exceedingly specific in distinguishing between the martyrdom which Paul anticipated and the death of the Lord. Paul spoke of himself as "ready to be offered" (2 Timothy 4:6); of Jesus it is said rather that "he offered himself" (Hebrews 7:27). Paul's death was passive, in the sense that although he was undoubtedly willing and even anxious to go on into the Lord's presence, nevertheless his life was taken from him by man. The Lord's life was *not* taken by man, as He Himself said.

In order to understand why it was so important that He offered Himself, it is necessary to pause for a moment to consider what happened once a year when a sacrificial victim was offered on behalf of the nation. Although on the Day of Atonement the ceremonies were complex and indeed awesome, the essential feature

was the transfer of Israel's guilt to an innocent victim which was then ritually sacrificed. Its blood, the symbol of life, was taken by the High Priest into the Holy of Holies, into the very presence of God, and was there sprinkled on the Ark of the Covenant which contained the Tables of Law representing God's standard of holiness. Before offering the sacrificed victim, it was first examined and approved as being without spot and flawless, since the slightest defect could not possibly escape the scrutiny of God, whose immediate judgment would then have fallen upon the High Priest had he dared to enter God's presence with such an unacceptable offering. Thus, the victim must therefore be first declared entirely free of all defect and without fault, and then made accountable for the sins of the people by imputation, a guilt transferred by the ceremonial laying on of hands of the High Priest.

When the High Priest returned once again from the Holy of Holies into the presence of the other officiating priests, all the people of Jerusalem were publicly informed of his safe return from this awesome ceremony, thus signalling the acceptance of Israel's sacrifice by God Himself. Then further trumpet blasts carried the glad news across the whole land. The people were once more accepted and safe in the presence of God until the time came for the renewal of the sacrifice again at the next great Day of Atonement.

There is no question that the spiritually discerning in Israel saw in this ceremony something far more significant than the mere sacrifice of an animal. They believed that one day God would provide for Himself a sin offering who would redeem men by taking upon Himself the iniquity of us all, exactly as the goat of the Old Testament ceremony bore the iniquity of Israel. Undoubtedly this was in John the Baptist's mind when he received the call to prepare the way for the coming Messiah. Whether he fully understood that the Messiah and the promised Lamb were one and the same person is not absolutely clear. And in one place at least he seems to have had some doubts, asking whether the Lamb was indeed the same Person as the Messiah. For after his imprisonment he sent word to Jesus saying, in effect, Art Thou the promised Messiah or do we look for another Person? (cf. Matthew 11:3). It is important to remember that John had no doubt in his mind as to the identity of Jesus as the Lamb of God. At the very beginning of his ministry when he went down to Jordan and began to call the nation to repentance, he was, like many in Israel, quite certain that the time had finally come for the appearance of a Redeemer. As each individual came to him to be baptized, he must have scrutinized them with great care and concern, and evidently he had asked God to give him a sign that would allow him to identify God's Lamb among all those who were flocking to him. So, one day, he suddenly recognized the One whom God had chosen and he cried out, "Behold the Lamb of God!" (John 1:29).

It might be asked, Would not John recognize Jesus as the One born to be King since their mothers were cousins? Probably not. The fact is that although John was of the same age, there being only six months difference between them, Jesus had not remained in His birthplace and quite possibly John had never seen Him from that time. This is inconceivable in our mobile society, but in those days only a few people resettled and most men remained pretty well where they were. And thus it came to John as a revelation. Here was the Lamb of God! But that recognition did

not at the same time assure John that Jesus was also the promised King. John did however know that this King, when He appeared, would do wonderful things (as foretold in Isaiah 35:5,6). This is why Jesus answered him in Matthew 11:4-6 as He did, drawing specific attention to the precise way in which He was fulfilling these messianic promises. He did not rebuke John for lack of *faith*; He merely gave him assurance.

And so the Lamb of God had come. Remembering that this Lamb had first to be proven without fault before the priestly judges, and then to be declared guilty by the same court, an anomalous situation which in prospect must have seemed an impossibility, it is wonderful to see how precisely the requirement was fulfilled in Jesus' trial.

Consider first the proof of innocence. In Mark 14:53-65 we have a picture of the trial of Jesus. He is led away to the High Priest, which was precisely what was done with the lamb for the atonement sacrifice of the Old Testament. In verse 55 the people who spoke for Israel, the chief priests and all the council, "sought for witness against Jesus [...] and found none." This again is precisely what happened to the lamb in the Old Testament. The lamb was scrutinized intensively. But in this case, having no genuine fault that could be pointed to, they had to seek *false* witnesses: "For many bore false witness against him, but their witness agreed not together." Even those who, in a manner of speaking, were correct in their use of words—though not in the ordering of them—and who thought they had heard Jesus say, "I will destroy this temple that is made with hands, and within three days I will build another made without hands," failed to make a showing, "But neither so did their witness agree together."

It is interesting to note that what Jesus had actually said, according to John 2:19, was, "Destroy this temple, and in three days I will raise it up." In short, He said nothing about a temple "built with hands." Matthew 26:61 gives another false version: "I am able to destroy the temple of God, and to build it in three days," they quoted.

Evidently the court was becoming exasperated, since the High Priest (verse 62) stood up and asked Jesus, "Answerest thou nothing? What is it which these witness against thee?" Mark says, "But he held his peace, and answered nothing." Neither did the lamb of the Old Testament. Thus in effect He was tried and proven innocent. But then He was asked a crucial question to which He could not keep silent. The High Priest said to Him, "Art thou the Christ, the Son of the Blessed?" And, of course, to this Jesus could not but reply in the affirmative. And at this point we have the strange anomaly of an innocent man being declared guilty for stating a truth. This truth was not acceptable to the court, because the court itself was so terribly guilty, and so they condemned Him to death.

Any one of a number of deaths were possible for a condemned man under Roman law. That they should choose crucifixion was no accident, since it was one form of capital punishment wherein a man was not merely put to death, but was also accursed in the sight of God (Galatians 3:13). In other words, they forced upon Jesus, who was innocent, not merely the condemnation of the court, but the condemnation of God also.

Since this form of judgment could not be carried out by the Jewish authorities under Roman law, they had to appeal to Pontius Pilate. In the second judgment which followed, the innocence of Jesus was once again established, and the words used by Pontius Pilate almost seem inspired: "I find no fault in this man" (John 18:38). It seems that Pilate, speaking for the Roman authorities, was really a spokesman for the civilized world since he was the representative of a world empire. It is not without significance, therefore, that Pilate did not merely announce his judgment once, but three times. In John 19:4 he said, "Behold, I bring him forth to you, that ye may know that I find no fault in him." In Matthew 27:24 he said, "I am innocent of the blood of this just person." Mankind passed judgment upon the Lamb of God as innocent in no uncertain terms, and then surrendered Him to be destroyed as a criminal.

Consider what all this really means. It means that an individual who had done nothing in secret, who had for three years probably been the most talked of public figure in the country, who had been constantly approached in devious ways by trained legal minds to trap Him into some error of judgment, who had been misunderstood by His friends and family and was often weary indeed—could without hesitation turn to his worst enemies and ask (John 8:46), "Which of you convinceth me of sin?" And no one had anything to say. Power, as Lord Acton said, corrupts, and absolute power corrupts absolutely. But not so with this man. He was absolutely without corruption, though He had all power committed to Him.

Pilate's wife warned her husband against compromising himself when she said (Matt.27:19), "Have thou nothing to do with that just man." One of the thieves on the cross, in spite of his agony and pending death, rebuked his fellow sufferer saying (Luke 23:41), "This man hath done nothing amiss." The Roman centurion who was apparently in charge of the detail of soldiers given the responsibility of seeing that the crucifixion was properly performed, and after watching the Lord on the Cross for some hours, was overcome with a sense of conviction and said (Luke 23:47), "Certainly this was a righteous man." And afterwards even Judas himself knew that he had made a tragic mistake: "I have sinned in that I have betrayed innocent blood" (Matthew 27:4). Paul said, "He knew no sin" (2 Corinthians 5:21); Peter wrote, "Who did no sin" (1 Peter 2:22); John, "in him is no sin" (1 John 3:5); and the writer of the Epistle to the Hebrews, whoever he may have been, added his testimony with the words, "yet without sin" (Hebrews 4:15). Never was such a cumulative testimony given towards establishing the total innocence of a man. So overwhelming was the evidence in the end that the Jewish authorities admitted indirectly that they, too, had made a great mistake (Matthew 27:64).

There is no question, therefore, that the Lamb was without blemish and without spot by the judgment of mankind, the judgment of Jew and Gentile alike. And this requirement having been fulfilled perfectly, He was then condemned to be put to death, and not merely to die as one unworthy to live, but to die accursed of God because of the very form of capital punishment which was demanded for Him: as it is written, "Cursed is every one that hangeth on a tree" (Galatians 3:13).

But here we enter into a great mystery. For whereas, as we have already seen, Paul spoke of himself as ready *to be* offered, of Jesus it is said that He offered *Himself*. In other words, He was brought as a lamb to be slaughtered (Isaiah 53:7),

but when the time came to die He assumed the position of both High Priest *and* Lamb at one and the same time (Hebrews 7:27). In John 19:16 we are told that Pilate "delivered Him up" to the Jewish authorities to be put to death, but in John 19:30 we are told that He "delivered up" His spirit into His Father's keeping. In both passages the verb is the same, the Greek being **παραδίδωμι** (*paradidomi*), which means "to hand over without compulsion as an act of free will and by a personal decision." In these two verses we have the lamb delivered to be slaughtered, but the same Lamb making the offering Himself entirely of His own will. The word *paradidomi* bears careful examination.

In Scripture a number of words are used in connection with the act of dying. In the Old Testament these words imply either the *surrender* of the spirit or the soul (both words are used), or the "breathing out" of the last breath. In the New Testament it is this latter concept of death which is reflected in the Greek original. Thus of Ananias and Sapphira (Acts 5:5,10) it is said that they "expired." The Greek here is **ἐκψύχω** (*ekpsucho*) meaning literally "to be ex-souled." It is a common word, used of the expiration of mortal man. Although in the older translations it is said of the Lord in His death that He yielded up the spirit – as it is said of Ananias and Sapphira that they, too, yielded up their spirit – the original Greek in relation to the Lord's death is, upon one important occasion, completely different.

The Old Testament Hebrew was rendered into Greek by some seventy Jewish scholars living in or brought to Egypt about 240 B.C. Consequently, wherever the death of an Old Testament character is being spoken of, the event being translated into Greek ought to provide us with the normal terminology for such an occurrence. And since in New Testament times, the Septuagint version was very familiar to the Jews, one might have expected that it would set the pattern for the appropriate terms to use. Indeed, this is generally the case. But there is one very notable exception, and this exception is found in the passage to which reference has been made: namely, John 19:30 which reads, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost." It is this last phrase, "and gave up the ghost," which in the original Greek is worthy of very careful study.

The four Gospels record the moment of death very simply. The English reader might gather from the rendering in the Authorized Version that nothing exceptional occurred at this time. In Matthew 27:50 it is written: "Jesus, when He had cried again with a loud voice, yielded up the ghost." Mark records: "And Jesus cried with a loud voice, and gave up the ghost" (Mark 15:37). Luke is a little fuller: "And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost" (Luke 23:46). In John 19:30 we have these words: "when Jesus therefore had received the vinegar, He said, It is finished: and He bowed his head, and [literally] dismissed his spirit."

I have always been tremendously impressed with the carefulness with which those who produced the Authorized Version in 1611 sought to render the original with prayerful precision. It is amazing how little modern translations have done to make the text more illuminating, except insofar as they have removed some of the older English words and phrases which modern readers find difficult to understand. Very often the Authorized Version succeeded in preserving the mind

of God where modern versions have failed to discern it. Moreover, by the use of italics, the Authorized Version has taken great care to warn the reader wherever words are being added in the translation in order to meet the requirements of smoother English composition. In many modern translations words of an interpretive nature are added that do not belong in the original and sometimes serve only to bias the reader, reflecting the theological position of the translator rather than the mind of God. This would not be quite so serious if these additional words were clearly identified by being printed in italics, as they always are in the Authorized Version. Without this device, the reader who knows only English and cannot go back to the original, is completely at the mercy of the translators.

Even in the New Scofield Reference Bible there are some occasions where the Word of God has been abbreviated. For example, in Genesis 25:8 the new rendering has "then Abraham died in a good old age," etc. The margin quite properly notes that the Authorized Version or King James Version has "gave up the ghost and died." In view of the fact that the original uses two verbs and not just one, there really seems little justification for this kind of abbreviation. The fact is that in the original the first verb really means "to breathe out one's last," and the second one means simply "to die." It might be thought that the difference is inconsequential, but further study of the ways in which these two words are employed suggests that this may not be so. The first may be that aspect of death which we discern as the last act of man, the final expiration of breath. The second verb may indicate the time at which the spirit returns to God who gave it. I do not wish to pursue this particular point at the moment because it is not essential to the present thesis, but I always feel that the Word of God speaks most luminously to those who pay the closest attention to its smallest detail. We shall see how one small error like this can lead to another error.

Reverting, then, to these four records as we have them in the Authorized Version, it should be noted that its translators for some reason were not as careful as they might have been to observe certain rather significant differences in the original Greek as the four evangelists set forth their record. There are a number of words in Greek which may be used for the act of dying. Matthew uses the Greek word **ἀφίημι** (*aphiemi*); Mark and Luke use the word **ἐκπνέω** (*ekpneo*); John uses the Greek word **παραδίδομι** (*paradidomi*). Two of these words, namely, *aphiemi* and *ekpneo*, are compounded forms, both of which mean simply "to expire," i.e., "to breathe out," and so "to breathe out one's last." The third word, *paradidomi*, is entirely different in its significance.

In the New Scofield Bible at Matthew 27:50 there is this footnote:

The Greek words used here and in Jn. 19:30 are unique in the N.T. In fifteen other Bible verses, "gave up the spirit," or "yielded up the spirit," is used to translate a single Hebrew or Greek word meaning *breathe out or expire*. This is true of the description of the death of Jesus in Mk. 15:37, 38 and Lk. 23:46.

But in Mt. 27:50 and Jn. 19:30 alone these expressions translate a Greek phrase of two words, meaning *give over the spirit or deliver up the spirit*. The death of Jesus was different from that of any other

man. No one could take His life from Him except as He was willing to permit it (Jn. 10:18). Christ chose to die so that we might live.

I have no desire to be unnecessarily critical of a footnote which serves thus to draw particular attention to one of the most wonderful truths in Scripture. Yet this footnote does require qualification. First of all, it is true that there are 15 passages of Scripture in which a single Hebrew or Greek word is used which means "to breathe out" or "expire," and which is rendered by some such phrase as "gave up the ghost." Although the footnote does not list these passages, according to my search they are probably the following:

The Hebrew word **גָּאַל** (*gava'*) occurs in:

Genesis 25:8	Genesis 49:33	Job 13:19
Genesis 25:17	Job 3:11	Job 14:10
Genesis 35:29	Job 10:18	Lamentations 1:19

The Greek word **ἐκψύχω** (*ekpsucho*) occurs in:

Acts 5:5,10	Acts 12:23
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The Greek word **ἐκπνέω** (*ekpneo*) occurs in:

Mark 15:37,39	Luke 23:46
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So far, so good. The point at which the footnote could be misleading is in the statement that the Greek word used in Matthew 27:50 is unique in the New Testament. As it stands, the statement *per se* is correct, but the *implication* is not. The Greek word here is *aphiemi* which does indeed mean in biblical Greek "to send away," "to bid depart," "to send forth," but it also means "to give up" or "to surrender." Thayer has a full statement on this verb. I think the implication of the footnote is that in applying this particular verb to the sending away of the spirit, Scripture is singling out the Lord's death as being unique in the sense that He deliberately dismissed His spirit as an act of will. I am absolutely certain that this is what the Lord did. But I do not think this truth can be established by reference to Matthew 27:50, because we have in extra-biblical Greek as well as in the Septuagint version occasions where the same phrase is used *apropos* ordinary human death. Thus in the Septuagint, Genesis 35:18 is rendered:

**ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, ἀπέθνησκεν γὰρ:**

"and it came to pass that in the sending away of her soul, for she was dying [...]."  
Furthermore, a similar phrase occurs in the Septuagint rendering of I Esdras 4:21:

**καὶ μετὰ τῆς γυναικὸς ἀφήσει τὴν ψυχὴν:**

"and with his wife he sendeth away his soul, etc." In classical Greek also the verb followed by either the word for "soul" or "spirit" is used of the death of mortal men, as for example, by Aeschylus in his *Tragic Poems* written about 346 B.C., and earlier still by Euripides in his *Tragic Drama*, about 441 B.C.

Thus, in itself, the wording of Matthew 27:50 does not prove so exceptional, being on occasion employed for ordinary death in the Septuagint version of the Old Testament (written about 240 B.C.) and by classical Greek authors. It is clear that these parallel passages do not signify that there was anything supernatural about the passing of those whose death is being referred to, and one could not, therefore, argue with absolute certainty that Matthew 27:50 implies something supernatural in the Lord's case on this basis alone.

What has been said of Matthew 27:50 applies with equal force to Mark 15:37, 39, and Luke 23:46. In these three verses it will be remembered that the Greek word is **ἔκπνέω** (*ekpsucho*). This word is also used in Classical Greek with or without a noun corresponding to "breath," or "soul," or "life," for the death of ordinary human beings. For example, in his poem *Agamemnon* (line 1493) Aeschylus uses it; and Sophocles in his play *Ajax* (line 1026).

However, when we come to John 19:30 where the Greek word **παράδωμι** (*paradidomi*) is found, the situation is very different. Neither in Classical Greek nor in the Greek Version of the Old Testament is there ever found any occasion upon which this verb is used in connection with the word "soul" or "spirit" for the act of dying. The verb itself has a very specific meaning, namely, "to deliver up," and although this kind of "delivering" is used in a wide range of contexts—such as "handing over (a torch)," "handing down (to posterity)," "handing over (to justice)," and so forth—the implication is always and without fail a freewill transfer, and not a surrender. This is as true in the Septuagint occurrences as it is in Classical Greek usage. In every case someone deliberately hands over something or somebody to someone else, and the thought of surrender is *never* found in the context. In the Greek rendering of the Old Testament, *paradidomi* is used, for instance, wherever God delivers the Israelites into the hands of their enemies. See, for example, Deuteronomy 1:8,21 and 27; 2:24, 30, 31, 33, 36; Numbers 21:2, 3, and 34; Joshua 10:8, 12, 19, 30, 32 and 35; and so on, almost indefinitely. There is no question of God's surrendering the people against His will. In Liddell and Scott's Classical Greek Lexicon, no instance is to be found of the word being used in connection with giving up the spirit or the soul, nor have I been able to find a single instance of this particular usage in Hatch and Redpath's Concordance to the Septuagint, which lists 197 passages exclusive of the Apocryphal. There is no question, therefore, that in John 19:30 we do have a unique situation.

It is clear that in this last Gospel a new aspect of the Lord's death is presented which cannot be positively demonstrated in the other three Gospels. It is customary in certain circles to say that Mark's Gospel is the earliest of the Synoptics. But there is evidence that the order in which the Gospels appear in our Bible is in fact the correct one, and that Matthew was inspired to write his account almost immediately in order to provide the Jews of the Diaspora with an account of what had occurred leading up to the events witnessed at Pentecost when many of them had assembled in Jerusalem. At any rate, it is quite clear that Matthew, Mark, and Luke wrote their Gospels much earlier than John. All three of them recorded the Lord's death in terms which were commonly used. Perhaps they were not inspired to do otherwise partly because the full significance of the theological aspects of the Lord's death was not yet fully revealed at that time.

But perhaps, also, in view of the nature of the four Gospels, which present distinctly different portraits of the Lord, in the first three of which He appears as the ideal representative of mankind in His role as a King, a Servant, and a Man respectively, it was not appropriate to attribute to Him a power in His death which kings, servants, or men cannot have.<sup>32</sup> The situation is quite different in the fourth Gospel, for there the Lord is presented, not in His capacity as the Son of Man, but as the Son of God, God made Man. Writing later than the others and perceiving, as they may not have been allowed to perceive when *they* wrote, that God who is the source of life could not simply be slain by the will of man, John was guided to choose a word uniquely appropriate to describe what happened when Jesus, in the time of His own choosing, dismissed His own spirit, without any form of compulsion except that He willed to do it.

I think it is worth repeating again that in John 19:16 we are told that Pilate "delivered up" Jesus to be crucified; and this first "handing over" corresponds to the phrase in Isaiah 53:7, "He is brought as a lamb to the slaughter." From Jesus' point of view, He was the passive object in this transaction. But this was as far as man could go. The second "handing over" came when Jesus, as an active agent, "offered Himself," acting as both Priest and Sacrifice.

In death man is humbled, and as Ecclesiastes 8:8 points out, he has no power to resist or change the course of events when that time comes. But Jesus claimed that He Himself did have the power to lay down *His* life (John 10 18), and accordingly it was He who humbled Himself (Phil.2:8). We are humbled so that death for us is something which we suffer passively. He humbled Himself so that death for Him was something which He embraced actively. Since in this last great call we are by constitution obedient, He differed from us in that He became obedient (Philippians 2:8), not being constitutionally subject to death but, rather, being made after the power of an endless life (Hebrews 7:16), i.e., immortal and not under the necessity of dying.

It is sometimes said, and I rather feel that Scofield's note to Matthew 27:50 carries the implication, that all Jesus ever meant when He spoke of the fact that no one would take His life from Him, was simply that He would not be put to death until He was ready, until His time was come – that He would, to put it in slightly different terms, submit to them to put Him to death only when He was completely ready to do so. In short, it is suggested by those who follow this line of argument that all Jesus really claimed was His right and power to choose the *time* of His death. I believe there is a truth here in part; I believe He did indeed have the power to choose the *time* of His death. And many Scriptures in the New Testament show clearly that until that time came, His enemies were prevented from taking any fatal action against Him. But surely this is only part of the truth. The truth is much more profound than this.

The fact is that because He was virgin born, He was not subject to natural death at any time; and because He was God, having life in Himself, He need never have died – even on the Cross.<sup>33</sup> He had the power to sustain life indefinitely, even under

32. Custance, A. C., "The Harmony of Contradiction," Part II in *Hidden Things in God's Revelation*, vol.7 in The Doorway papers Series.

33. Custance, A. C., "The Virgin Birth and the Incarnation," Part IV in *The Virgin Birth and The Incarnation*, vol.5 in The Doorway Papers Series.

those circumstances, had He wished to do so. And, equally important, He had the power to *shorten* His life if He wished, so that He need not have endured the shame of the Cross for more than a moment if it had not been an essential part of His work in man's redemption. The fact is that the crucifixion as a form of capital punishment provided a unique setting in which, under condemnation of man and under the curse of God, the Lord Jesus could endure the agony of being made sin for us entirely without compulsion and entirely as an act of His own free will.

In some way, after an eternity of spiritual torment of which we can have no conception whatever and during which our clocks meaninglessly ticked over a period of three hours, the judgment of God upon the wickedness of man as assumed vicariously by the Lord Jesus Christ suddenly ended, and with it the supernatural darkness. The God who had forsaken Him in judgment re-established His fellowship with His Son, and the utter loneliness of that eternity of separation was followed by such an overwhelming sense of restored communion that Jesus cried out in a loud voice of victorious exultation, "It is finished"!

And having thus finished the work for which the Cross was essential, it was now possible for all His agonies to be ended, both physical and spiritual. Turning His face toward heaven, and long before the natural time for such an event in such a circumstance, He said, "Father, into thy hands I commend my spirit" (Luke 23:46); and then He dismissed His life, there being nothing further to be accomplished on the Cross. He died by an act of will, a sheer and unique triumph of the spirit over the body. It is surely the very fact that He was raised without "seeing corruption" (Acts 13:34-39) that was the final proof of our justification, for this equally unique historical fact demonstrated unequivocally that His death was in no way due to the element of corruption that, in our bodies, renders us mortals and our death the inevitable end to life. In Him there was no such corruption to accelerate the processes of decay in death which so afflicts our senses when it occurs. All this is of a piece, all dovetails in its concordance, nothing is out of harmony. I do not believe, as Stroud did, that the cause of Jesus' death was a broken heart. Nor do I believe, as the note in the New Scofield Bible seems to imply, that Jesus exercised His will only in the sense of choosing the time when He would submit to the designs of His enemies. In short, I am not persuaded that when the time came Jesus merely allowed some circumstance to *effect* His death. His death was entirely an act of will.

And so to bring the essay full circle and to revert to a statement made regarding the early Church Fathers in the Introduction, we may note that that view was essentially that of Tertullian, who wrote, "Christ, when crucified, spontaneously dismissed His spirit with a word, thus preventing the office of the executioner."<sup>34</sup> Origen observed that when continued life was no longer needed "the One who had the power of laying down His life laid it down when He chose. This prodigy astonished the centurion who said, 'Truly this was the Son of God.'<sup>35</sup>

Jerome, commenting on Matthew 27:50, likewise noted that when the centurion heard Him saying to His Father, "Into Thy hands I commend My spirit," and

34. Tertullian, Quintus, *Apology*, Ante-Nicene Fathers, edited by A. Roberts and J. Donaldson, Scribners, New York, 1918, vol.3, p.35.

35. Origen: see Stroud, William, M. D., *The Physical Cause of the Death of Christ*, Appleton, New York, 1871, p.64f.

perceived that He immediately dismissed His spirit of His own accord, he was struck with the greatness of the miracle and acknowledged Him to be truly the Son of God.<sup>36</sup> Many others have similarly sought to express this profound truth, and yet, it seems, only a few modern theologians acknowledge it.

It is by no means necessary to have a theological grasp of these things in order to become a child of God. We are saved by faith, not by knowledge; not even when that knowledge is biblical theology. But just because the Gospel can be believed to the saving of the soul by the simplest mind, we should not suppose that the possibility of saving a man's soul was made possible by a simple act of self sacrifice.

One of the problems with truth is that it is apparently so simple. The more complicated we make the way of salvation, the easier it is apt to be to obtain a hearing. It offends man's intellectual pride to ask him to give serious attention to a truth which he is told he has only to believe without first trying to understand the rational grounds for it. For this reason, in fact, the simpler among men are more likely to exercise faith unto salvation. But the *apparent* simplicity of the plan of salvation, of the life, death, and resurrection of the Lord, like all else that God has wrought, is deceiving.

It seems so easy to find parallels to what the Lord did when, for our sakes, He laid down His life on the Cross. History superficially presents us with numerous similar examples of noble self-sacrifice: men in war sacrifice themselves for one another or for their loved ones. Almost every day someone gives his or her life to save someone else. In what way, then, is there a complication here which makes Calvary so unique? Wherein was *this* sacrifice entirely unlike any other?

It is not, surely, in the attendant circumstances *per se*. After all Jesus was not entirely deserted by His friends at the moment of His death, whereas many men have died alone as martyrs without anyone to mourn their passing and without any comfort in the knowledge that those especially dear to them would be cared for. Nor had He suffered more physically than other men have suffered, like those who, for example, deliberately chose to be crucified upside down or were crucified only after enduring the most appalling mutilation of body—even to virtual disembowelment. There is no doubt also that there are more cruel deaths than crucifixion.

I think the uniqueness of Calvary lies in two circumstances. The first of these is spiritual, and although it has to do only indirectly with the subject of this Paper, which is the *how* of the Lord's death, nevertheless it does have a bearing upon it and must therefore be considered briefly here.

In writing to the Corinthians Paul said (2 Corinthians 5:21): "For he hath made him to be sin for us, who knew no sin; that we might be made [become] the righteousness of God in him." In the original Paul uses a Greek verb **ποιέω** (*poieo*) which has the basic meaning of *doing* or *making*, with a number of extensions of meaning depending upon the words associated with it. Thayer says that the verb *when joined with a noun denoting state or condition* has the meaning "to be the author of" or "to be the cause of."<sup>37</sup> Olshausen in his *Commentary on the New Testament* notes in connection with 2 Corinthians 5:21: "It is here evident that **ἁμαρτία** (*hamartia*)

36. Jerome: see Stroud, William, M. D., *ibid.*, p.64f.

37. Thayer, J. H., *Greek-English Lexicon*, 4th edition, T. & T. Clark, Edinburgh, 1961, p.524.

indicates a *condition*.<sup>38</sup> In other words what Paul is stating is that in some way the Lord Jesus on the Cross as the Lamb of God enduring those hours of darkness when He was under judgment was actually made to be the author and the cause of sin. He somehow became identified with and held responsible for everything that is wicked, ugly, hateful, cruel, pitiless, spiteful, utterly abhorrent to God; in short, everything that man has been or done or planned to do as a sinner. It is not as though He was merely blamed for what had gone wrong, though undoubtedly this was part of the judgment of God, for God laid upon Him the iniquity of us all.

He did not merely assume responsibility. He in effect became identified with the very wickedness itself. The reason I am innocent in God's sight is that He actually assumed my guilt. The "identification," the priestly ritual of establishing identity in which the sins of a whole people were somehow laid upon an innocent creature, had to be completed *before* the victim was slain. The victim's "time" was not come until that absolute identity had been established. All this had been symbolic, foreshadowing what was to happen in due time when God provided Himself a Lamb. This Lamb, unlike the victim of the Atonement, was not merely a passive participant that could have no possible consciousness of what was to be the outcome of the ritual, but he was One who knew from the beginning of His public ministry – and perhaps much earlier than that – what that outcome was going to be. The agony of soul in the Garden of Gethsemane must surely have stemmed from this foreknowledge. The Lord Jesus must have known with fearful certainty that the Cross was to be a stage, a setting, an occasion, a time in which the judgment of God would exhaust itself upon Him, in which the righteousness of God would be preserved and forgiveness made possible in the process.

We can have no idea of what it meant to the Lord who had never harboured a sinful thought nor ever committed a sinful act, to wait as it were on the Cross in anticipation of the sudden falling of the judgment of God which was to come upon His soul, the turning away of His Father as He condemned Him for the wickedness of man and judged Him to be its cause. He must have known in those first three hours that at any moment that blow would fall. Death would have been a merciful intervention, something infinitely to be preferred if, by it, the eternity of judgment could have been evaded. He had the power to dismiss His spirit and thus to terminate that part of His ministry in which He identified Himself with man. But He did not do so.

But after the eternity of judgment and separation was over, when God had said, in effect, "It is enough," when the light burst forth once more and the relationship between the Father and the Son was restored again, then the Lord cried out triumphantly, "It is finished"! The Greek word sounds even more like a shout of triumph, "*Tetelestai*"! Then, in the very nature of the circumstances, the physical burden of crucifixion made itself felt once more, and He cried out, "I thirst" (John 19:28). But there was no need now for the Lord to sustain life any longer. His work was done, and in one single gesture which demonstrated His complete dominion over life itself, He sent away His spirit, committing it into His Father's hands.

I think it is not without significance that the Septuagint rendering of Isaiah 53:6, according to the Bagster critical edition, reads: "All we like sheep have gone astray:

38. Olshausen, Herman, *Biblical Commentary on the New Testament*, translated by A. C. Kendrick, vol.4, Sheldon, New York, 1866, at 2 Corinthians 5:21.

every one has gone astray in his way: and *the Lord gave Himself up* for our sins" [italics mine]. In this version the italicized words are in the Greek the now familiar *paradidomi*. Perhaps it is not without significance, on precisely the same grounds, that in writing to the Galatians, in what must surely be one of the most revealing of all passages of Scripture, Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself [delivered Himself up] for me" (Galatians 2:20). And once again we find the verb *paradidomi*. It is clear, therefore, that the use of this word in John 19:30 is not incidental, not merely an alternative to those words employed by the other Gospel writers. It is a word which sheds a tremendous light on the nature of the Lord's death and a word chosen to be used in a number of very important and directly related passages, as in Ephesians 5:2 for example. This verb achieved a very special significance.

And the second unique aspect of the Lord's death lies in the fact that He died on the Cross, but not because of it. He chose not merely the time to die, but He chose dying, when He need never have died at all. He died actively, not passively. He was not humbled in death as we are, but He humbled Himself. He was not offered as the lamb was offered (by someone else), but He offered Himself. He did not surrender to the tyranny of death, but He embraced it. He died *with* a ruptured heart, but surely not because of it. He was not by nature subject to the law of natural death as man now is, but rather He *became* obedient unto death. His death did not indicate the final triumph of flesh over spirit, but of spirit over flesh.

In short, He did not "yield up" His spirit as man is called upon to do, but rather dismissed His life voluntarily, at one and the same moment committing His spirit into the Father's hands and passing out of the confines of incarnation into an entirely new level of existence, made finally and fully complete with the resurrection and glorification of His body.

Such, then, though still viewed very much through a glass darkly, was the *how* of the death of the Lord Jesus Christ.



**Part VIII**

**THE RESURRECTION OF JESUS CHRIST**

## Introduction

Why should the preaching of the Gospel seem so foolish? In writing to the Corinthians Paul said that preaching Christ crucified was a stumbling block to the Jews and foolishness to the Greeks (1 Corinthians 1:23). I suppose that it was a stumbling block to the Jews because the idea of their Messiah ending up as a criminal before men and accursed in the sight of God (Galatians 3:13) was completely foreign to everything that they had anticipated. Even the disciples found this difficult to contemplate in anticipation and to adjust to in retrospect – until the reality of the Resurrection changed the whole picture for them. Yet why should it seem so foolish to the Greeks?

The fact is that many religions of the Old World expected a sacrifice to be made on behalf of their devotees – and often a *human* sacrifice – so that the Crucifixion per se was not such a surprising thing. Yet Paul's words are certainly true, that the Greeks somehow or other viewed what Paul preached with amusement and unbelief. But I wonder whether it was the Crucifixion in itself that they found foolish. In speaking before Agrippa (Acts 26:6-8) it seems rather clear that the "incredible thing" was not so much the Crucifixion, but rather the *Resurrection*.

The concept of sacrifice is, after all, common to human idealism in a large part of the world and always has been, quite independently of the Christian message. When the Lord said, "Greater love hath no man than this that a man should lay down his life for his friends" (John 15:3), He was appealing to an idealism which was very widely shared by most free men. I think it is safe to say that although various cultures have lacked appreciation of virtues like honesty, love, unselfishness with respect to possessions, and so forth, so that there are very few universally accepted values, all cultures without exception have admired courage, and especially the supreme example of courage which we witness when one individual lays down his life for another. A few have thought such self-sacrifice is silly.<sup>1</sup> To my knowledge all cultures recognize it as *bravery*.

So I think in the final analysis that even today – perhaps one ought to say more especially today – the really surprising and challenging element in the Gospel message is not so much the sacrifice that was involved, but the Resurrection.

I should not want to be misunderstood here, because without this sacrifice there could be no salvation for man. Nevertheless, without the Resurrection the sacrifice would have been ineffective. This is true from the historical point of view, from the

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1. Jesse Birnbaum quoted the radical Roman Catholic priest, Daniel Berrigan, as having said: "No principle is worth the sacrifice of a single human being." (*Time*, February 22, 1971, p.17).

theological point of view, and from the experiential point of view. It is true historically, because, but for the fact of the Resurrection, the Church, as the continuing body of believers who proclaim the truth in each generation, would never have come into being. It is true theologically, because the Resurrection was the proof, the validation of the efficacy, of the acceptability to God of the sacrifice which the Lord Jesus had made of Himself: it was needed to complete it. And it is true experientially in that the whole foundation of the new life of the child of God personally is the indwelling presence, the reincarnation, of the resurrected Lord in the heart and life of the believer.

When one reflects upon the matter, one wonders whether evangelism isn't in some ways "selling itself short." The fact is that the New Testament probably tells us more about the Resurrection than it does about the Crucifixion. The Resurrection is declared to be the whole basis of our salvation, both now and in the future, i.e., in three important ways. Jesus said, "Because I live, ye shall live also" (John 14:19). Of course, He meant at the same time, Because I *die*, ye shall live. Nevertheless, experientially, the new life results from His resurrection. Paul said (in Acts 13:37-39) that our forgiveness is predicated upon the fact that He whom God raised again "saw no corruption." And when writing to the Romans, Paul proscribes what might seem like insufficient grounds for being saved (in the absence of reference to the Lord's death), namely, that confession with the mouth that Jesus is Lord and faith in the heart that God raised Him from the dead (Romans 10:9), guarantees salvation. In the light of these things one wonders perhaps whether we are neglecting to proclaim a very important, indeed fundamental, part of the Gospel. Is it possible that by over-emphasis on the Crucifixion and neglect of the Resurrection we are actually distorting the truth?



## Chapter 1

### The Historical Aspect of the Resurrection

The details of the Resurrection as found in the Gospels are presented in such a way that throughout the centuries believers and unbelievers alike have recognized their cogency; and skeptics have generally found that the only way to undermine this testimony to His bodily resurrection is not to deny that Jesus was seen alive after the Crucifixion, but that He never actually died on the cross in the first place. This ancient argument has been so often discredited by critical analysis of the resurrection scenes presented in the Gospels that one might suppose no one would think of reviving the argument any more. Nevertheless, it was reported by Associated Press in 1970 that a German scholar, Kurt Berna, after careful re-examination of the famous shroud which is believed to have been wrapped about the Lord's body in the grave,<sup>2</sup> satisfied himself that blood stains on it prove that Christ was still alive when He was taken down from the cross. He apparently presented his evidence to certain Vatican authorities who are persuaded that the shroud is a genuine "relic" of the occasion, but Vatican authorities have rejected Berna's arguments.

The incident suggests that tremendous importance is still attached to the Resurrection. And for those who may not be aware of the background of this particular aspect of the controversy, it may be said very briefly that the theory is that Jesus passed into a deep coma on the Cross and that the authorities were deceived into believing He was actually dead. The spear wound is treated as superficial. It is then argued that in the coolness of the tomb Jesus recovered consciousness and that the disciples subsequently nursed Him back to a measure of health so that He survived the ordeal for some 40 days or so. Presumably at the end of this time He really did die and the whole episode was reconstituted into a victorious resurrection and a glorious ascension at the end, the body being disposed of secretly to prevent any discovery of the fraud.

The difficulties which face anyone who seriously holds such a view are overwhelming, and the more so as they are the more carefully examined. It is

2. Shroud: A useful summary of the circumstances surrounding this shroud has been published by Vera Barclay in England and may be obtained from Mrs. P. Inglis, 2 Palmerston Park, Dublin, Ireland. A book entitled *Self Portrait of Christ* was written by Fr. E. Wuenschel, C. SS. R, published in 1954 (New York), which is a useful study of the evidence, with a 28-page bibliography. Also see R.G. Chiang, "Science Meets Faith: The Shroud of Turin," Chapter 6 in *Rescuing Science from Preconceived Beliefs*, Doorway Publications, Ancaster, Ontario, Canada, 2 edition, 2011.

difficult indeed to suppose, for example, that One who had suffered the appalling strains and stresses of the previous hours, both physical and emotional, could be nailed to the Cross, receive a severe wound in the chest, be laid in a cold tomb; and there revive and find energy enough with such wounds in hands, feet, and chest to brace Himself from inside the tomb against a stone which almost certainly could only be rolled back from the outside and which was far too heavy for the women themselves to move – and roll it right back out of the way so far clear of the opening that later on, while John stood looking in, Peter could run right on past into the tomb (John 20:4-6); and could do this, apparently, without the soldiers on guard being awakened. Moreover, Pilate had given explicit instructions that the tomb was to be sealed against being broken open (Matt. 27:62-66), a measure which would almost certainly make it impossible to open it from the inside no matter how much strength the supposed dead man might have.

Only a few hours later this figure, so mutilated according to Scripture as to be scarcely recognizable as human (Isaiah 52:14), presented Himself before Mary, who was overwhelmed with the joy of recognition when He made Himself known to her. Shortly afterward He walked for miles without manifest tiredness or evidence of mental anguish with two disciples whose attention would surely at least have been attracted to Him by the marks of utter exhaustion and physical hurt but who apparently treated Him as simply a fellow traveller, inviting Him in at the end of the journey and only recognizing Him when He performed a simple familiar act, the breaking of bread (Luke 24:30f). There is no evidence of any desperate need for rest, food, or drink. There is every evidence that when their clouded vision suddenly cleared they recognized Him because He had reappeared to them in the same vital form they had known of Him before the events of those last terrible days.

There is nothing in the resurrection scenes to give the slightest hint that He was the one who needed ministering to, which must certainly have been the case were He a mutilated invalid verging on the border of total collapse. As a matter of fact, one has precisely the opposite impression. He was ministering rather to them, assuring them of His well-being and encouraging them in every way in the belief that what He had just passed through was not a near disaster, but a mighty triumph. That they were convinced of this is the only way of explaining how a loosely knit group of men with little or no courage and at the moment of crisis with even less cohesion as a group were suddenly turned into a band of courageous men, who were fearless of death, imprisonment, ridicule, or the threatenings of the authorities, and ended by turning the Roman world upside down. Such a transformation requires a sufficient cause and, historically, those who, like Sir Robert Anderson, have set themselves *with an open mind* to examine the evidence thoroughly, have either been as thoroughly convinced of the truth of the bodily resurrection of the Lord or, like Renan, have confessed that the invention of such a story would be a greater miracle than the mere recording of it, if it were sober fact, even though personally unable to believe it.

Years ago, C. A. Row wrote this:

Now it is evident that His public execution must have utterly extinguished the disciples' hopes that He could ever fulfil the

expectations which they had formed of Him. Such being the case, the community which He attempted to found must have gone to pieces, unless a new leader could be discovered who was capable of occupying His place. But as its continued existence proves that it did not perish, it is certain that it must have made a fresh start of some kind – something must have happened which was not only capable of holding it together but which imparted to it a new vitality [...].

Whether this belief was founded on fact, or was the result of a delusion, it is evident that it could not have occupied many years in growing, for while this [sorting out] was taking place, the original community founded by Jesus would have perished from want of a bond of cohesion adequate to maintain it in existence.<sup>3</sup>

Subsequently in his paper Row concluded:

A Messiah who crept out of His grave, took refuge in retirement, and afterwards died from exhaustion, was not One who could satisfy the requirements of a community which had been crushed by His crucifixion. His followers had fully expected that He was going speedily to reign [...].

Yet it is the most certain of historical facts that the Christian community commenced a new life immediately after its basic conviction that Jesus was the Messiah of popular Jewish expectation had been totally destroyed by His crucifixion. Nothing but a resurrection could have served the purpose.<sup>4</sup>

Some years ago, A. T. Schofield in England pointed out how, as far as we can learn from early Christian history, the resurrection of the Lord was not only established against the initial skepticism of the disciples themselves, but in the teeth of the most determined opposition on the part of the Jewish authorities. He points out, in fact, that so far as it is recorded it was never publicly denied by these Jewish authorities.<sup>5</sup> The very worst they could do was to explain it away by saying that the body of Jesus had been stolen by the disciples. The truth had to be concealed by every possible means.

The picture which one has in Acts of the effects of the Resurrection upon the disciples themselves leaves no doubt as to the transformation which had taken place in their own attitude toward the Jewish authorities. For example, in Acts 4, Peter's preaching before the Sanhedrin was so utterly different from his trembling denial of any knowledge of the Lord before a young girl, who may very well have been only a curious bystander and not actually accusing him of anything (Luke 22:56,57). It is necessary to seek an adequate cause for such a transformation, and it will not be found in any panic inspired or despairing deception regarding the reality of the Lord's resurrection. In Acts 4:13 we are told, "Now when they saw the

3. Row, C. A., *The Historical Evidence of the Resurrection of Jesus Christ From the Dead*, Present Day Tracts, Religious Tract Society, London, 1883, vol.1, Tract 2, p.9.

4. *Ibid.*, p. 31.

5. Schofield, Alfred T., "Religion and Science," *Transactions of the Victorian Institute*, vol.58, 1926, p.208.

boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled [...]. " Later on, the same religious authorities, exasperated by what must have seemed to other people as reckless folly in the behaviour of the disciples, rebuked them saying (Acts 5:28), "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine."

What we read in the Gospel accounts of the Resurrection is so simple, so artless, and so unlikely, as to be impossible of invention. Consider just a few of the scenes which Luke portrays, for example. In Luke 24 we have that wonderful story of the two, perhaps Cleopas and his wife Mary (not the sister of Jesus' mother, John 19:25), who made a memorable journey to Emmaus. As they walked on their way and talked in a subdued voice of all their shattered hopes because of the Crucifixion, Jesus Himself drew near and went with them. But they didn't recognize Him; He somehow clouded their vision; He asked them why they were so sad and why they were talking so earnestly with one another. Cleopas asked the Lord if He was a stranger in Jerusalem that He should be so unaware of what everyone was talking about, and he recounted to Jesus the events of the past few days. Then he explained the most surprising element of all, namely, that certain women of their company had visited the tomb and there been told by angels that Jesus was still alive.

The Lord proceeded to explain to them that nothing had happened which was not implied by all that the prophets had said: that the great problem which the Jews had had in the past in reconciling the fact that the Messiah was to be both King and Suffering Servant found its resolution in the fact that the Suffering Servant was to be raised again from the dead in order to assume His position as anointed King.

We are not told in any great detail what He said to them as they walked along, only that beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself. What extraordinary restraint there is on the part of the disciples that they did not leave a record of what He said! As Wright put it:

With what singular indifference to apparent effect did these men throw away the brush the moment His form was sufficiently outlined for those in distant ages to see! The utmost effect seems to have been produced with the smallest amount of material.<sup>6</sup>

How extraordinary is the effect achieved. In the passage we are reading in Luke, we are told that by the time He had finished His expounding, they were nearing home. And the text continues:

He made as though he would have gone further. But they constrained him, saying, Abide with us: for it is towards evening and the day is far spent.

And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they recognized him!

And he vanished out of their sight.

6. Wright, G. Frederick, *The Logic of Christian Evidences*, Draper, Andover, Massachusetts, 1890, p.281.

Almost immediately, even though it must have been dark by now, they went back to Jerusalem where they found the eleven disciples and others who were with them, and they told them of their wonderful experience and how He had revealed Himself to them in the breaking of bread.

In spite of the fact that their testimony fully corroborated what others had been telling the disciples (verse 34), and the fact that the Lord had appeared to Simon, they were all very frightened indeed (verse 37) when, after Cleopas and his wife had just told of their experience, the Lord Himself suddenly stood in their midst. Knowing that many of them would suppose He had not really risen from the dead, but was only a ghost of His former self, He quietly invited them to examine Him, to see the wounds in His hands and feet, to handle Him and discover for themselves that He had a real corporeal existence (verse 39). Apparently they were so amazed and overcome half with joy, yet mingled with doubt, that He sought to give to them the final proof of the reality of His presence by eating food. He said, "Have ye here any meat?" And when they gave Him a piece of broiled fish and a honeycomb, He took it and ate it then and there before their very eyes.

Thus in this one chapter, in some 30 short verses, we are given a series of kaleidoscopic cameos of the drama of those hours which surely could not be improved upon. And together these provide absolute proof that it was the Lord Himself, identified by the wounds on His body, by His overall presence, by His voice when calling Mary Magdalene by name, and by His behaviour at the table. What possible additional means would contribute to such a demonstration? And at the same time, unequivocal evidence is provided that He possessed a real body and yet a new kind of body, a body perfectly capable of transcending time, space, and matter. These accounts have none of the qualities of visions or hallucinations, as Rendle Short pointed out:

Even such intangible phenomena as visions have laws well known to students of modern psychological medicine, and unless the appearances after the resurrection correspond to these laws, the "explanation" of them (as visionary) is a meaningless term.

Visions are intensely individualistic; they are only seen at all by a special minority of mankind with a special nervous temperament [...]. Every person's visions are peculiar to himself or herself alone, being evolved out of the conceptions of their self-conscious minds.

A vision may be thought to speak, but rarely if ever is a conversation carried on. It is intangible and does not alter material things. They are likely to recur at very irregular intervals, for years, in a susceptible individual.<sup>7</sup>

These points are well taken, for the resurrection appearances do indeed break every known law of visions. Even in this one chapter of Luke alone, did we not have the testimony of the other Gospels, we have the following: long conversations, protracted appearances over what must have been a considerable period of time, appearing to two people on the journey to Emmaus, then unexpectedly to perhaps

<sup>7</sup> Short, Rendle, *The Bible and Modern Research*, 2nd edition, Marshall, Morgan & Scott, Edinburgh, no date, p.138.

20 people (the disciples and others), along with a clear demonstration of materialization in a familiar form which invited not only handling, but also the eating of real food before them all. 1 Corinthians 15:6 records that the Lord even appeared before over 500 people at one time, and it should constantly be borne in mind that these people were for the most part unprepared and still unconvinced at the time. Even "Doubting" Thomas was only completely convinced when he was invited (John 20:27,28) to examine the proofs of the reality of the Lord's body for himself. Matthew 28:9 tells us that they actually held Him by the feet.

There is another kind of realism, or perhaps one ought to say veracity, in these records. J. O. F. Murray pointed out:

There is a delicate accuracy in their psychology. Read, for instance, St. John's account of the appearance to Mary Magdalene [...]. Let a scholar like Westcott, in his *Revelation of the Risen Lord*, make the narratives live before you not by reading anything into them, but simply by helping you to realize what a scholarly grasp of language shows to be already there. Then, again, mark the conflict of emotion in the hearts of one group of disciples after another as they find themselves in the presence of One who has come back to them from the dead. Is this subtle interplay of doubt and joy and awe-ful reverence consummate art, or is it a simple transcript of actual experience?<sup>8</sup>

The fact is that we do not have the slightest change in the personal identity of this same Lord who has already walked through the Gospels during His earthly ministry. What changes there are in His power to materialize at will do not in any way mask His identity as the same real living Person that we have known before. The identity is total, resurrection has only increased His potential in certain directions. As we have noted in another Doorway Paper,<sup>9</sup> the ghosts created by literary artists of later generations were very insubstantial and unimpressive creatures. They are failures, really – ghosts of ghosts only, as William Alexander put it. Equally amazing in these accounts is the restraint of these writers, as Alexander himself pointed out:

If the story had been of human invention, all we know of literature tells us how it would have been. At the time of His birth there would have been silence, and a sky as hushed as a frozen sea. At the Ascension the air would have quivered with the melody, and the mountain have been shaken by the storm, the triumph.

But because the narrative is true, the liturgical instincts of the evangelists are kept in check. The Church is supplied with no song

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8. Murray, J. O. F., "The Resurrection of our Lord Jesus Christ," *Transactions of the Victoria Institute*, vol.54, 1922, p.152.

9. Custance, A. C., "How Did Jesus Die?" Part VIII in *The Virgin Birth and The Incarnation*, vol.5 of The Doorway Papers Series.

for the Ascension-tide to form a counterpart to the *Gloria in Excelsis* of His birth.<sup>10</sup>

Furthermore, such was the effect of those 40 days upon the disciples that when the time came to "say good-bye" in terms of visual contact, there were no tears, no expressions of disappointment, no lingering at the point of departure, but rather an immediate return to Jerusalem "with great joy" (Luke 24:52). What an extraordinary thing this is. Only once in the long history of separations – which are expected to be, visually at least, permanent – has there resulted such an effect as Luke describes here. Something very wonderful and very unusual had been transpiring during those 40 days of constantly recurring yet quite unpredictable personal appearances in their company. At the time of the Ascension they seemed to have realized that those days were over, that the Lord's presence would continue to be with them, but not visually as before. Yet, this knowledge brought no sadness with it! Was there ever such a parting?

We have already drawn attention to the artlessness of these accounts. In spite of all the opposition, there is no evidence that any of the writers were attempting consciously to counteract the arguments of those who refused to believe them. They did acknowledge that the Jews tried to circulate a story to the effect that the Lord's body had been stolen. But in any of the narratives of events there is no "Therefore," followed by a summary of the argument. Yet if we were to ask, What would be the best way of refuting the accusation of forgery or fraud? we might set forth such requirements as follows:

1. The Lord's death must be public.
2. It must be witnessed by people who were used to seeing that kind of death.
3. It must be certified by experts that death had really occurred.
4. Some specific steps must be taken by someone in authority to make death doubly sure.
5. The responsibility for securing the body must be left, ultimately, with enemies, not with friends.
6. The tomb should be sealed after burial and guards placed near it who were in no way involved.
7. If resurrection has occurred in spite of all these precautions, it must be testified by many witnesses, and they must be witnesses who honestly did not believe such a thing would occur.
8. These witnesses must give clear evidence by their actions that they had no such expectations.
9. Some of the witnesses to His resurrection must be intimate friends who could neither have mistaken somebody else for Him and would only have been convinced of His identity by rather subtle and characteristic personal forms of behaviour.
10. The proofs which He Himself would supply must be such as to completely convince the most skeptical amongst His followers.

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10. Alexander, William, *Primary Convictions*, Harper, New York, 1893, p.96.

All these requirements were met by what appear to be almost incidental observations made by the writers. There is nowhere the slightest indication that they had formulated such a list of requirements and were deliberately setting out to satisfy them.

In considering these requirements briefly, nothing need be said of (1), except that even Roman records support the reality of the event.<sup>11</sup> In connection with (2), it need only be said that crucifixion was well known to the Romans; and even Pilate was quite familiar with the fact that it was a slow death, hence his surprise that Jesus was so soon dead (Mark 15:44). The fulfillment of (3) and (4) is certified by the action of the centurion (John 19:34) and the eyewitness account of what happened (John 19:35). In connection with (5) and (6), we note only that the Jewish people themselves received permission to have the grave secured and guards placed nearby. In regard to (7) we are told there were many witnesses to His resurrection and the great majority of them were surprised. It seems that not a single soul among the disciples really anticipated it; not even Mary Magdalene, who thought somebody had taken the Lord away (John 20:2), nor Cleopas and his wife who "had hoped [...] but [...]." (Luke 24:21). With respect to (8), we note that the leader of the small band of disciples said, "I'm going fishing," clearly declaring his intention to try to forget all his disappointments. And his decision was shared by those who said, "We go, too" (John 21: 3). In connection with (9), we find that Mary Magdalene was the first to be absolutely persuaded, and she of all those who were not actually relatives was perhaps the one who was most completely devoted in her own soul to the Lord's Person as witnessed by her willingness to anoint His feet with oil at such a cost to herself (Luke 7:37). She undoubtedly recognized Him first by the way in which he pronounced her name.

How subtle this is, but how completely convincing. Cleopas and his wife had their eyes opened by His simple act of breaking bread. So run all the accounts — without artifice. Here, then, is no studied attempt to win by force of argument. And finally, as though in the providence of God, the intimate circle of disciples included among its number one who was inherently skeptical about anything of which he did not have adequate firsthand experience. And so the Lord was provided with an occasion for satisfying this requirement also, that a man virtually unconvinced should be converted to an unhesitating faith, not only in the identity of the resurrected One as the same Lord whom he had known before, but as to the claims that the Lord had made for Himself as God (John 20:27). What more could be asked of a written record? By what other standard could one assess whether these events are romance or history?



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11. Tacitus said of the Christians, whom Nero blamed for the burning of Rome, that their "originator," Christ, had been executed in Tiberius' reign by the governor of Judea, Pontius Pilate (*Annals of Imperial Rome*, 15.43, Penguin edition, translated by Michael Grant, 1961, p.354).

## Chapter 2

### The Theological Aspect of the Resurrection

Theologically, the resurrection of Jesus Christ from the dead is, as R. A. Torrey put it, "the cornerstone of Christian doctrine." As he points out, it is mentioned 104 times or more in the New Testament and was the most prominent and cardinal point in the apostolic testimony:

When the apostolic company, after the apostasy of Judas Iscariot, felt it necessary to complete their number again by the addition of one to take the place of Judas, it was in order that he might be "a witness with us of the resurrection" (Acts 1:21,22). The resurrection of Jesus Christ was the one point that Peter emphasized in his great sermon on the Day of Pentecost. Its keynote was, "this Jesus hath God raised up whereof we are all witnesses" (Acts 2:32).<sup>12</sup>

When the apostles were again filled with the Holy Spirit some days later, the result was that with great power they gave witness to the resurrection of the Lord Jesus (Acts 4:10). When Paul went to Athens, the burden of his message was the supreme importance of the fact of the resurrection of Jesus Christ (Acts 17:18 and 1 Corinthians 15:15). At the same time Paul says, "If Christ be not risen, then is our preaching vain and your faith is also vain" (1 Corinthians 15:14). And later on he adds, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17).

There is no doubt that Torrey was perfectly correct when he said:

The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ was only the heroic

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12. Torrey, R. A., "The Certainty and Importance of the Bodily Resurrection of Jesus Christ from the Dead," *The Fundamentalist*, vol.2, Bible Institute of Los Angeles, 1917, p.298. Sir Kenneth Clark in his book *Civilization*, which covers the subject of his BBC lectures that received worldwide acclaim, wrote: "We have grown so used to the idea that the crucifixion is the supreme symbol of Christianity that it is a shock to realize how late in the story of Christian art its power was recognized. In the first art of Christianity it hardly appears [...]. Early Christian art is concerned with miracles, healings, and hopeful aspects of the faith like the Ascension and the Resurrection" (published by BBC and John Murray, London, 1969, p.29).

death of a noble martyr. With the resurrection it is the atoning death of the Son of God [...].

Disprove the resurrection of Jesus Christ and Christian faith is vain.<sup>13</sup>

Why does it make such a difference from the theological point of view? I think that if the Lord Jesus had died and not been raised again, it would have implied that God saw His death as having been justified *on his own account*. The fact of the Resurrection was God's seal of approval on a death which He thereby declared to have been purely a substitutional one. When a man dies, sinful man, he remains dead and God does nothing about it because it is the appointed terminus of the kind of life he has lived. True, he will be raised again, but it will be a resurrection unto judgment if he has died unredeemed and only a resurrection unto life if he has been redeemed. The silence of God in the presence of the grave is His seal upon the fact that an inevitable law has been fulfilled for fallen man.

But the Lord Jesus Christ was *not* fallen man; He was unfallen, sinless man. When He died, His death was not the consequence of His life, as it is for all other men; and to allow Him to remain in the tomb would have been to assent to a conclusion which in relation to Him was totally false.

I believe that God might have raised the Lord Jesus from the grave the very moment He was laid within it, or perhaps even the very moment He died. But there were certain reasons why this would not have been appropriate. These reasons are made clear enough by careful attention to certain incidents recorded in the Gospels and by relating these to some beliefs regarding the process of dying which are still surprisingly widely held and were shared by the Jewish people in our Lord's time.

I'm not suggesting that there is any firm basis for these beliefs or that Jesus Himself actually shared them. It is rather that, wishing to communicate something of fundamental importance about His mission, He accommodated His actions to these beliefs in order that there should never be any doubt in their minds as to the reality of His sacrifice and its meaning. I have in mind, first of all, the fact that constant reference is made in Scripture to the circumstance of His having arisen *the third day*. The Lord Himself emphasized this point on a number of occasions, as Paul did, for example, in I Corinthians 15:1, 3, 4. What, then, is the significance of the fact that He spent three days in the tomb?

There was, and is, a very widespread belief that the spirit of man does not immediately leave his body when he dies. Various cultures account for this in different ways. The Tasmanians held that the spirit did not leave the body until the sun went down, even though death had occurred first thing in the morning.<sup>14</sup> In the Bronze Age the Greeks believed that the spirit remained in or about the body until the body began to decay.<sup>15</sup> The Aztecs held that the spirit remained for four days in or about the body,<sup>16</sup> a belief which was shared also by the Northwest Coast Indians. Herodotus tells us that in his day embalming was never undertaken until

13. Torrey, R. A., *ibid.*, p.299.

14. Tasmanians: G. P. Murdock, *Our Primitive Contemporaries*, Macmillan, New York, 1934, p.10.

15. Greeks: George E. Mylonas, "The Cult of the Dead in Hellenic Times," being one paper in *Studies Presented to David Moore Robinson*, Washington University Press, no date, reprint, p.92.

16. Aztecs: G. P. Murdock, *Our Primitive Contemporaries*, Macmillan, New York, 1934, p.387.

three days after death.<sup>17</sup> The Dobuans, a people from Oceania, put seed yams near the corpse and did not believe that the soul or spirit had really left until there was no further evidence of nibbling.<sup>18</sup>

In the Old Testament a man defiled by contact with a corpse was to purify himself on the third day (Numbers 19:11,12), and the flesh of the peace offering was not to be kept beyond the third day. Whether it was because of their rather extraordinary ways of interpreting the Scriptures, particularly such Scriptures as these, or whether it was because they shared the feeling of many other people that it is dangerous to assume too quickly that a man really is dead, but yet believing that evidence of physical decay could be taken as adequate evidence (and such decay would normally occur within three days), we cannot be sure. But the fact is that they believed quite widely that the spirit could be persuaded back into the body and the individual revived under certain circumstances up to but not beyond the third day. Talmudic tradition held that mourning for the dead should culminate "on the third day," because after that the spirit would not return. In his classic work *The Life and Times of Jesus the Messiah*, Edersheim has a valuable section on this matter:

It is at least a curious coincidence that the relatives and friends of the deceased were in the habit of going to the grave up to the third day so as to make sure that those laid there were really dead. The Rabbis were in the habit of referring to Hos. 6:2 in this connection, where it is written, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."<sup>19</sup>

At the present time in medical circles there is considerable uncertainty as to the actual time of death, if by "death" is meant the point of no return. For in recent years many people have been brought back to life by various heroic measures, who in previous days would have been counted irretrievably lost. In fact, so difficult has it become to be legally or clinically sure that an individual really is dead that medical conferences have been devoted simply to this issue, and the general consensus of opinion at the present moment is that the only realistic way of determining death is to accept a qualified medical opinion about the matter in each case.<sup>20</sup>

The fact is, therefore, that if God had raised up Jesus Christ any sooner, the Jewish people as a whole might have argued that He was never *really* dead. And it seems likely that even in the minds of the disciples themselves there would have been some doubt. The Jews never *did* argue that Jesus was not dead – perhaps on this account. All that they pretended to believe was that someone had stolen His body (Matthew 28:12,13).

17. Herodotus, *History* in Everyman's Library, vol.2, New York, 1936, p.3.

18. Dobuans: quoted by I. McIlwraith, from Reo Fortune, "Sorcerers of Dobu" in a lecture at University of Toronto, 1953.

19. Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, vol.2, 8th edition, Longmans Green, New York, 1896, p.630. In this work Edersheim has listed a number of references from rabbinical sources.

20. Custance, Arthur C., "If Adam Had Not Died", Part III (especially chapter 2) in *The Virgin Birth and The Incarnation*, vol.5 in The Doorway Papers Series.

I think the most striking proof of the importance of preventing such uncertainty is beautifully borne out if we follow carefully four incidents in our Lord's ministry which have been recorded in different Gospels, but which can be set in their chronological order with the help of any good Harmony of the Gospels.

The first of these incidents is found in John 4:46-53 in which the Lord restored to health a young child who was "at the point of death." Jesus healed him, and he did not die.

The second instance is found in Mark 5:21-24, 35-43. In this case a child died while the Lord was on the way, and although the Lord was delayed for perhaps a few minutes by the events which transpired between verses 24 and 35, it does not seem that the child can have been dead for more than a very short time before He arrived at the home. Here, taking the child by the hand, He raised her from death and restored her alive to her parents. The third incident is recorded in Luke 7:11-17, and this is the story of the raising of the widow of Nain's only son. In this case the young man was being carried out to be buried. The Lord approached the bier and touched it to signify that they who were carrying it should put it down. And then He said, "Young man, I say unto thee, Arise." And he who was dead sat up and began to speak.

A careful reading of each of these accounts shows the growing impression which was made upon those who were witnesses to these events or who heard about them subsequently, as in each successive event the individual restored was, as it were, "more completely dead." In John 4:53 we are merely told that the immediate household was so impressed that they believed on Jesus. In the second instance (Mark 5:43) the people "were astonished with great astonishment." It was remarkable enough to restore someone on the point of death just by a spoken word; it was more remarkable still when somebody, who was to all intents and purposes dead, was restored to life with equal ease. In the third case the young man had been dead long enough that he was being carried out for burial and the impression made by his restoration to life was even greater still. As the account says (verse 16f.), "And there came a great fear on all: and they glorified God, saying, That a great prophet is risen up among us; and That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about."

Nevertheless, in each of these instances it might always be argued, by some of the Jews at least, that in no case were these individuals really dead. It was wonderful enough, but not conclusive evidence that Jesus had absolute power over death. What was yet required was one instance in which the dead was *dead* by all the standards of their traditional faith, that is, a restoration to life of somebody who was known to have been dead for at least three days. And so we come to the fourth incident; namely, the raising of Lazarus.

We have the details of this event set forth in John, chapter 11, more elaborately than in any of the other accounts – and for good reasons. For it is here and nowhere else that Jesus finally demonstrated that He was Lord of Life indeed. The story is too familiar to require quoting at length but certain verses must be underscored in the present context. His companions, knowing that Jesus had learned that a beloved friend, Lazarus, was very ill, naturally expected that He would immediately make the journey to the home of Martha and Mary where the sick man lay. In verse 5 this

expectation is reinforced by the words, "Now Jesus loved Martha, and her sister, and Lazarus." It seems as though the writer was trying to make it quite clear that from the human point of view, Jesus ought to have left at once. But in verse 6 it is written, "When He had heard therefore that he was sick, he abode two days still in the same place where he was." The "therefore" in this sentence seems a contradiction, for it would not be normal, in our experience, to delay going to the help of a friend for the very reason that we loved that friend. One might expect quite the opposite. In any case it transpired as a consequence of this delay that Lazarus died and was buried, and had actually lain in the grave for more than three days (verse 17) by the time Jesus had arrived.

Not unnaturally, in spite of her great love for the Lord and her faith in His compassion, Mary could not help giving expression to a kind of rebuke for the Lord's delay. She said (verse 32), "Lord, if thou hadst been here, my brother had not died." I think the Lord accepted her rebuke and thereby took any bitterness out of it which might have been there, for He did not reply to her, but only openly shared her grief. Then He asked her where Lazarus was laid, and coming to the grave He commanded them to take away the stone. Martha, ever the practical one, immediately said, "Lord, by this time he stinketh: for he hath been dead four days."

One wonders what might have happened if the Lord had simply said in a loud voice, "Come forth." He is yet to say this, and the dead will rise, the dead in Christ of all the centuries, in every part of the world. But here He called to Lazarus only, and in some way He must have used even that name in a singular manner, for I'm quite certain that there were others named Lazarus who might also have responded – perhaps even the Lazarus in Abraham's bosom (Luke 16:20). The effect of this upon those who witnessed it and upon those who soon heard about it from others was, to use a modern term, absolutely stunning. Curiously enough, John is silent about the matter in this particular part of the narrative, but the real effect is witnessed by the Pharisees' confession (John 12:19): "Perceive ye how ye prevail nothing: behold, the world is gone after him." And it will be noted that this exclamation had direct reference to the fact that Lazarus had been raised from the dead.

The raising of Jairus' daughter was wonderful enough: the raising of the widow of Nain's son was even more extraordinary. But the raising of Lazarus was the last straw, the final proof. And that these events took place in this order is surely not an accident. They serve to demonstrate unequivocally that the Lord remained for three days in the tomb for a very good reason indeed, to circumvent entirely any challenge which might have legitimately been raised by the Jewish authorities to the effect that Jesus could never be counted as the sacrificial Lamb of God with any certainty because it was not certain that He ever really died.

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There still remains to be considered, however briefly, the question of exactly how these three days are to be reckoned. A number of erudite attempts have been made in the past to demonstrate that the tradition, which appears to have existed

from very early times, to the effect that the Lord was crucified on Friday, is a mistake. The argument is that although Sunday was unquestionably the day of resurrection, one must go back precisely three whole days and three whole nights, a total of 72 hours, if one wishes to determine the actual day of the Lord's death and burial.

It is insisted that the words of the Lord in Matthew 12:40 are unequivocal and must be taken literally: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Certainly, by our standards of reckoning time the appeal is convincing.

Yet one has a strange feeling that somehow the early Christian church would hardly have made a mistake about the day upon which an event of such tremendous importance as the Lord's death had occurred. After all, the event is rather clearly hemmed in, on the one hand, by the fact that the earlier-than-usual deposition from the cross is specifically stated to have been occasioned by the circumstance that the next day (which began at 6 P.M. that evening) was a Sabbath or Holy Day, and on the other hand by the fact that the Resurrection occurred apparently very early in the morning following what appears to be the same Sabbath. We do not know precisely when the Lord broke forth out of the tomb. It could have been any time during the night after 6 P.M. of the previous evening. We do know that all four Gospels seem to go out of their way to make it quite clear that no one who visited the tomb arrived there early enough to find the Lord still there.

Matthew 28:1 "Now, after the end of the Sabbath(s) . . ." (see below).

Mark 16:1,2 "very early in the morning . . ."

Luke 24:1 "Now upon the first day of the week, very early in the morning . . ."

John 20:1 "The first day of the week cometh Mary Magdalene early . . ."

It should be noted in the above list of references that the Authorized Version renders Matthew 28:1 as, "In the end of the sabbath, as it began to dawn. . ." Strictly speaking, this translation as we now understand the phrase "in the end" does not make sense since the end of the Sabbath would not fall in the early morning, but in the late afternoon, because by Jewish reckoning the calendar day begins at 6 P.M. in the evening. It is generally believed that this method of reckoning was originally based upon the fact that in the Week of Creation, the first day began with a darkness which was turned into light, and thereafter each twenty-four-hour period is identified as "the evening and the morning" – in this order (Genesis 1:5,8, etc.). Moreover, the original Greek in Matthew 28:1 does not read "in the end of" but "*after the close of the Sabbaths.*" **ὀψὲ δὲ σαββάτων** According to modern lexicographers, **ὀψὲ δὲ** has the basic meaning "after the close of," followed by the genitive. It has been argued by some that the plural here, Sabbaths, could mean that these were two Holy Days in succession, which would be Friday and Saturday. This would allow more time to fill out the supposed 72 hours. However, two Holy Days probably fell together on this occasion, much as Christmas Day may fall on a Sunday. The use of the plural is perhaps accounted for in this way. At any rate the meaning "after the close of" is represented in one way or another in the translations

made by Rieu, Knox, The Twentieth Century New Testament, Berkeley, Williams, Smith and Goodspeed, the Jerusalem Bible, and the Revised Standard Version.

The simplest reading of the record is that burial was just prior to the beginning of the Holy Day, perhaps between 4 and 5 P.M., and the Resurrection late in the evening or very early in the morning of the day which followed the Sabbath. I say, "the *simplest* reading," because even if an extra Sabbath day were allowed in order to increase the time interval, we are still not provided with the necessary 72 hours, and if we postulate *three* Sabbaths, we have far exceeded the allotted time. Attempts to extend the period, such as have been made in the past by people like Bullinger,<sup>21</sup> are unnecessarily complicated when we once learn to accept the well-recognized fact that the Jewish people did not reckon days in the precise way that we normally do. And I use the word "normally" advisedly, because it will be apparent that we also "toy with time" and adopt a similar system of reckoning to that of the Jewish people when it is to our advantage to do so—from an economic point of view.

The principle which governed their thinking in such matters has been rather clearly set forth in some of their own commentaries on the Scriptures. It is this: that any *part* of a whole period of time may be counted as though it were the whole. A part of a day may be counted as a whole day, a part of a year as a whole year. Furthermore, a part of a *day* or a part of a *night* may be counted as a whole "night and day." I suspect that in the Lord's parable of the man who paid his labourers for a whole day, whether they had worked for a whole day or not (Matthew 20:1-16), is really a reflection of this principle. Thus, in the Babylonian Talmud, the Third Tractate of the Mishnah (which is designated "B. Pesachim," at page 4a) it is stated: "The portion of a day is as the whole of it."

In order to elucidate the next quotation of this kind, it is necessary to explain that the word '*onah*', a word which occurs in late Hebrew, means simply "a period of time." Thus in the Jerusalem Talmud, in the First Tractate of the Mishnah (which is designated "J. Shabbath," at chapter 9, paragraph 3), it is stated: "We have a teaching (Rabbi Eleazar ben Azaryah who flourished between A.D. 80-100 and tenth in descent from Ezra) which says, 'A day and a night are an '*onah* and the portion of an '*onah* is as the whole of it'."

Even more extraordinary to our way of reckoning is the fact that if a king has reigned for even the smallest fraction of a year, he is credited with a whole year's reign. It is ignorance of this fact which for centuries confused European scholars in their attempts to harmonize the various lengths of reigns of the kings of Israel and the kings of Judah. For, every so often, cross references are given which should allow the accumulated years to be harmonized between the two, but every attempt made to achieve such a harmony by taking the totals literally led to hopeless contradiction. Using the key which is supplied by this principle of crediting to any monarch any part of a year as a whole year, enabled Edwin R. Thiele to produce a complete harmony of these lists.<sup>22</sup> He did, however, find that certain other clues were needed in certain situations. In the quotation which follows it should be

21. Bullinger in his *Companion Bible*, vol.5, p.170, appendix 144. Dr. Bullinger, while acknowledging that a part may be put for the whole, insists that the use of the phrase "three nights and three days" demands a literal interpretation, i.e., a period of 72 hours. He expands upon this in appendix 148.

22. Thiele, Edwin, *The Mysterious Numbers of the Hebrew Kings*, University of Chicago Press, 1951, xxii and 298 pp.

remembered that 30 days were allowed for the month of "March" and that New Year's Day was "April" 1st, according to the Jewish calendar.

In the Babylonian Talmud, and the Eighth Tractate of the Mishnah (which is designated "B. Rosh Hasshanah," at page 2a and b), it is stated: "Our rabbis have taught that if a king begins his reign on the 29th of Adar ("March"), as soon as it is the first of Nisan ("April") a year is reckoned to him [...] and one day in a year is counted as a year."

I have not been able to verify this, but I understand that formerly, if not even now, Russian railway tickets are issued for whole periods of time which are termed "sutkees." If it happens that a sutkee has to be used for only a few minutes at the end of a day, it must then be surrendered and does not provide the user with a pass for the balance of 24 hours. The actual date of the calendar day is the important thing. But then, under certain circumstances we make use of the same principle. For example, if a baby is born and the birth is registered as being a few minutes before midnight on New Year's Eve, the proud parents can claim a dependent for the whole of the year which is so soon to end. And ministers are not infrequently asked to perform weddings on New Year's Eve in order to gain the financial advantage of married status for the year that is already 99.9 percent over.

With this background material, then, we could reconstruct the events of those three crucial days as follows:

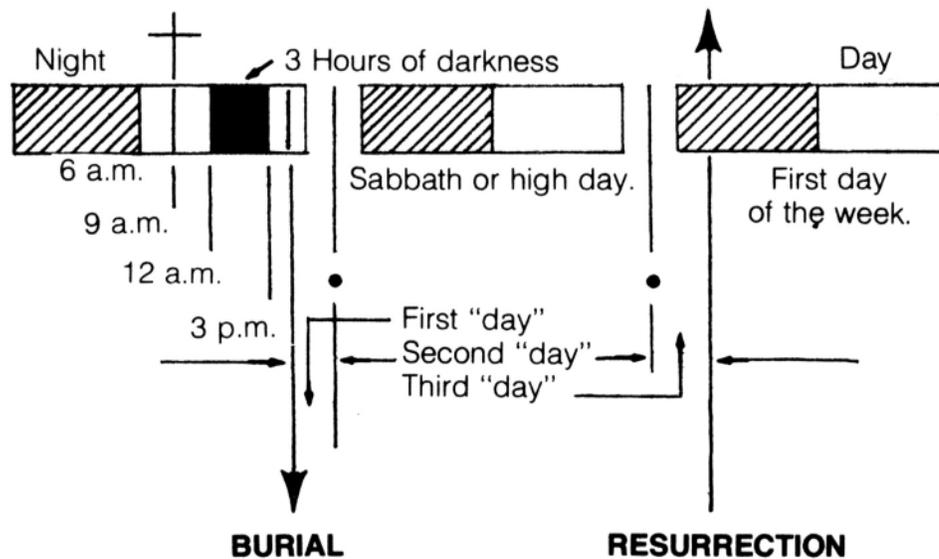


Fig. 13

In this diagram three days only are shown, Friday, Saturday (the Sabbath), and Sunday. Each is divided by shading into a night and a day, and each begins at 6 P.M. in the evening and ends at 6 P.M. on the following evening. On Friday

morning the actual Crucifixion is shown as beginning at 9 A.M., the third hour of the day (Mark 15:25). Three hours later at 12 o'clock noon there began a period of supernatural darkness which continued until 3 o'clock in the afternoon, as indicated, at which time—or very shortly after—the Lord dismissed His life. Sometime between 3 o'clock and 6 o'clock He was taken down from the cross and laid in the tomb before the onset of the Holy Day, a day which was doubly holy being also the first day of the Passover. The deposition from the cross is marked by an arrow pointing downwards which is arbitrarily positioned. Between this and the close of Friday would then represent that portion of the first night and day, i.e., Day 1 by Jewish reckoning. From this to the end of Saturday would naturally represent the second night and day. Sometime during the night of Sunday, as indicated arbitrarily by the arrow pointing upward, the Lord rose from the tomb. The interval from 6 P.M. to this resurrection time would be the portion which represented the third night and day.

This straightforward reconstruction satisfies, as far as I know, all the legal requirements which the Jewish concept of "assured death" apparently demanded. The following is a list of the essential references to this time period which are to be found in the Gospels and Acts.

Matthew	12:40, 16:21, 17:23, 20:19, 27:63, 64
Mark	8:31, 9:31, 10:34
Luke	9:22, 13:32, 18:33, 24:7,21,46
John	2:19
Acts	10:40

Justin Martyr, who lived between A.D. 100 to 167, left us a famous work titled *Dialogue with Trypho, the Jew*. In Section 107 of this he said that the story of Jonah signifies that "on the third day after the Crucifixion He should rise again." Many Jews apparently engaged with him in this controversy, but in no case is there recorded any challenge to Justin Martyr's interpretation of the Lord's words in Matthew 12:40 with reference to Jonah's three days and three nights.

We have yet one aspect of the bodily Resurrection which seems to me to have tremendous theological importance, even though some of the most renowned authors of books on the subject of this Paper have not seen fit to pay any attention to it. For this, we need to put together four passages of Scripture which seem in a special way to be so obviously related that I cannot believe we are simply reading into Scripture more than we are intended to do.

The first of these is found in John 20:11-18. I think it is desirable to quote this passage in full, and to note that what immediately precedes it (verses 1-10) tell how Mary Magdalene had come to the tomb very early on Sunday morning, while it was yet dark, and found to her surprise that the stone had been rolled away. She immediately ran to tell Peter and John that someone had removed the Lord's body. These two disciples ran together to the tomb, John getting there first but hesitating about entering it, while Peter coming up behind him ran straight on in, in his characteristically impetuous manner. Then these disciples "went away again unto

their own home," apparently fully convinced that Jesus was not there, but not realizing that He had really raised from the dead.

Meanwhile, Mary had arrived back at the tomb and stood there, overcome with grief and perhaps a little bewildered. Scripture records what followed (John 20:11-18):

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?

She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus said unto her, Woman, why weepest thou? Whom seekest thou?

She, supposing him to be the gardener, said unto him, Sir, if thou have borne him hence, tell me where thou has laid him, and I will take him away.

And Jesus said unto her, Mary.

And she turned herself, and saith unto him, Rabboni!

Jesus said unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.

Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things unto her.

The particular circumstance which I wish to comment upon is that fact that the Lord did not allow her to touch Him (verse 17), and to explore the reason which He gave for denying her at this time what He invited the other disciples to do later (Luke 24:39).

I have seen it argued that there was a peculiarly close attachment on the part of Mary Magdalene to the Lord's Person and that it was this attachment which the Lord was forbidding her to give expression to because He now bore a different relationship to *all* His disciples. But, it seems to me clear from the Lord's words that He meant something much more significant. He said, "for I am not yet ascended to my Father." In what way could His ascension to His Father change the propriety of allowing those who loved Him to touch Him? The words are meaningless unless one assumes that after He had once ascended to His Father, such personal contact would then be allowable. But this in turn indicates that after the ascension to His Father He would come back to the disciples in such a form, i.e., bodily, as to be accessible to them in this sense. So the use of the word "ascension" here cannot logically be equated with His ascension into heaven at the end of the forty days, though many Bibles assume that it does by giving a reference at this point to the Ascension.

I think we have a clue as to the significance of the Lord's words in the fact that He instructed Mary to go and tell the disciples, "my brethren," as the Lord so beautifully puts it, that He was about to "ascend unto my Father and your Father; and to my God and to your God." It seems to me important to note that on three occasions Jesus referred to His Father by the more austere title *God*. The first of these occasions is in Hebrews 10:7, at which point we seem to be given a momentary glimpse of the events which transpired at the very instant when the Lord entered into the little baby which Mary bore and actually became a part of our world of time and space. It might be possible to speak of it as "the moment of Incarnation." In verse 5 the announcement is made in heaven that when "he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me [...]" And in verse 7, "Then said I, Lo, I come to do thy will, O God."

The second occasion must surely be the most familiar of all: at the time of the Crucifixion, when darkness fell upon the world and all our sin was laid upon Him – which, after all, was the time of the fulfillment of Hebrews 10:7 – when the Lord cried out, "My God, my God, why hast thou forsaken me?" (Matthew 27:46).

We have, then, two occasions recorded, in both of which, clearly, there is implied a special relationship between Jesus Christ and His Father in which the crucial factor was not one of love and sonship, *but one of judgment*. In the first, the Lamb was offering Himself as a sacrifice, addressing Himself to God as Judge. And in the second case He is again appealing, as the Lamb being sacrificed, not to His Father, but to His God.

And in the third case with which we are concerned in the present passage, the Lord is evidently still seeing Himself in two roles. He is now fully restored to fellowship with the Father, but He has yet apparently to present before God as the sacrificial Lamb some essential symbol of the completed sacrifice. In some mystical way this symbol is His blood, the blood of the Lamb.

In the Old Testament temple ordinances, after making the sacrifice on behalf of the people according to the Law of Moses, the High Priest took some of the blood which was the proof of death and entering into the Holy of Holies poured it upon the Ark of the Covenant which contained the two Tables of the Law. This was practical acknowledgment of the fact that God's Law had been broken and that an innocent sacrifice of life had been made in recognition of the penalty. We know from the New Testament that these Mosaic institutions were symbolic, shadows of a heavenly reality. This reality is outlined in some detail in Hebrews 9:12-24. The last two verses of this passage read as follows:

It was therefore necessary that the *copies* [RSV] of things in the heavens should be purified with *these*; but the heavenly things themselves with better sacrifices than these.

For Christ has not entered into the holy places made with hands, which are the copies of the true; but into heaven itself, now to appear in the presence of God for us.

I am convinced that when Mary Magdalene encountered the Lord He was, as High Priest, about to ascend to the Holy of Holies in heaven, there in some way beyond precise description to present His blood not only before His Father but before His God and the God of His brethren. To have touched Him at that moment would have been an act of desecration. This ascension, then, was not the Ascension which occurred forty days later when He passed out of visual contact with His disciples.

Shortly after, in what seems to have been a matter of hours, He appeared to the disciples and this time had not the slightest hesitation in allowing them to handle Him, indeed He *invited* them to do so and to see that it really was He, bodily, who stood among them. Moreover, they held Him by the feet (Matthew 28:9). The highly significant thing to my mind is that when the Lord offered Himself to their uninhibited examination in proof of His real identity he said (Luke 24:39):

Behold, my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have.

What I think is so important here is that the Holy Spirit has not adopted the commonly accepted phrase in the New Testament for a living person, namely, "flesh and *blood*." I cannot think this was an accident.

In the Old Testament it is common to find the phrase "flesh and bones," and it will be observed that this phrase is used to indicate blood relationship and is usually accompanied by a personal pronoun (cf. Genesis 2:23; 29:14; 2 Samuel 5:1,19; 12:13). This is curious in view of the omission of the word "blood." By contrast, we do not find in the Old Testament a phrase which is descriptive of the living individual as an abstract idea and without reference to personal relationships. But in the New Testament this is not the case: with two exceptions, one of which is the present passage. The phrase "flesh and blood" is used, as will be observed by reference to 1 Corinthians 15:50, Galatians 1:16, Ephesians 6:12, and importantly, Hebrews 2:14—none of which are concerned with the relationship between individuals, but rather with existence of the individual *per se* as a living organism. The deliberate change in terminology is therefore exceptional enough that it should be noted and an explanation sought for it.

The body which the Lord now presented to the disciples—and presumably Mary Magdalene was one of them—was a body in which the life-giving principle, namely, the blood, upon which we are dependent, was no longer present. In some way the Lord had changed, not merely because in the new plane in which He now moved blood was no longer the source of life, but because His blood had been presented in heaven as an everlasting memorial of a full, perfect, and sufficient sacrifice made on our behalf.

The beautiful thing about Scripture is the way in which it supplies concordant statements almost incidentally, which one may read again and again and never see their significance—until one day they suddenly stand out illuminated by the Holy Spirit. As we have suggested above, between the incident with Mary Magdalene at the tomb and the subsequent meeting with the disciples, a significant change had taken place in the Lord's resurrected body. The wonderful thing is that this change

is reflected in Mark 16:9-12. In order to set the precise chronological order of events, the Holy Spirit tells us, through Mark, that the Lord had appeared first to Mary Magdalene and that she had immediately gone to tell the others, who were incredulous. Then in verse 12 we find these words:

After that He appeared *in another form* unto two of them as they walked [*italics mine*].

So we are being quietly told that a change *had* taken place in the form of the Lord between His appearance to Mary Magdalene and all those to whom He appeared subsequently. The Greek has *en hetera morphe*, which means, without a shadow of doubt, "in another form." It seems, then, that Mary Magdalene found Him as He was about to present His blood, the symbol of His death on our behalf, before God's presence as Judge, in heaven. In some way this act of presentation changed the constitution of His body from flesh and blood to flesh and bone—albeit in a mystical sense which nonetheless was a real change in form. Mary was the only one who saw Him in that form which He bore immediately after the Resurrection. All the others saw Him in that form which He bore after He had presented His blood in heaven.

As noted above, there is one other occasion where we meet with the phrase, as it applied to the Lord's body, which was not "flesh and blood," but "flesh and bones," for we are told so very appropriately that we who now constitute His church, are members of His body, "of his flesh, and of his bones" (Ephesians 5:30).

Reverting once more to the Old Testament system of temple worship, in the Day of Atonement when the priest had carried the blood of the sacrifice into the Holy of Holies, those present must have waited breathlessly to learn whether the sacrifice had been acceptable. The signal of God's acceptance was that the High Priest re-appeared from the Holy of Holies alive, for as the bearer of an unworthy sacrifice into the very presence of God he would otherwise have been judged unfit to live. Thus, the re-appearance of the Lord Jesus Christ alive after presenting His blood was—and is—our final assurance that His sacrifice is indeed "full, perfect, and sufficient." Hallelujah!



## Chapter 3

### The Experiential Aspect of the Resurrection

Although this chapter is very short, this is no indication of its importance. It is short because the substance of it has been covered quite fully in another Doorway Paper which deals with the matter of the formation of the new man in Christ Jesus.<sup>23</sup> This is very much a summary therefore, but it is needed to make this Paper complete in itself.

In John 14:19 and 20, the Lord Jesus said, "Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

Many years ago, as a group of students, we were discussing different world religions. There were a number of strongly nationalistic native Africans from different parts of the continent present and one professor who was violently anti-Christian. Various ones were arguing that Christianity was simply a religion like all the rest; even the atheistic professor argued thus. When, after some hesitation due to lack of courage, I finally said, "This is not so, because Christian experience results from the actual reincarnation of Jesus Christ in the believer," the whole tone of the argument changed with remarkable abruptness. One of the most militant of the Africans present was quite silenced and watched me intently afterwards for some time. I have no idea what was really going on in his mind, but evidently this was an entirely new line of thought. That the Saviour Himself should effect the experience of new life by entering into the believer, in Person, was to him a new concept of salvation. And, sadly enough, it is a new concept to many Christian people who are, nevertheless, genuinely born-again believers. Yet this is surely the meaning of the Lord's words, "Because I live, ye shall live also."

The mode of admission is very simply set forth in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This is clearly a statement of the fact that if a man will open the door of his heart Jesus Christ will come in and take up residence within his soul. Thereafter, like a seed planted in a plot of earth, He will begin a process of growth of an entirely new creature within the believer (2 Corinthians 5:17). As we have shown in another Doorway Paper (see ref.23), the Lord in some wonderful way summed up in Himself *all* the potential of human

23. Custance, A. C., "The Development of Personality: The Old and the New," Part IV in *Man in Adam and in Christ*, vol.3 of The Doorway Papers Series, especially Chapter 6.

personality, so that He is able supernaturally to engender within the believer the growth of a new person, which, although it is an expression of Himself and the direct result of His presence within, is nevertheless entirely appropriate to the individual's capacity. Paul expressed this of his own experience in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Much of John's First Epistle is concerned with this wonderful fact. The experiential certainty of the Lord's indwelling in the consciousness of the believer is the work of the Holy Spirit, as John put it (1 John 3:24), "Hereby we know that he abideth in us, by the Spirit whom he hath given us." The simplest form of the equation of eternal life is stated by John (1 John 5:12): "He that hath the Son hath life; and he that hath not the Son of God hath not life." The Lord was assuring His disciples (John 14:19,20) that as a consequence of His death and resurrection, which together guaranteed their forgiveness and acceptance with God, the latter would allow Him to enter personally into each one of them individually to initiate a new kind of life, *life eternal*. We in Christ: this is our assurance of salvation. Christ in us: this is our hope of glory, that is, the hope of achieving something of the glory of His character which the disciples saw to be "full of grace and truth" (John 1:18).

We are far from expressing this new life in any way that is satisfying to ourselves or to anyone else. Nevertheless, this is the new life which is visible to God and which, alone, will survive after death. All else that has sprung from the old nature will be buried with the body which was natural to it, and only the new man in Christ, the new man which resulted from His presence, will survive with the resurrected body which is entirely appropriate to *it*.

I am fully persuaded in my own mind that this is the intent of two passages in John's First Epistle which have always seemed so difficult to understand. We only need to remember that this is a new Seed planted within us and that this Seed is Christ, "the begotten of God" (Galatians 3:16). I think in both these passages as rendered in the Authorized Version the use of capitals might have helped to clarify the meaning. There is no doubt that "his seed" should be capitalized and there is no doubt that the words "in him" should not be capitalized. It is equally certain that to say that we ourselves cannot sin, that the individual believer is incapable of sin, is quite contrary to our own experience. And therefore we must suppose that the words "he cannot sin because he is born of God" (1 John 3:9) must once again refer back to the Seed who is Christ, i.e., He who is born of God (which is Christ Himself) *cannot be* the author of sin in the believer's life. In 1 John 5: 18 we meet with the same basic claim: "We know that he who is born of God sinneth not; but He that is begotten of God keepeth the believer and that wicked one toucheth him not." Or even more simply, "Greater is he that is in you, than he that is in the world [i.e., Satan]" (1 John 4:4).

Whatever may or may not be useful in the way I have proposed that these two difficult passages may be understood, the wonderful truth remains that the only acceptable part of our lives now is that which is the direct expression of the outworking of the Person of Christ within, re-incarnate in us who believe. All else is mercifully hidden in Christ and no longer counts with God as an expression of the new man in Christ Jesus. Paul put it so beautifully in Romans 7:22: "I delight in the law of God after the inward man," or as the Greek actually has it, "according to

the man inside . . . " And that man inside is Christ, who rose again the third day.  
Amen!





## Part IX

# THE UNIQUE RELATIONSHIP BETWEEN THE FIRST ADAM AND THE LAST ADAM

O Lord!  
Open Thou mine eyes . . .  
. . . that I may see!

The very idea of the history of Adam and Eve in Paradise being an allegory, or as it has been expressed, "poetry, not history," is in itself absurd and contradictory to acknowledged facts. For it is acknowledged that the later part of Genesis, and the subsequent books of the Scripture history, are a narrative of real events, and of the lives and actions of real men and women. But where, then, does the allegorical part end, and the historical part begin?

If Adam and Eve were allegorical personages, who were the parents of the real men and women whose history follows afterwards?

H. Shepherd  
*Traditions of Eden*  
London, 1871

## Introduction

If we want to find out what Adam was really like, we naturally think of turning to the first few chapters of Genesis. But actually this tells us very little, although what it does say is of vital importance. But our real knowledge of Adam as he came from the hand of God is not found in the Old Testament but in the New, for here in the Person of the Lord Jesus Christ Adam is once more restored to our view.

The current tendency today is to assume an unbroken line from modern man with his high civilization, to earlier more primitive types, and then back to the earliest humans, proto-humans, and finally the supposed animal antecedents. Adam as a historical person is entirely lost in the process. But if we insist that this is quite wrong, and in our mind's eye try to visualize what he was really like, we must ask what materials we are going to use for this visualization. Although we may be tempted to do so, since it seems the logical thing, we are not justified in making the simple assumption that the first man was essentially like ourselves, lacking only our level of sophistication. It is not possible to account for man as he now is with his immense capacity for wickedness by tracing him back evolution-wise in this manner, because there is a kind of evil in man's nature which sets him apart from all other creatures. There is in fact a qualitative difference, not merely a quantitative difference in his savagery. This tends to be either minimized unjustifiably or else ignored altogether by those who write about the evolution of *Homo sapiens*. The savagery of the most ferocious animals is in a completely different category from the potential savagery of the most civilized people. There is a hiatus, then, between man and the animals in this respect, and one may well ask whether it is possible to build a bridge between them. To my mind the answer is unquestionably, No.

While man as a fallen creature cannot therefore be satisfactorily accounted for by an appeal to evolution, neither is it possible by such means to account for unfallen man. But where is unfallen man that we need to account for him? He is to be found in the Person of the Lord Jesus Christ, who was truly man, yet with an unutterable beauty of personality which is as impossible to account for by evolution as man's awful wickedness. There is nothing in nature to explain these extremes of character, both of which are nevertheless true expressions of *human* nature. Human behaviour as seen in you and me on the one hand, and human behaviour as seen in the Lord Jesus Christ on the other hand, are somehow rooted elsewhere than in the animal kingdom. Although these two are therefore clearly unrelated to the animals, are they even related in any real sense to one another? Is this perfect man

one of us at all? Or to repeat a previous question in a new context, Is it possible to build a bridge between such a One and ourselves? This time the answer is unquestionably, Yes! The bridge is Adam. For there exists a unique relationship between these three: the First Adam, the Last Adam, and ourselves. In the person of the Last Adam the First Adam was recovered in history and presented to our view so that we might see what *man* really is, and therefore, by contrast, how far we ourselves have fallen from *manhood*. Moreover, this re-presentation of man involved something more than merely the spiritual aspect of the potential of our being, it extended even to the physical aspect of our being, for both have suffered in the Fall.

The subject of the first section of this Paper deals with physical matters, Adam's body and the body of the Lord, the relationship of which is fundamental to the method by which God has made redemption possible for man, through vicarious sacrifice. The subject of the second section is Adam's character in relation to that of the Lord, which in this case is fundamental to the process whereby a sinful human nature, after redemption, may be displaced by a nature which is perfect in the sight of God.

In the first section are matters which touch, at a basic level, on the important question of whether man could possibly have been evolved. The second touches, at an equally basic level, upon the question – raised with increasing persistence in recent years – of whether Christianity is not perhaps, after all, a religion for the White Man only and not well suited to other racial groups.



## Chapter 1

### The Body of the First Adam and of the Last Adam

Although the record of Genesis is brief indeed in its treatment of the origin and subsequent history of Adam, it nevertheless gives us a great deal of information by inference. The trouble with this kind of information is that there is always difficulty in agreeing upon the meaning of such inferential statements. For example, as we shall see, there is an inference that Adam's body had a form which rendered it a male-female organism, which by a kind of divine surgery was divided into two independent creatures who nevertheless formed a single whole when "joined" by God. This is an inference. In spite of the fact that, to me, the text is completely clear, there are many wholly sincere Christian scholars who believe the language to be symbolic, and that such a bisexual creature would be difficult to conceive, physiologically speaking. Actually, it is possible to construct in theory a human body capable of containing within it one vessel to originate the sperm and one the ovum, which being released at the same moment could unite and produce a fetus. However, one must allow that the possible bisexuality of Adam as created is inferential only.

Another circumstance which seems to me perfectly clear is that, again physiologically considered, Adam and Eve were not by nature subject to mortality until they sinned, and might have recovered physical immortality had they been allowed to reach the Tree of Life subsequently. This again must be considered an inference because, here too, there is a great deal of disagreement among those who have equal respect for the Word of God.

Some of these inferences may or may not be important, but those which are, are resolvable to my mind without the least possible shadow of doubt by reference to what we know of the Lord Jesus Christ from the New Testament. It thus comes about that the clearest picture of Adam is not to be found in Genesis at all but in the New Testament. This picture gives us some basic information about the nature of man by showing us what a perfect Adam is really like. Moreover, this applies not merely to the character or personality potential of such a one, but to what his body might have been as well. The events which took place on Calvary shed a light on this aspect of the problem, which, it seems to me, make it quite impossible to account for the first Adam by some kind of evolved primate with a God-given soul.

Let us look very carefully at what really happened when the Lord laid down His life on the Cross.

Although the thought may appear at first sight to be a novel one, it can be shown logically that vicarious sacrifice sheds light upon the physical constitution of Adam as created, which cannot be obtained by any other means. To understand the nature of this light, it is necessary to establish very clearly, not merely what vicarious sacrifice *is* (which most of us believe we know rather well), but what it is *not*. This is a subject which demands the strictest adherence to the laws of logic, but also requires a certain spiritual perception.

I remember several years ago driving along Dupont Street in Toronto with a very godly Christian man whose formal education had probably not even proceeded as far as Junior Matriculation, but who had a very keen perception of spiritual truth. We were talking about the Lord's death, and I mentioned to him one or two of the key points which are presented in this chapter. He turned to me suddenly with great joy in his face and said, "How beautiful! Somehow I've always understood this but never been able to put it into words." I think that what stimulated the remark at this point in the conversation was the observation that the Lord died *on* the cross, but not *because of it*, a statement which is considered subsequently. I believe that the Holy Spirit alone can lead us into this kind of truth. Nevertheless, once having arrived at the truth, we shall find that it is possible to reconstruct the rationale of it all, and it turns out in the end to be quite defensible by an appeal to logic. Even so the logic of it is often more apparent to oneself than to someone else, a fact which demonstrates that this kind of understanding is spiritually acquired in the final analysis. And there is a sense in which to arrive at the truth one must know the truth already. It may therefore prove very disappointing if one attempts to convey this understanding to others unless, in some measure, they already have it.

There has now been a tendency for many years to place more and more emphasis on the cultivation of devotional life and on the need for practicing Christian virtue in all human relationships, somewhat to the exclusion of achieving a real understanding of why we believe what we do. Devotion and practice have tended to eclipse understanding, so that the structure of our faith is often neglected and its terminology used very loosely.

It thus comes about that terms which were once applied with quite exact meanings by earlier theologians are now used so loosely as to be almost meaningless. "Doctrine" is apt to be considered as cold, divisive, and rather impractical. We speak of the Lord's sacrifice, and in our fantastic indifference to the truth, actually dare to suggest parallels with those who lay down their lives for their country. Some who categorically deny that they ever make such a mistake add by way of explanation that they realize only too well how much greater His sacrifice was. The difference becomes one of degree — a misrepresentation of the truth, which is only slightly less unfortunate. The fact is that no possible comparison can be made with the death of any other human being from Abel to the present time. Yet this does not mean that there is no hope of understanding, in so far as we are enabled so to do by the Holy Spirit, something of the real nature of the Lord's sacrifice. But we shall understand it rather by contrast than by analogy.

Let us consider a few situations in which men have given their lives, have made the supreme sacrifice, voluntarily (or otherwise), and on behalf of someone else. And having done this let us see in what sense these must be contrasted rather than compared with the sacrifice of the Lord Jesus Christ. At the same time, it should be underscored that we are dealing with these sacrifices entirely from the point of view of *physical* death. The other side of the question is not in view here at all.

In Charles Dickens' *A Tale of Two Cities* the hero of the story, Sydney Carton, a not too successful lawyer living at the time of the French Revolution, determines to redeem his rather useless life with one final noble gesture. Without entering into the details of the well-known story, it is sufficient to say that learning of the imprisonment in Paris and subsequent condemnation of an old friend of his, he succeeds in visiting him a little more than an hour before he is to be guillotined. Taking his friend by surprise, he chloroforms him in the cell, substitutes their clothing, and then has him quickly removed in disguise, as though himself, and restored to his wife in England. One hour later he answers the call in his friend's name and is put to death in his place, without his identity being discovered.

In the prime of his life, not personally under condemnation but standing in his friend's place, he sacrifices himself entirely without compulsion. And his friend goes free. There are several points in this story, all of which have been drawn together that superficially appear to be an illustration of the Lord's death on behalf of any one of us: cut off in the prime of life without guilt, assuming our place, and setting us free. Yet, in spite of these parallels, the analogy is completely false in one fundamental regard.

Consider another illustration. During the Napoleonic wars, in the earlier stages of his military campaigns, Napoleon allowed men who were called up to purchase for themselves a substitute soldier. It required only that the man had sufficient money to pay his substitute, and that the substitute agree to serve not for himself, but in the stead of his retainer. It seems that in one case there was a barber, who had a particularly lucrative business, who hired a young man to go in his place. This young man was killed at the front, and notice of his death was accordingly sent back to the barber, who was careful not to lose it. Some years later when the military campaigns were not going too well, Napoleon called up more men from an age group which included the barber. The barber begged to be excused, explaining that actually he had already served at the front and was dead. The conscripting officers thought he was joking, but the barber was able to show his own death certificate and to the logically minded French military authorities he clearly proved his point. He was never again called to military service.

This story illustrates another aspect of sacrificial death. If a man can prove that a legally constituted substitute has died in his place, he can under certain circumstances claim to be himself beyond the power of the law. The law has no further jurisdiction over him than it has over a corpse. This form of substitutionary sacrifice surely comes close to being a parallel. Yet, while it successfully illustrates one aspect of the Lord's death on my behalf—for I am counted as dead and beyond the power of the Law in God's sight—there is still one aspect of the substitute soldier's death which is so completely different from the Lord's that there is no

parallel whatever. In what sense this sweeping statement is true will be left till a little later.

Consider another kind of substitutionary death. Among some primitive people, the Tlingit for example – a Northwest Coastal tribe in Canada – each man is given a "value."<sup>1</sup> His value is established by the community and is dependent upon the community's estimate of his worth as an individual to his own society. He may be a very valuable person because of innate skill, of acquired wealth, or the prestige of noble birth. So careful is this accounting system that a man's tombstone may bear a statement which in effect reads something like this: "Here lies John Tlingit; worth \$12,562." This has nothing to do necessarily with his economic wealth, but has everything to do with the individual's status before the law, and particularly his value to his own family. If a \$6,000 murderer should cause the death of a \$12,000 man, it would not be sufficient for the murderer to be put to death. Justice could not be served so simply. The murderer and his brother, however, might be worth \$12,000, and if this were the case, the unfortunate brother would be executed at the same time. It sounds like a fantastic system, but evidently it worked remarkably well, for the "have nots" in the society, who might have the greatest cause for violent action were deeply conscious of the fact that they would probably involve their whole family in the death penalty if they attacked an expensive member of the community.

The complications of the administration of justice are quite interesting to study. They applied not merely to cases of murder, but to any offense requiring punishment. It was not a question of an eye for an eye, and a tooth for a tooth, but a gold tooth for a gold tooth – or three silver ones for one gold one. To pay for some damage suits, it might be necessary to punish a whole family as though the debt were made up in small change. Conversely, an expensive enough individual could, by his death, volunteer to pay war damages inflicted upon a whole tribe by his own people.

Once more we have a parallel of a kind. A "small" man can cover the debts of a "small" man; a large man, the debts of many. It is no longer merely a case of one for one, but one for many. It all depends upon the value of the victim. Superficially, we might think that we had here an even closer parallel to the Lord's sacrifice, and so we do, in part. But that element of the Lord's sacrifice which finds no representation here whatever makes all the difference in the world, so that once again the two cases cease to be parallel in any but the most superficial sense.

Let us consider one final illustration of substitutionary sacrifice that is not unlike the one immediately above, but contains one element which belongs to the Lord's sacrifice that none of the previous examples have had. Among nomadic Arab tribes there is a particular form of "blood revenge" which is not to be found in other societies. This is what may be called the delayed-time factor. If I should have a son of, say, nineteen years of age, and in some local feud he should be killed by a member of a neighbouring tribe, I may demand blood revenge. Rather than simply going to war and disrupting the pattern of life of the two tribes involved, it is understood by custom that a son of approximately nineteen years of age belonging to a man in the neighbouring tribe who has equal status socially with myself, may

1. Tlingit: Oberg, Kalervo, "Crime and Punishment in Tlingit Society", *American Anthropologist*, 1934, pp.145-146.

be singled out as the victim whose death will square accounts and bring an end to the feud between us. We shall, on our part, seek every opportunity to waylay the lad while they take special precautions to protect him. If we succeed in bringing about his death, that will be the end of the matter. It will not lead to further warfare. This is the accepted custom, and by and large all parties subscribe to it.

But what happens if the only son he has is six years old, all the rest of his family being daughters? It's really very simple. It is only a matter of time. The six-year-old is perfectly safe for twelve or thirteen years. Relations between the two tribes carry on as though nothing sinister is planned at all. Trade, entertaining, and intermarriage may proceed smoothly until the boy reaches the age at which my son was killed. Then the situation changes and every precaution is taken on their part to protect themselves from surprise attack, since there will be no declaration of war on our part; while we begin to lay careful plans to effect blood revenge.

It seems strange to us at first sight that such a system should be made to operate. However, one must remember that the Arab lives from day to day. What is to happen will happen. It is all ordained. So why brood or even attempt to evade the future?

Our law also recognizes that a criminal brought to justice many, many years after the crime was committed is still to be held responsible, even though intervening circumstances may modify his sentence. What is a little different in this case of the Arabs is that in a sense the young lad grows up in complete innocence, but in due time may be called upon to sacrifice his life to end a feud, simply because he is the only substitute who can fulfill all the conditions of the law in point of age, sex, and social standing. In "due time" he is sacrificed for the sake of peace.

In each one of these situations some facet of the total meaning of the Lord's sacrifice of Himself on Calvary is to be observed. His sacrifice was substitutionary, voluntary, in innocence, as legal tender, of sufficient value, and in due time. Every one of these things is true. Common to them all is the fact that each involved the termination of life. Nevertheless, for all this, the Lord's sacrifice was completely different from any one of these and from all of them put together. What is this fundamental difference? It can be stated rather simply: Each of these men was a mortal creature and bound to die sooner or later; the Lord Jesus was immortal and need never have died at all. This distinction lies at the root of the issue, so much so that His death is in a different category altogether, having a unique significance in the Plan of Redemption, and shedding a light upon the circumstances surrounding the creation of Adam that has been almost entirely disregarded by those who have attempted to account for his origin by evolution.

Let me see if I can crystallize the essential difference between the death of Jesus Christ and the death of all other men. First of all, because we are born as the children of Adam in such a state that death is inevitable, any sacrifice of life we make is merely a sacrifice of a part of life, of that which remains. It is not, in truth, a sacrifice of life in itself, but merely a shortening of it. Jesus Christ, because He was conceived by the Holy Spirit and virgin born, was not in this respect as we are. He was made not after a carnal commandment, that is to say, the law governing all other flesh, but after the power of an endless life (Hebrews 7:16). When He died, He

did not surrender *part* of life; He did not merely shorten it. That which is endless cannot be shortened. What He did was to sacrifice life itself.

Because we are mortals and therefore bound to die in the end, we are not in any position to choose whether we will die or not. It sometimes looks like it, and we commonly speak as though it were so, but all that we can actually do is to choose the occasion of our dying, by dying *before* the "appointed" time. A man who is in debt, although the contract may not call for the debt to be paid for several years, can pay off the debt ahead of time if he so desires. He is not bound to do this, but it is something he can volunteer to do of his own free will. It is, in fact, the only thing he has any free choice about in the matter. In the final payment of the debt itself he has no choice, but he can choose to pay the debt before it is due. The important point is that it is only in the timing of the payment that he has any freedom, not in making the actual payment of the debt itself. This is what I mean when I say that a man may choose the *time* of his dying in certain circumstances, but he is not in a position to choose whether he will die or not die.

But man is in debt to death. We have all sinned and the penalty of sin is death (Romans 6:23). And because sin entered into human experience, death also entered into human experience as a consequence; so the sentence of death passed upon all men, and in due time all men must die. We are not therefore in any position of being able to choose whether to die or not. The choice is not within our power. But we can, of course, pay this debt before it is due. The suicide does so, or the hero who sacrifices his life for a comrade. So does the martyr, in a manner of speaking. What is common to all these deaths is simply that they are *premature*; a debt that must be paid is paid before it falls due. Insofar as men in such circumstances can be said to have had a choice in the matter, they have not really had any choice in the matter of dying *per se*, but only in the time of dying. They have accelerated the process, they have shortened life. They have sacrificed, not life itself, but what remained of their allotment.

On the other hand, the position of one who is *not* subject to death, who for some reason has the potential of an endless life — and we have already seen in this volume that this is a perfectly feasible possibility — the position of such a one is quite otherwise. He may indeed die at the hands of others, but he *need* not die — *ever*. He is not merely in the position of being able to choose the time of dying, but he is able to choose whether he will die at all. If he chooses to die, he is making a choice which is quite beyond our power to make.

This was precisely the position of the Lord Jesus Christ. He was virgin born so that He might escape the stream of mortality which we all inherit through the male seed, and therefore He enjoyed the potential of endless life that Adam had at first. We are talking of endless physical life, not endless spiritual life, which is quite another matter. Adam could die, and did die, but he need not have died had he not sinned. The Lord Jesus Christ, as the Second Adam, could die, and did die, but He need not have died had He not been made sin for us (2 Corinthians 5:21). When He chose to die, this is precisely what He did, not merely choosing the time of dying, but choosing to embrace death, where He might have lived forever.

As we have noted in a previous Paper, I think it is a pity that very few translations have recognized the real significance of Hebrews 12:2, which according

to most renderings seems to be telling us that "because of the joy that was set before him endured the cross." The Greek is really very clear in saying rather that it was "*instead of the joy that was set before him, he endured the Cross.*" What does this mean? I believe that on the Mount of Transfiguration the Lord Jesus could have passed into glory without ever tasting death, having fulfilled the role of man as God had originally planned it should be, turning innocence into virtue, and becoming, by the experience of daily living, a perfect person whose character was wholly pleasing to the Father. There was no sin in Him, He never knew sin, neither did He ever do any sin, and therefore there was no penalty of death attached to His life and no necessity of dying.

He was, in fact, there and then ready to pass on by a joyous experience of transformation into the life of heaven without seeing death at all. This was the joy that was before Him, the joy to which He had every right as perfect man. But "*instead of the joy that was then in prospect,*" He returned and came down from the mount and at once set His face like a flint to go up to Jerusalem to endure the shame and the agony of death on the Cross. He had this choice. Death was not thrust upon Him. He was free to embrace it. And He did so for our sakes.

It is curious how a passage of Scripture with profound implications can become so familiar to us that these implications escape us entirely until we are almost *forced* into looking at it afresh. Consider John 10:17 and 18. Here the Lord said explicitly, "*Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down [...].*"

This most important statement we are apt to interpret as meaning that the Lord would submit to being crucified when He was ready, and not before. Reinforcing this view we recall the statement that no man dared to lay hands upon Him for His hour was not yet come. And when that hour did come, He announced it. "*The hour is come [...].*" (Mark 14:41,42), He said; and the Roman authorities performed their dreadful task. So without thinking too deeply about the matter, we may be misled into supposing that the Lord Jesus Christ really did nothing more profound in the matter of His death than choosing the *time* at which He would submit Himself into men's hands.

Perhaps if we put two other passages together, we may see how mistaken a view this is. In Isaiah 53:7 we are told that He was brought as a lamb to the slaughter. This was man's work. But then in Hebrews 7:27, we are told that He offered Himself. He submitted to the "*bringing,*" but when the time came it was the Lord Himself who initiated the offering, His own life. In the most literal possible sense of the term, no man *took* His life from Him; He laid it down entirely Himself.

There are not a few passages of Scripture, of which Ecclesiastes 8:8 is a good example, which state that in the hour of death no mortal creature has any power to retain his life. Man is humbled in death. But in Philippians 2:8 the Lord Jesus *humbled Himself*. This is a unique circumstance, and it is reinforced in the same verse by describing the event in slightly different terms. For whereas man is obedient, the Lord Jesus *became* obedient. That is to say, Jesus Christ did not merely choose the time to *die*—which we may do within certain limits—He actually chose to die, which we can never do.

On the Cross Jesus laid down His life, but not as is commonly supposed by submitting to man to put Him to death, although history records (Acts 2:23) that this is what appeared to happen. In actual fact, though He died *on* the Cross, it was most assuredly not because of it. By an act of will and in the time of His own choosing, He dismissed His life, as a master might dismiss a servant. He said, "Life, be gone," and a moment later the Son of man left His dead body on the Cross.

The Greek words which are used in these closing scenes are most significant, for although the English tells us that He yielded up His Spirit as it also tells us that Ananias and Sapphira yielded up theirs, the original Greek in the two instances is completely different. For in the case of the Lord, the English fails entirely to convey what is implied in the original, namely, that this was not a surrender, but a dismissal. Significantly enough the same Greek word appears in John 19:16 and 19:30. The first reads, "Then delivered he [Pilate] him [Jesus] therefore unto them to be crucified." And the second reads, "He bowed his head, and gave up the ghost." Pilate delivered Jesus to be crucified, but this was the extent of his power. Jesus had "power" (John 10:18) to lay down His life, power to dismiss His Spirit. This is a deep mystery, yet we can by careful and reverent reflection upon the matter fathom something of what such a "giving up" really means.

When we die, the body overcomes the spirit and forces it to flee, refusing any longer to provide a house for it. But when Jesus died, His Spirit overcame His body. This is a complete reversal of ordinary processes. When a man yields up the ghost, it is a passive act, but when Jesus Christ dismissed His Spirit, the verb appears in active form; and it is for the same reason as when referring to Pilate's action in delivering Him to be crucified. Unlike our death, His death was the ultimate and supreme triumph of the spirit over the body. "This is the Lord's doing (not man's), it is marvellous in our eyes [...]."

Even the Cross itself as a stage had a special significance. The Romans had several ways of dealing with a criminal. Among these, they might hang him, drown him, impale him, strangle him, poison him, thrust him through with a weapon, or crucify him. In any one of these methods of capital punishment except the last, only a miracle could have kept the Lord alive. Think of this for a moment, and you will see that it is so. The fact is, however, that it was only by a miracle that when crucified He died when He did. The reason for saying this is not that crucifixion was not fatal but rather that it was a delayed form of capital punishment, and it is well known that a crucified man might survive as long as three days before dying. This was why Pilate was surprised that Jesus was dead so soon (Mark 15:44). It is true, then, that while Pilate delivered Him as a lamb to the slaughter, yet no man took His life; the offering of His life was entirely His own doing.

One further point needs underscoring lest there should be the slightest shadow of doubt about the uniqueness of this event. We have twice spoken of this "power" which the Lord Jesus had and which enabled His spirit to triumph over His body – not as is occasionally true with men, that life might be prolonged (for men have sometimes willed to live when all other life-saving agencies have failed) – but rather that life might be dismissed. Again, one must pause to reflect upon this to see the meaning of it. It is not possible for ordinary men to command the spirit to render immediate obedience so that the body is lifeless within a moment of time. Men may

lack the will to live and because they do, the body gradually fails and death ensues. But not only is this a lingering process, it is the result of weakness of will, the refusal to face life any longer, the desire to escape. We know from Gethsemane that there was not the slightest element of this in the Lord's action, for He asked, if it were possible, that it might be avoided, even while He knew it could not be (Luke 22:42). This is vicarious death, choosing to die deliberately, voluntarily, without any necessity whatever. It must not be confused with the kind of sacrifice a creature may make, who must die one day in any case and at best has only a choice of the time of his dying, and not even this as a rule.

Here we have One who was true man, not subject to physical death, by an act of will – which was an expression of His deity – dismissing life where that life could have been sustained indefinitely. It was immortality rendering itself mortal by an act of will and without any other necessity than the fact that He chose so to do. This much is clear from Scripture. But how does it cast light upon the nature of Adam as created? What must we infer from these things?

First of all, we must conclude that if the law requires an eye for an eye and a tooth for a tooth, it must also require a man for a man. Unless the First Adam is faithfully represented in the Last Adam, the sacrifice He made may be vicarious indeed, but it cannot be applied to Adam. We know from Scripture that the blood of goats and bulls (Hebrews 10:4) was not adequate. Life was given for life, but it was not the right kind of life. We must assume, therefore, that if the sacrifice of the Lord Jesus is to be applied against fallen man in Adam, then the identification of Jesus as the Son of man is not as merely a poetic title but a very real fact. Insofar as His manhood was concerned, the Lord Jesus Christ was the Son of Adam, but not of any fallen Adam for this He escaped by the virgin birth. The seed of the woman was passed from generation to generation from Eve to Mary, and Eve was taken out of Adam – and the seed with her – while he was yet untouched by mortality. All other seeds in this line were rendered mortal when brought to life by human agency, for when joined by the seed of fallen man that which was potentially immortal became mortal. But in due time this remnant of immortal Adam was brought to life, not by man, but by the Holy Spirit, thereby escaping mortality and retaining the physiology of the First Adam. Thus He became a true Son of unfallen Adam. The taking of Eve out of unfallen Adam that she (and those who followed her) might become a vehicle for the conveyance of this primal seed in its original purity exactly fulfills the physiological requirement for that body which was accordingly "perfectly prepared" for Him (Hebrews 10:5).

Now, the crucifixion of the Lord Jesus not merely revealed God to man, but man to himself. And this was done in two ways. We see man as he is in all his wickedness, brought terrifyingly to light when faced with perfect humanity. And this perfect humanity with which they were faced revealed what man *should* be. Part of that perfection was seen in the character of the Lord, but there was another part equally faithfully representing Adam, namely, the perfect body which housed His spirit uncorrupted by the seed of death and with the glorious potential of endless life. This, then, is man as God made him: this is Adam unfallen.

And Genesis 2:16, 17 fully supports the latter inference.

And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.

In the original Hebrew the last phrase reads more exactly "dying thou shalt die," which, from a study of other passages of Scripture where this arrangement of words is to be found, might quite properly be rendered rather, "thou shalt begin to die."

What follows in the text is familiar enough to the Christian. The forbidden tree proves irresistible to the woman, who, having partaken of its fruit, appeals to Adam to join her in her disobedience. Eve had been deceived (1 Timothy 2:14), but Adam was not. He saw himself separated from this most beautiful of all possible companions, because she was now very different from himself and no longer able to share his life in the Garden. Having thought about it, he deliberately chose to become like her, and sought afterwards to justify the decision by pointing out to the Lord that He had, after all, given Eve to him to be a companion. In pronouncing the curse, the Lord finally warned Adam that he would return to the dust, for he had now lost his original condition of immortality. But in the Garden apparently, the Tree of Life, either because of its fruit or its leaves which both had been allowed to partake of freely as they desired and which had maintained their bodies in a state of perfectly balanced health, had suddenly become a source of grave danger. For were they to put forth their hands now and take of the Tree of Life, the effects of the fruit of the other tree which had already begun the process of dying in their bodies, would somehow have been neutralized and life might have been sustained indefinitely. But now they were fallen creatures. Not only had some physical damage been done, but what was far worse — spiritual damage. And God saw at once, if one may speak anthropomorphically, that endless physical life for a fallen spiritual creature was too dreadful to permit. The record provides us, as though to underscore the urgency of the situation, with one of the few unfinished statements of Scripture (Genesis 3:22-24).

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

It seems that the Word of God has gone out of its way to make it very clear that the divine concern in this situation was to prevent at all costs the recovery of immortality while in a state of sinfulness. The inference is clear enough: namely, that Adam and Eve were created in such a physical condition that endless life would have been normal for them. Death was no original part of their physical being. As Romans 5: 12 states, it "entered" as a result of their disobedience. All men

by natural generation since that time have been mortals, as the animals are mortal creatures. But Adam was not so at the very beginning. It is not, therefore, true man that we now call "man," but a dying creature who is only a pale reflection of God's original creation.

The First Adam and the Last Adam shared this unique quality. As Augustine put it, of them both could be said: *non impossibile mori sed posse non mori*—"not impossible to die, but possible not to die." Both the First and the Last Adam did die, but neither the First nor the Last need have died. This could never have been said of the First Adam if he had derived his physical life as a living organism by some entirely natural process of evolution even with the addition of a specially created soul or spirit subsequently implanted to set him off as man.

Unless by the term true man as applied to Adam, we comprehend an immortal creature indwelt by a perfect spirit, then the Lord Jesus Christ did not offer a vicarious sacrifice of Himself that could be applied to Adam, for He was not then Himself true man at all, and His titles "Son of man" and "the Last Adam" are meaningless. An eye for an eye, a tooth for a tooth, true man for true man—this is the Law. Because the Lord Jesus need never have died, He was in a position to sacrifice Himself vicariously. Because of the unique relationship between the Lord Jesus and the First Adam, His sacrifice was applicable to us in Adam, was in fact substitutionary. In the Last Adam we may discern what the First Adam was like as he came from the hand of God, and what the First Adam could have been if he had not sinned.

For all this, the Last Adam was not only man: He was God also. Yet, being more than man did not make Him any *less* than man. All that true man is and can be is to be found here. God was made man not identical with man as he is now, but made rather in the *likeness* of sinful flesh (Romans 8:3). He was made flesh—a statement unqualified (John 1:14)—but with reference to human flesh now, made in the "likeness" only. Yet with respect to human flesh as seen in Adam originally, by way of the virgin birth, He was truly human, the Second Adam. Such is the unique relationship between these two, both of whom were called "the Son of God."



## Chapter 2

### The Character of the First Adam and of the Last Adam

We have been exploring the relationship between the First and the Last Adam and have seen how appropriate was the latter title as applied to the Lord. But the discussion has centred upon these two representatives of the race physiologically considered. What of the spiritual aspect of this relationship? And by "spiritual" I mean that which has reference to personality.

Every student of the New Testament is familiar with the concept of the "Body" of Christ. In the first section when we were dealing with the body of the First and the Last Adam, we had in view the living organism, the physical substance which could be seen and touched. But now we are no longer thinking of that which is physical but of that which is spiritual. In the former instance the word "body" was not capitalized, but henceforth because it is a much greater thing, it is capitalized. This is the Body, the mystical Body of Christ which is the church. All who have been redeemed are members of a Body, a Body which according to Paul, though spiritual in nature is as fully articulate as a physical body is, having "hands," "feet," "limbs," and "organs of sense" – all knitted together and joined to the head which is Christ. In a mystical union with Him, the church which is His Body allows the Lord to re-incarnate Himself personally in the world.

We have, then, the spiritual Body of the Last Adam, which is an expression of His nature not in any single individual but corporately in a host of redeemed men and women. We might expect, by analogy, that there is also concurrently a "Body" of the First Adam, likewise not expressing itself in any single individual but collectively in a host of unredeemed men and woman. Where is this Body of the First Adam? It is mankind, the whole of society, which is variously referred to in Scripture as "this world," or even more simply "all in Adam." It is clear from these observations that the reference is no longer to Adam as unfallen, but fallen.

In what sense can unredeemed humanity, in which the only unifying feature is a singleness of selfish purpose, be looked upon as a Body, an organic whole, a giant *self*? Perhaps we may gain some light on this by considering a problem of lesser proportions, namely, the meaning of the phenomenon of self-consciousness when applied to the individual. One of the questions which is of particular interest to psychologists is how a number of powers of sense (hearing, seeing, etc.) can be integrated and unified into a single consciousness. With every increase in our knowledge of the functioning of the living body, the problem becomes more

complex, for not only does it seem that these powers of sense are unified, but that untold millions of cells, each of which appears to have an autonomy of its own, takes part in this total process of integration.

Speaking of these individual cells, George A. Dorsey stated:

Protoplasm is known only by the body it keeps; but whether one cell is the entire body or only one in a body of billions of cells, every cell has certain properties or functions. It is self-supporting; it has its own definite wall or is so cohesive that its outer surface serves the purpose. It must get rid of waste. It moves. Its movements may be of the flowing kind or "ameboid" – part or parts of it flow out in processes, like the movements of the ameba. Or, it may be covered in whole or in part by fine cilia, which set up whipping movements.

It is excitable or irritable: when touched it moves. It responds to certain stimuli. It has conductivity: a stimulus on one side may lead to movement on the opposite side. It can coordinate its movements, as it does in the harmonious actions of the cilia or the pseudopoda in ameboid movements. It grows, or has the power of reproduction.<sup>2</sup>

This then is the cell, in every sense a term for a living thing, and while it has no *self*-consciousness, it does have consciousness to the extent that it is both excitable and irritable. Moreover, these cells seem to "know what they are about." Paul W. Weiss, of the Rockefeller Institute for Medical Research, expressed the matter as follows:

At the moment of its creation or very soon after, each of the millions of cells that make up a living organism seems to know its destiny. It knows whether it will become part of an eye or a leg or a chicken feather. It knows also how to find and group itself in the proper arrangement with other like cells to make up the living fabric of eyes, legs, feathers, skin and so forth.

Cells dissociated from the chicken and separated from their original site and from each other, days before feather germs had appeared, got together and made feathers.

Experiments imply that a random assortment of skin cells that never had been part of a feather, can, as a group, set up conditions – a "field" – which will then cause members of the group to move and grow in concert and in accordance with a typical pattern of organogenesis.<sup>3</sup>

Some years ago a film was shown to us in the University of Toronto in which the process of photosynthesis had been captured by the camera, slowed up, and greatly magnified so that it could be watched. It seems unlikely that anyone who saw that film will ever forget the way in which the little green cells shoved and elbowed their way along the pathways appointed, like early shoppers racing to an

2. Dorsey, G. A., *Why We Behave Like Human Beings*, Blue Ribbon Books, New York, 1925, pp.77, 78.

3. Weiss, Paul W., "Cracking Life's Code," *Science Newsletter*, Washington, D.C., May 5, 1956, p.275.

opening sale and jostling one another out of the way as they went. Having picked up their wares, they could afford to make a more leisurely return journey. It would, of course, be quite wrong to attribute feelings to these cells, but the description certainly fits the appearance very well.

Sir Charles Sherrington had occasion to watch this kind of thing, and he described it in another connection.

We seem to watch battalions of specific catalyts, lined up, each waiting stop-watch in hand, for its moment to play the part assigned to it, a step in one or another great thousand-linked chain process [...].

The total system is organized [...]. In this great company along with stop-watches, run dials telling how confreres and substrates are getting on, so that at zero time each takes its turn. Let that catastrophe befall which is death, and these catalyts become a disorderly mob [...].<sup>4</sup>

In one of the papers published by the E. W. Hazen Foundation, Edward McCrady, writing on the general topic of teaching biology in college, neatly sums up this phenomenon of life in which the many become one:

I, for instance, certainly have a stream of consciousness which I, as a whole, experience; and yet I include within myself millions of white blood cells which give impressive evidence of experiencing their own individual streams of consciousness of which I'm not directly aware. It is both entertaining and instructive to watch living leukocytes crawling about within transparent tissues of the living tadpole's tail. They give every indication of choosing their paths, experiencing uncertainty, making decisions, changing their minds, feeling contacts, etc., that we observe in larger individuals [...].

So I feel compelled to accept the conclusion that I am a community of individuals who have somehow become integrated into a higher order of individuality, endowed with a higher order of mind which somehow coordinates and harmonizes the activities of the lesser individuals within me.<sup>5</sup>

McCrady's conclusion, however, is that purely naturalistic evolutionary concepts, at least as currently formulated, are not sufficient to account for this fact. But the process does not stop here. There is a collective consciousness, though Jung refers to it as the "collective unconscious,"<sup>6</sup> but the idea is the same, for the individual consciousnesses within any given species seem also to be summed up as an overall consciousness. It is conceivable that in any such species if the number of individual

4. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1940, p.78.

5. McCrady, Edward, *Religious Perspectives in College Teaching: in Biology*, Hazen Foundation, New Haven, Connecticut, 1950, pp.19, 20.

6. Jung, C. Gustav, *The Psychology of the Unconscious*, translated by Beatrice Hinkle, Dodd Mead, New York, 1947. See also *British Medical Journal*, Feb. 9, 1952, pp.31f. for some interesting comments.

consciousnesses is too small, the "greater self" becomes sickly and dies. In nature, there is a minimum number of animals required to keep the species alive, and when they are reduced below this number, special steps must be taken to preserve the species from extinction. It is like a "body" that has wasted beyond recovery.

Man is a species, *Homo sapiens*. As such he, too, appears to have a giant self. Erich Sauer, speaking of this, observed:

The sum total of all natural men forms an enormous racially articulated organism, and each individual, through his mere birth, is inescapably a member thereof. He is "in Adam" (1 Corinthians 15:22).

Humanity is not simply a numerical total of many distinct individual persons, but one single colossal "body," which according to its origin and nature in a myriad, manifold, and differentiated branches, sets forth its first father, Adam.<sup>7</sup>

This, then, is the Body of Adam, as real and as articulate as the Body of Christ. There is, however, this fundamental difference: the Body of Adam is sinful. This explains a number of things, as Kenneth Walker pointed out, "Tolstoy was very puzzled by the fact [...] that men in masses are able to commit crimes of which they could never be guilty when acting as individuals."<sup>8</sup> Again, William Temple said:

The worst things that happen do not happen because a few people are monstrously wicked, but because most people are like us. When we grasp this, we begin to realize that our need is not merely for moving quietly on in the way we are going; our need is for radical change, to find a power that is going to turn us into something else.<sup>9</sup>

Most of us are persuaded that some men are more wicked than others. We may all agree in our more truthful moments that we are not very good, but we would be reluctant to admit ourselves capable of doing anything very wicked indeed. Scripture does not encourage this view at all. It has gone out of its way to show that much more depends upon opportunity than upon any supposed superior goodness on our part. We need to remember that Israel's most godly king, David, and Israel's most wicked king, Ahab, when faced with a temptation behaved in exactly the same terrible way. They did so simply because they were *kings*, and therefore unlike ourselves had the power to do virtually what they willed. So the sweet Psalmist of Israel and the wicked husband of Jezebel began by coveting, went on to stealing, and ended up as murderers – both of them (2 Samuel 11:1-27 and 1 Kings 21:1-29). And we think of coveting as such a harmless thing that we christen it culturally as a virtue, "ambition." In other words, man's capability for wickedness is almost immeasurable, however "good" he may *seem* to be.

7. Sauer, Erich, *The Dawn of World Redemption*, Eerdmans, Grand Rapids, 1953, p.57.

8. Tolstoy: quoted Kenneth Walker, *Meaning and Purpose*, Pelican Books, London, 1950, p.158.

9. Temple, Archbishop William: *William Temple's Teaching*, edited by Albert E. Baker, Macmillan, London, 1944, p.62.

Thomas Hobbes understood this rather well and took the view that because the human race is composed of such a multitude of lawless and unruly wills, it could not survive unless some surrender is made of the autonomy of these "cells" to a central directing authority. He called this giant "Leviathan." On the title page of the edition of 1651, there is a picture of a huge man rising high above the earth with a crown on its head. At first glance it looks as though the body is covered with scales, but a more careful view reveals that the body is actually composed of people. Seeing that the human body operates successfully only when controlled by a single authority (i.e., the central nervous system), Hobbes argued that mankind must submit for his own good to a similar kind of central authority.

This is more than consent, or concern; it is a real unity of all men, in one and the same person, made by covenant of every man with every man, in such manner, as if every man should say to every man, "I authorize and give up my right of governing myself to this man on this condition, that thou give up thy right to him and authorize all his actions in like manner."

This done, the multitude so united in one person, is called a commonwealth. This is the generation of that great Leviathan, or rather to speak more reverently, of that mortal god, to which we owe, under the immortal God, our peace and defense. For by this authority, given him by every particular man in the commonwealth, he hath the use of so much power and strength conferred upon him that by terror thereof he is enabled to form the wills of them all [...].

And in him consisteth the essence of the Commonwealth; which to define it, is *one person*, of whose acts and great multitude by mutual covenance one with another, *have made themselves every one the author* [...].<sup>10</sup>

In this remarkable passage, Hobbes has clearly seen how a number of individuals can be so united into a giant self as to be thenceforth personally responsible everyone for the things undertaken by everyone else. In this sense, every member of the Body of Adam is responsible for the wickedness of man wherever it expresses itself. It is not enough for a man to say, "If I had been so-and-so, I would not have done it." Wickedness is a disease of the Body of Adam which affects every cell. It is not because some of the cells have escaped this infection that they are apparently healthy, nor is it because some of the cells are fundamentally more diseased that in them wickedness comes to a head. Tempting though it is to make such assumptions, one only has to remember David and Ahab. It is largely a matter of accident and of opportunity. No part of this Body of Adam has escaped the disease. This is what it means when it says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

John Taylor summed it up by saying:

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10. Hobbes, Thomas, *Leviathan*, Blackwells, Oxford, n.date, p.112.

Man is a single organism in which we are all involved. Fallen humanity is "the body of sin" of which Adam is the head, an organism that is still growing and branching, working out through history the innate disobedience which leads on to self-destruction.<sup>11</sup>

Thus, as the many are greater than the one, so the potential wickedness of a fallen Adam is compounded in his children who in each succeeding generation have added to the awful total which the weapons of civilization seem only to augment. But as this Body grows more corrupt, another Body is being called into being of which the head is the Last Adam and whose destiny by contrast is to achieve "the stature of a perfect man" to which we "all" contribute "in unity," i.e., as one Body of believers (Ephesians 4:13). Thus in this Body, and in parallel though opposite fashion, the righteousness of unfallen Adam, Christ, is likewise compounded in His children, for which cause He said that it was expedient for Him to go, that thereafter as His Body grew through the ages, "greater works" than He had done might be accomplished (John 14:12).

But while this second Body holds promise within itself of ultimate perfection corporately, to the individual who is a member of it there is great personal gain in a number of ways, some of them not always recognized.

When Adam was first created he was truly *man*, but his mere creation did not guarantee this, for animals too were created. It was the special circumstance of his creation that set him apart, for he was made "in the image of God" (Genesis 1:26). But what does this mean? Well, Scripture shows that this image constitutes a special kind of relationship, a "belonging relationship," one that means belonging to God as a son to a Father. It means that man has such a soul that he seeks God as a son seeks his father, seeks his fellowship, seeks his approval, seeks his help, seeks his forgiveness, and rests in the security of this intimate relationship at all times whether in health or sickness, in life or death and most of the time he takes this wonderful relationship very much for granted, so that it forms the basis of that peace which the world cannot possibly give.

When Adam fell, however, this image was lost, the relationship was destroyed, and in fact—by definition—man ceased to be truly man any longer. Adam's children were thereafter born in *his* own image (Genesis 5:3) and not in God's image, with one exception, the Lord Jesus Christ (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3). This relationship with God is what distinguishes man as Man.

It is a sobering thought therefore, that those who are still "in Adam" are not looked upon in Scripture as true men and aggregates of them are not looked upon as "people." This is stated simply and clearly in 1 Peter 2: 10, although the meaning of this passage is apt to be missed. True "people" are those who bear the image of God, and this image must be re-created as expressly stated in Colossians 3:10. Only thus can the individual achieve the status of true manhood, being conformed to the image of His Son (Romans 8:29) and as a brother of the Lord becoming by that relationship a child of God, with membership in the communion of saints and the Body of Christ. O. Hallesby put it very aptly this way:

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11. Taylor, John, *Man in the Midst*, Highway Press, London, 1955, p.64.

If I had to tell you in one short sentence why I became a Christian, I think that in order to be as simple and as clear as possible, I should say that I did it to become a man.<sup>12</sup>

But does this not mean that Christians will be all of a kind, without individualism and therefore without "character" in the accepted sense? No, no more than the non-Christian. The total potential of personality that was once summed up in Adam has since been fragmented into the world's many thousand million individuals. Each has his own personality, though the expression of it is sometimes masked by the demands of cultural conformity. These potentials were latent in the First Adam, so that individualistic though each man is he nevertheless represents "a fragment of the First Adam."

In the Last Adam the First Adam is present again in his greatest of all sons, and out of Him by supernatural generation is being created a new line of men each of whom – let it be said reverently – represents "a fragment of the Last Adam." In each instance these fragments could be reconstituted into a single "individual" who gives his character to the larger Body. For out of this one first man, Adam, have been derived young and old, male and female, brown, yellow, black, and white, each with his or her own appropriate character. We can say "male and female," for we know that Eve was taken out of Adam (Genesis 2:21,22). And we know that all colours and races of men were likewise derived out of him, for God has made of one blood all nations that dwell upon the earth (Acts 17:26). Indeed, as human beings we all have one father (Malachi 2:10). Different as are men from women, or French from Chinese, each was nevertheless latent in Adam. Whoever stood in the presence of Adam was standing in the presence of the human race and in his mind's eye, had he been perceptive enough, he might have discerned in this one individual, both in character and physique, the potential which in due time was to express itself with such infinite variety.

What of those who stood in the presence of the Last Adam? What did *they* see? In some way that is perhaps impossible to explain, the Lord must have been seen it (and let me say it with reverence) by Negroes as a Negro, by the Indians as an Indian, by the Hebrews as a Hebrew, and by the Romans as a Roman. It is not possible to re-create visually the image of One who so summed up all the races of mankind in Himself. All pictorial representations of the Lord are racially biased and to this extent completely deceiving. I am convinced that it was for this reason that likenesses of the Lord in any form at all were absolutely forbidden, and I feel we do a great wrong when we insist upon painting pictures of what the Lord looked like – even for teaching purposes. I suspect that children do not need these aids to their imagination and that in a Sunday school class in one of our big cities where there are likely to be present not merely white children, but also Negro and Chinese children, a picture of the Lord does more harm than good. It may leave an indelible impression in the minds of children from other lands that the Lord was really one of us and not one of them. At an unconscious level there is a tendency to equate Christian behaviour with our own. Insofar as ours is Christian, there is nothing wrong with this; but much of our behaviour, though acceptable among ourselves, belongs in the context of our particular culture and not necessarily in the

12. Hallesby, O., *Why I Am a Christian*, Inter-Varsity Press, London, 1953, p.44.

context of other cultures. While we are beginning to realize this and such a realization is reflected in changing missionary policies, we have unfortunately committed ourselves to the acceptance of pictorial representations of the Lord which, to my mind, are entirely contrary to Scripture.

The indwelling of Christ in the believer, whereby through the Holy Spirit some appropriate measure of the perfect character of the Second Adam is restored and displaces the fallen nature of the First Adam, results in no set pattern of godliness peculiar to any one culture. True manhood can find expression in as many different ways as there are people who have been derived by natural generation out of the First Adam. A Chinese Christian can be just as beautifully Christlike while yet retaining the distinctiveness of Chinese personality as an Englishman or an African Negro. They, too, retain their cultural identity. Dan Crawford, in his beautiful book of recollections, after twenty-two years without a break in Central Africa, put it very aptly when he said, "With the converted African, Christ's mercy, like water in a vase, takes the shape of the vessel that holds it."<sup>13</sup> There can be as much diversity of character in the Last Adam's Body as in the First. We should not frown upon the existence of differences.

Moreover, Eve was taken out of Adam while he was yet unfallen, so that one must assume that at first all those qualities of character which we think of as specifically feminine were once resident in Adam. When Adam was divided into two people, the potential of his personality shared in the division. Now and again we see people who have the strength of a lion coupled in some strange way with the gentleness and meekness of a lamb. It was so in the Last Adam. He too was both Lion and Lamb. He could knit with furious fingers a whip of cords with which to drive out in His anger those who defiled the house of God; and no one dared to challenge Him. Yet, again and again, the gentleness of His spirit impresses itself upon us. He wept at the grave of Lazarus, even though He knew that He had within Himself the power to raise Lazarus from the dead and was indeed about to exercise it.

Gustav Jung, the famous European psychiatrist, was convinced that if personalities could be arranged in some kind of order from the superior to the inferior, at the very top of the list one would have to place those who seemed somehow to combine within themselves in almost equal measure male and female personality traits.<sup>14</sup> He held such people to be most creative, but he believed also that they were most sensitively and delicately balanced, with all that such sensitivity involves. Surely in the Lord Jesus Christ male and female personality were completely and perfectly united. And for this very reason the development of Christian character, whether in a woman or in a man, is the consequence of the same circumstance, namely, the indwelling of the Lord. And this truth must be applied with equal force, not merely to male and female, but to young and old, to brown, yellow, black, and white.

In one of those rare moments of sudden clarity, the following words were penned by the author a few years ago:

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13. Crawford, Dan, *Thinking Black*, Morgan Scott, London, 1914, p.484.

14. Jung, C. Gustav, quoted by W. H. Sheldon, *The Varieties of Human Physique*, Harper Brothers, New York, 1946, p.257.

Why is it that Christ is the contemporary of every age and has no nationality? Why does He belong to all races? How is it possible that such diverse peoples as the Chinese and the French, for example, can or have seen in Him the ideal Man? One may collect pictures from all parts of the world, inspired by an attempt to visualize what Jesus Christ was like, in which each culture sees Him as One of its own sons, indeed – its Son *par excellence*.

It seems that such figures as Moses, Plato, Confucius, Ghandi, Dostoevsky, Napoleon, Hannibal, Ghengis Khan, Lincoln, Churchill – will remain "great" in the estimation of the world, but each is quite clearly a nationally identifiable figure.

Jesus Christ is the one Figure still officially unrecognized by His own nation, yet claimed by all others. In Him is the whole race – truly the sum total of all human personality potential, uniquely the Son of MAN.

Is it any wonder that His Body should be completed by the gathering together of redeemed individuals from every tribe and nation under heaven, each of whom individually and all of whom together reflect *His* person, as the children of Adam individually and as a race together reflect his?

Thus, all in Adam are dying, as all in Christ are being made alive (1 Corinthians 15:22). And although the individual in Christ is the hope of glory, Christ in the individual is the guarantee of becoming a real person, a human being, because the image of God is once more restored within his soul. Understood in this way, it is clear that although we in our narrowness of thinking and acting may sometimes leave the impression that He belongs more to us than to those of other cultures, the impression is a completely false one. The same Lord is the same Saviour in the same way for all men, because of the unique relationship between the First Adam and the Last Adam.



## Chapter 3

### Exploring Further Inferences

As stated in the Introduction, it was our purpose in this chapter to deal with a few thoughts related to chapters 1 and 2 which it did not seem appropriate to introduce at the time. In many ways they are still not appropriate and one has considerable hesitation in any addition to what has been said. It is rather like an anti-climax. The thoughts which follow may or may not contribute to the rest of the Paper. A lot depends upon the attitude of the reader. It is hoped that those who are not sympathetic to them will quickly dismiss them, leaving only chapters 1 and 2; but those who are will find them stimulating. They are set forth under separate subtitles, since in a way they can be considered independently.

#### The Concept of Species as Applied to the "Body" of Adam and of Christ

Anyone who has studied the problem of defining a species in biology will know how difficult it is. While a neat little phrase such as "an interbreeding community" may serve very nicely in certain circumstances, it obviously cannot be applied either to plants which have the power of self-fertilization or to asexual animals such as the paramecia. One also runs into difficulties in the presence of two populations which can be artificially induced to interbreed, but do not do so in nature: for example, the gibbon, chimpanzee, and orangutan.<sup>15</sup>

Although it has never been suggested as far as I know, one might allow the behaviour of the animals themselves to decide the matter. This could not apply to plants, but what I have in mind is that one animal does somehow recognize another animal which would make an appropriate mate for it. To take a most obvious example, dogs do not "fall in love" with cats. Nor do horses with cows. How do they know where not "to fall in love"? Instinct, of course . . . But what does this tell us, really?

It may well be that body odour is the identifying means, in which case there is not really much mystery to it. However, I think there may still be some

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15. Schultz, Adolph H., "Man and the Catarrhine Primates," in *Coldspring Harbor Symposia on Quantitative Biology*, 15, 1950, p.49.

psychological factor (psychology is applied to animals as well as to humans), which, operating under the guise of instinct, informs any animal that it is in the presence of its own species. I don't think it has ever been tried, but if one were to surgically intervene to remove a dog's sense of smell, it seems highly probable that the animal would still recognize its own species, in spite of its enormous diversity of appearance—thanks to man. The only cost to the animal mutilated in this way might be a failure to recognize the proper time to mate.

Now, there is a small group of people who believe that consciousness in the universe progresses from a very, very low level through an ascending scale which reaches ultimately to God Himself. They use the term "consciousness," as will be observed below, in a very broad sense. The idea is appealing to many minds and goes something like this: Atoms have "consciousness," which takes the form of some kind of recognition of other atoms of like kind that attracts them into pure aggregates. Aggregates of atoms as molecules have a larger "consciousness," which enables them to form complex patterns. Inanimate objects, next in the scale, have some kind of awareness which allows them, for example, to respond to the environment by reaching the same level of thermal agitation, i.e., temperature. Living things, like flowers, take us one step further since they are able to show their awareness by quite pronounced movement, plant tropisms.<sup>16</sup> Animals, of course, have consciousness of their environment, but perhaps also a larger consciousness, or one should say a more refined consciousness, which enables them to recognize their own species.

When we come to man, we have a new dimension, for man has self-consciousness. According to these philosophers, he also has in a very small number of notable individuals (Buddha, for example) a still higher kind of consciousness (they refer to it as Cosmic Consciousness), which makes him aware not merely of himself or his society, but in some mystical way of the whole human race. The Christian may go one step further with a consciousness of God, not merely that God exists, but that He is present. Is there a still further stage? Yes, for according to these philosophers, the consciousness which God has is *total*, encompassing not merely Himself and the universe as a whole, but every other consciousness, past or present.

This, of course, is just man's imagination at work trying to create in a slightly different form what Arthur Lovejoy refers to as "the great chain of being"<sup>17</sup> and what other men have tried to construct in Nature, for example, a single thread of continuity from the atom to the universe, from the smallest particle to the largest aggregate. Both Nature and man "abhor a vacuum." There is some peculiar satisfaction in believing that such "chains," without missing links, really exist.

To many people such a concept has an inherent interest in itself. But the point of it in the context of this Paper is to suggest that the two Bodies of which we have spoken are in the psychological sense different species, because each Body has a form of self-consciousness of its own, which allows it to recognize a psychological or spiritual kinship with other members of its "self," but not with members of the other. These "species" are also distinguished unqualifyingly by their different levels

16. Tropisms: For a useful article see Victor A. Greulach, "Plant Movements," *Scientific American*, February, 1955, p.100.

17. Lovejoy, Arthur O., *The Great Chain of Being*, Harvard University Press, 1942.

of consciousness, the one species being in the proper sense conscious of God, the other "not having cared to retain Him in their mind" (Romans 1:28). As distinct species, there is an unbridgeable psychological gap between them, so that although they may constantly keep company one with another, as the giraffe and zebra may do for mutual protection and because they are gregarious, both realize at certain critical points that they do not really belong together. However much we may depart from the Lord and fall back into the ways of the world, there is something about us which sets us apart. We shall never be accepted altogether as one of them. This is not a conscious rejection any more than it is between animals of different species, but it is basic. And largely because it is unconscious, it can never be altogether broken down. A Christian by the very fact of having been born again becomes a member of this new species. It is important to notice that it is a re-creation rather than a changed life that establishes this discontinuity, for not infrequently the behaviour of the old species is more "Christian" than that of the new. So behaviour in itself, though it may have an influence, is not the deciding factor.

Yet, if one accepts the view that unfallen Adam preceded fallen Adam, then in terms of chronological order it is fallen man who is a new species, a point worth pondering. In so far as the rest of Nature is concerned, it is not unfallen, but fallen man, who is alien and "out of joint," the great disturber as Wood Jones calls him.<sup>18</sup> Indeed, Jones holds that it is a most odd situation that evolution has cast up as its climax a creature who seems to be about to bring the whole process to a disastrous end. Would it not be simpler to suppose that evolution did not produce the species "fallen man" at all?

#### Was Adam a Male-Female Being?

The next question is, Was Adam a male-female being? We have carefully chosen to introduce the topic in this way, because, although we might have used the word "bisexual," there is a tendency to assume that the reference is only to physical characteristics. Whereas what we have in mind is something much more complete, including as it does a union of male and female personality as well.

It should be said perhaps that secular and biblical tradition in antiquity supported this view. Plato, for example, had this to say:

Our nature of old was not the same as now. It was then one man-woman, whose form and name were common both to male and female. Then said Jupiter, "I will divide them into two parts."<sup>19</sup>

This is rather a remarkable statement, and one wonders whether Plato was idly philosophizing or had been influenced by some stream rooted in the Hebrew tradition. At any rate, the Hebrews themselves maintained a somewhat similar idea, believing that Adam contained within himself, before Eve was separated out of

18. Jones, F. Wood, *Trends of Life*, Arnold, London, 1953, p.18.

19. Plato, *Symposium* (On Love), chap.14.

him, both the male and the female principles.<sup>20</sup> They supposed that the first human being was hermaphroditic and that the formation of Eve was accomplished by a divine surgery which separated the two principles and housed them in two beings, who thereafter were only made truly whole again when joined by God in marriage.

It is now recognized that these principles, maleness and femaleness, are never completely distinguished in any one of us. It is also known that whatever the *so-called* chromosomal sex (i.e., the possession of an X or Y chromosome) of the individual, the decisive steps towards dimorphism of sexual character and gender-identity occur later in the development of the fetus and are not predetermined by the X or Y chromosome, but only *predisposed* by them. Research shows, in fact, that the male can develop very easily into a female, that the acquisition of maleness proceeds only after a struggle against a tendency towards the development of female character. All this occurs during prenatal development. A genuine form of bisexuality is actually a perfectly conceivable condition for a human being, and indeed occurs in a very small number of individuals.

If we assume that Adam was bisexual when he was first created and before Eve was formed out of him, then a true Second Adam must in some sense have reflected the qualities of both sexes, not merely as they are assigned by society and determine the role that shall be played by each, but as they in fact hinge upon and are mediated by two different hormonal systems. Knowing as we do that the new Christian character which emerges from the experience of regeneration is the result of the indwelling presence of the Lord Jesus Christ who seeks to live *through* and express Himself in the redeemed soul, it is clear that one and the same Saviour can be the source of this new character for both the saved man and the saved woman, expressing His own Person, entirely appropriately, in terms of temperament and disposition in male and female alike.

[Note from Editors: Since 1995, when biologists first cloned an entirely new individual from a single somatic cell of the parent, the Scripture passages describing the creation of Eve can take on a very different meaning. Adam could have been created fully male, but to create Eve, God made a clone from a single cell taken from Adam's rib. God only needed to add a very small amount of genetic information to Adam's Y chromosome to create Eve, but did not alter the genetic information on any of the other chromosomes (the autosomes). And if all sexually reproducing species were created in a similar fashion, this process would explain why species exist and why they cannot reproduce with partners outside the species barrier. For a more complete description, see section 10.2.1. "The Creation of Eve," in R. G. Chiang, *Rescuing Science from Preconceived Beliefs*, Doorway Publications, Ancaster, ON, Canada, 2<sup>nd</sup> Edition, 2011, p.280-284.]

### What If Adam Had Not Died?

This is really the subject of another Doorway Paper (Part III in this volume), and we shall not explore the matter at any length here, but one or two thoughts might be in order, since the question naturally arises in connection with chapter 1.

20. See on this, for example: A. Cohen, *The Sonano Chumash*, Soncino Press, London, 1964, xi and p.7; Jacob Newman, *Commentary by Nahmanides*, Brill, Leiden, 1960, xx and note 144.

In their unfallen condition, the state of Adam and Eve at first was one of innocence, rather than virtue. Both such states are indicative of purity, but the first is a negative form that results from the absence of any temptation. Virtue, on the other hand, is evidence of positive victory in the presence of it. A child is innocent rather than virtuous. The Lord was virtuous rather than innocent, for He was often tempted (Luke 4:13 and 22:28). There is no question which of these two conditions is the higher order of morality. However, if an immortal Adam and Eve had continued resisting all temptations and growing in virtue from day to day, would this process have simply gone on endlessly? Where would it end?

I think we may reasonably assume that a point would have been reached when both of them would have achieved that measure of spiritual maturity and virtue to fit them for a further transformation. This would have signalled the time of their removal from the physical order of things, which hitherto had been their "school," to be transferred into a different level of being. Yet even here their bodies would nonetheless have had a significant part – as the Lord's body did in the resurrection appearances – in identifying them as essentially the same people, Adam and Eve. The Lord's glorified body, however, had passed through death, whereas we are assuming that Adam and Eve could have achieved this state without doing so. Is such an assumption justified?

The answer to this question lies in the significance of the Transfiguration. For at the moment of the Transfiguration it is evident that the Lord could have proceeded directly into heaven to join His Father in glory. It may also be significant that this was one of the occasions upon which God expressly declared that He was well pleased, a statement which in Scripture is also explicitly applied to one other individual, Enoch, who had walked with God and passed into glory without seeing death. To this extent, then, both Enoch and the Lord had so completed their education as men that their virtue was fulfilled and God was satisfied.

If Adam and Eve had reached this position, they too presumably would have passed into a higher order of life by transformation and without dying (1 Corinthians 15:51). And had their children similarly reached such virtuous perfection, they too in due time would have followed their parents. Thus the population of the world need never have gotten out of hand, even though its human inhabitants had continued as immortals. Each would have passed on by transformation in due time. The physical order of things would have served only as that means whereby, in each individual, innocence became virtue. Life here would have been a school – a School for Immortals.

But must we conclude, therefore, that the present order of things is a second best? Mascall, whose viewpoint is quite different from our own, has, however, put the matter interestingly in the following form:

Three distinct questions are in fact involved here, though they are very rarely distinguished. There is first the question of whether man has any value as created and unfallen; second, the question as to whether man has any value as fallen and unredeemed; and third, the question whether man has any value when he has been redeemed by God.<sup>21</sup>

21. Mascall, E. L., *The Importance of Being Human*, Columbia University Press, New York, 1958, p.85.

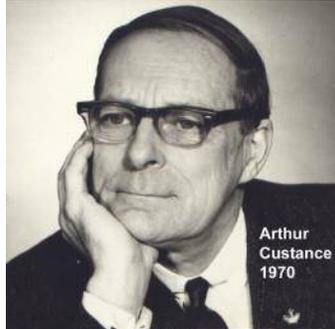
The answer to the first of these questions is really beyond our power to answer, though the question is worth asking nonetheless. It is worth asking because it was the Fall of man which provided the occasion for God to demonstrate His great love for man by the sacrifice of His only begotten Son, and we have to ask whether He could have done this in any other way – or perhaps we should say, in any other way as convincingly. Is there, in fact, any other evidence of the love of God toward us? There may be plenty of evidence of His goodness and power (Romans 1:20), but where else shall we see any demonstration of His love? Many people are persuaded that mankind can arrive at this conclusion philosophically. The fact is, however, that no other religion or philosophy of which we have any knowledge ever succeeded in arriving at the conclusion that God is love, or even that God is loving. In fact, this must also be said of the Jewish people themselves, for, as Canon Pilcher of Wycliffe College once said to me, "The climax of the Old Testament revelation is to be found in the message of the prophets who proclaimed that God is 'good' (Jeremiah 33: 11; Lamentations 3:25; Nahum 1:7), but never that God is *love*."

Whatever we may like to believe about man's search after God, we must conclude that the ultimate demonstration of His love, stated most succinctly in John 3:16, is revealed most assuredly at Calvary and predicated solely on man's need as a *fallen* creature.

As far as the second question is concerned, the answer would surely seem to be in the negative. Yet, who can tell? Have we any way, really, of knowing what the value of a soul that dies unredeemed is? After all, God loved the world, a world of fallen and unredeemed humanity. Can anything be worthless that God has once loved?

With respect to Mascall's third question, it seems that we must answer in the affirmative, for did He not say (Luke 12:6,7), "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows"? Fallen man redeemed is of great value, evidently, perhaps not because of what he is intrinsically, but because he has been bought at such a great cost.





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